

Analysis by themes of the Middle Way in the Sutta Pittaka: — Part 1

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

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the Middle Way
in the Sutta Pittaka

Original sutras taken from The Sutta Pitaka
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These can be used to regenerate the structure using a Word Processor.

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

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 L3: [**NON-DUALITY**: **NOT-THE-SAME**, **NOT-DIFFERENT**/separate; not two, not one]
 :L3

L4: [The nature of change: no continuity, no discontinuity [**NOT-THE-SAME**, **NOT-DIFFERENT**] :L4
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 L4: [**INSEPARABILITY** of consciousness (self/mind) and name-&-form (world) [**NOT-THE-SAME**, **NOT-DIFFERENT**] :L4
 L7: [SN12.65 – THE CITY & SN12.67 – SHEAVES OF REEDS] :L7
 L4: [**NON-DUALITY** of male & female [**NOT-THE-SAME**, **NOT-DIFFERENT**] :L4
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 L4: [**INSEPARABILITY** of the goal and the path – of method and wisdom] :L4
 L7: [MN24 - RELAY CHARIOTS] :L7
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 L3: [Beyond all description, beyond all conceptualization] :L3
 L4: [Difficult to understand, to realize, difficult to teach] :L4
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 L7: [MN72 - TO VACCHAGOTTA ON FIRE] :L7
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 L4: [Leading to Unbinding, not to a view ...] :L4
 L7: [AN7.80 - TO UPALI] :L7
 L7: [MN95 - WITH CANKI] :L7
 L3: [Removing //IGNORANCE// with personal direct knowledge / awareness] :L3
 L7: [SN12.25 - TO BHUMIJA] :L7
 L7: [SN35.204 - THE RIDDLE TREE] :L7
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 L7: [MN11: THE SHORTER DISCOURSE ON THE LION'S ROAR] :L7
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L7: [AN4.10: YOKES] :L7
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L7: [MN149: THE GREAT SIX SENSE-MEDIA DISCOURSE] :L7
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L7: [AN4.24: AT KALAKA'S PARK] :L7
L7: [ITIVUTTAKA 1.7] :L7
L7: [ITIVUTTAKA 2.36] :L7
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L7: [ITIVUTTAKA 2.40] :L7
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L7: [ITIVUTTAKA 4.103] :L7
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L1: [Résumé] :L1

WHAT HAS TO BE DIRECTLY REALIZED (using the Middle Way, using the

UNION-OF-METHODS-AND-WISDOM, using the

UNION-OF-SAMATHA-AND-VIPASSANA):

'THIS IS THE NATURE AND THE DIVERSITY OF STRESS, karma, of craving, of the five aggregates, of the six sense-media, of the four great elements, of the 12 links of //DEPENDENT-ORIGINATION//, of nutriments, of all actions, of views / concepts, of all discrimination / dualities, of all perceptions, of all dharma, of samsara and nirvana, of the world & mind (self)... ' (i.e. these are all synonyms or examples of 'stress / suffering')

'THIS IS THE //DEPENDENT-ORIGINATION// OF STRESS, karma, habits, self-conditioning, ...(see list)... the //DEPENDENT-CO-ORIGINATION// of the world & mind,'

-- [all ultimately based on insatiable CRAVING for things and beings that we think are real (inherently existing) and with real characteristics,
-- all ultimately based on //IGNORANCE// the real nature of everything; from this come all unwholesomeness, all mistakes, all wrong investments in the five aggregates, and all necessary consequences of those mistakes / bad karma: more deception and suffering;
-- all ultimately based on not knowing the these Four Noble Truths:
-- -- not knowing the nature/diversity of stress ...(see list),
-- -- not knowing THE ORIGINATION...,
-- -- not knowing THE CESSATION...,
-- -- not knowing the path leading to the cessation ...(see list)... of the world and mind (self).]

'THIS IS THE CESSATION OF STRESS, karma, deconditioning, transcending,(see list)... seeing through the real nature of the world & mind,'

-- [all ultimately based on WISDOM / CLEAR KNOWING, on a PERSONAL DIRECT KNOWLEDGE of the real nature of everything:
-- -- knowing the nature/diversity of ...(see list),

-- -- knowing THE ORIGINATION of...,
 -- -- knowing THE CESSATION of...,
 -- -- knowing the path leading to the cessation of...(see list)... to the transcending of the world and mind (self);
 -- Knowing that EVERYTHING IS //DEPENDENTLY-ARISEN// (dependent on causes and conditions,
 and **INTERDEPENDENT** with the mind labeling them)
 -- knowing that EVERYTHING THAT IS //DEPENDENTLY-ARISEN// IS NECESSARILY SUBJECT TO FALLING AWAY; impermanent, stressful, not-self, an //EMPTINESS//, ...;
 -- knowing that everything is dependent on everything else;
 -- knowing that nothing stays **THE-SAME** even for an infinitesimal moment; so nothing really exist;
 -- knowing that the whole world, the five aggregates, the six sense-media, the four great elements,(see list)... are all **NOT-THE-SAME** as the self (not-self) and **NOT-SEPARATE/DIFFERENT** than the self either; one cannot exist without the other;
 -- knowing that the world (name-&-form) and mind (consciousness) are dependent on each other, and go not further;
 -- knowing that they are **INTERDEPENDENT**, **INSEPARABLE** (**NOT-THE-SAME**, **NOT-DIFFERENT**), **NON-DUAL** (not two, not one);
 -- knowing that nothing is independent of everything else, nothing is inherently existing;
 EVERYTHING IS //EMPTY-OF-INHERENT-EXISTENCE// because everything is //DEPENDENTLY-ARISEN//,
 and **INTERDEPENDENT** with the mind.]

'THIS IS THE PATH OF PRACTICE LEADING TO THE CESSATION OF STRESS, karma, the gradual-deconditioning,(see list)... of the world & mind,'

-- [all ultimately based on ACTING MORE AND MORE IN ACCORD WITH REALITY (not existence, not non-existence, not both, not neither // **INTERDEPENDENCE** of the world and mind); staying away from all extremes like realism, idealism or nihilism, dualism or manyness, monism or oneness;
 -- acting in accord with THE MIDDLE WAY (NOT ACCEPTING anything as absolute or inherently existing, NOT REJECTING everything as if completely useless, or not //DEPENDENTLY-ARISEN//, or completely non-existent; not dropping all);
 -- USING VIRTUOUS ADAPTED SKILLFUL MEANS THAT ARE MORE AND MORE SUBTLE (starting with morality, renunciation, specific temporary antidotes, not taking side in dispute, calming the body & mind, developing concentration ...) while GRADUALLY DEVELOPING THE NECESSARY CONDITIONS FOR INSIGHTS to occur and gradually understanding and directly realizing the real nature of everything, of the three: subject, object, action, and their **INSEPARABILITY**;
 -- USING VIRTUOUS METHODS AND VIEWS WHILE NOT GETTING ATTACHED TO ANY OF THEM;
 -- abandoning bad habits and developing virtuous habits that will ultimately permit to be able to see through and transcend all habits, all karma formation and accumulated conditioning;
 -- MEANWHILE, ACCUMULATING BOTH MERIT AND WISDOM;
 -- USING THE THREE TRAININGS: morality, concentration, wisdom, leading to the ***UNION-OF-SAMATHA-AND-VIPASSANA***;

-- A GRADUAL PROCESS OF PURIFICATION OF OUR BODY SPEECH AND MIND BY REALIZING THEIR REAL NATURE, THE REAL NATURE OF THE THREE REALMS (//INTERDEPENDENT-CO-ORIGINATION//, //EMPTINESS//, **INSEPARABILITY** of these two aspects) and the **INSEPARABILITY** of the three realms.]

IT ALL COMES DOWN TO THE UNDERSTANDING AND DIRECTLY REALIZING: *****

-- the **UNION/INSEPARABILITY** of //DEPENDENT-ORIGINATION// (arising) & //EMPTINESS//

(CESSATION) of all dharma, and mostly of

-- of the **INSEPARABLE** world (name-&-form, five aggregates...) & mind (consciousness, self). Or

-- directly realizing the **NON-DUALITY** of everything, THE PERFECT UNION.

[MORE:]

-- everything, the world and mind, is //DEPENDENTLY-ARISEN//, thus necessary subject to PASSING AWAY, thus not existing independently on its own, thus //EMPTY-OF-INHERENT-EXISTENCE//. and vice versa.

-- everything, the world and mind, is NOT INHERENTLY EXISTENT, NOT COMPLETELY NON-EXISTENT,

NOT BOTH, NOT NEITHER. everything is //EMPTY-OF-INHERENT-EXISTENCE// but still //DEPENDENTLY-ARISEN// and functional.

-- nothing stays **THE-SAME** even for an infinitesimal moment. from one moment to the next one, any-thing, or any-being, is **NOT-THE-SAME**, **NOT-DIFFERENT**: NO CONTINUITY, NO DISCONTINUITY. EVERYTHING IS LIKE AN ILLUSION.

-- THE WORLD (NAME-&-FORM) AND MIND (CONSCIOUSNESS, SELF) ARE **INTERDEPENDENT**, one cannot

exist without the other. one implies the other. they are **INSEPARABLE** (not the separate/different, **NOT-THE-SAME**), **NON-DUAL** (not two, not one).

-- ALL PAIRS / DUALITIES ARE **NOT-THE-SAME**, **NOT-DIFFERENT**. THEY ARE CONCEPTUALLY

INTERDEPENDENT. one side cannot exist without the other. one side implies the other.

they are **INTERDEPENDENT**, **INSEPARABLE**, **NON-DUAL**: not two, not one. everything is

like that.

-- the path consists of gradually conceptually understanding and then directly realizing the //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE// of more and more subtle dharma.

-- the Buddha has no absolute position, no final view, no dogma. the real nature of everything is beyond all description, all conceptualization, all methods. it can be known only by directly realizing the real nature of our own mind in action in the present. and since the world and mind are **INSEPARABLE**, we thus directly realize the real nature of the whole world.

-- the middle way is between existence and non-existence; between accepting and rejecting. and this is a non-affirmative negation. it is not a position, not an absolute view, not an absolute truth, not a dogma. it is just another adapted skillful means, just pointing at the moon. it is efficient because it is in accord with reality.

-- everything is not existing, not non-existing, not both, not neither. this Tetralemma is a

non-affirmative negation. it is not a position, not an absolute view, not an absolute truth, not a dogma. it is just another adapted skillful means, just pointing at the moon.

-- //DEPENDENT-ORIGINATION// and //EMPTINESS// are ****INTERDEPENDENT****, ****INSEPARABLE****. one

cannot exist without the other. they are ****NOT-DIFFERENT****, ****NOT-THE-SAME****. they are ****INSEPARABLE****, ****NON-DUAL****: not two, not one. and this is a non-affirmative negation. it is not a position, not an absolute view, not an absolute truth, not a dogma. it is just another adapted skillful means, just pointing at the moon.

-- on the path, because everything is not existent but still not-non-existent, to be in accord with reality, we need both virtuous methods based on //DEPENDENT-ORIGINATION// and the wisdom gradually realizing the //EMPTINESS// of all dharma. we need to accumulate both merit and wisdom. we need to use adapted skillful means while knowing that they are never absolute, that all of their elements (subjects, objects, actions) are all //DEPENDENTLY-ARISEN// and thus //EMPTY-OF-INHERENT-EXISTENCE//.

-- the middle way in meditation consists of not letting the mind go wild chasing after illusions, not trying to control it or to stop all mentation either. it is THE UNION OF BOTH SAMATHA (CONCENTRATION) AND VIPASSANA (INSIGHT). it is efficient because it is in accord with reality.

-- the goal of the path is to remove all suffering. this is done by the abandonment of the cause of all suffering, the abandonment of the three poisons – desire, hate, delusion. and this is done only by realizing the real nature of their objects. it cannot be done artificially by trying to drop them without realizing their real nature.

-- all classifications, comparisons, characteristics, judgments, perceptions, views, are relative, //DEPENDENTLY-ARISEN//, dependent on contact, dependent on accumulated karma, dependent on our actual body speech and mind. there is no absolute in any of them. this doesn't mean we should drop them. it means we should know their real nature while using them.

-- the only real valid meaning of live is to live, to use all nutriments, having the goal to create the proper conditions so that everybody could ultimately realize the real nature of everything and be free from all suffering.

-- because the self, and everything else, is not existent but still not non-existent, there is no real continuity between the cause (the one creating karma) and the effect (the one suffering); but there is no discontinuity either. the one before and after, or the cause and the effect, are ****NOT-DIFFERENT****, ****NOT-THE-SAME****. that is the meaning of being //EMPTY-OF-INHERENT-EXISTENCE// (not existent), but still being //DEPENDENTLY-ARISEN// and functional (not non-existent).

-- there are many adapted skillful means helping to create the proper conditions for us to be able ultimately to understand and realize the real nature of our own mind, and thus of everything. they are called virtuous methods or accumulating merit. they mostly consists of guidelines to create more peace and calm around us, less preoccupations in our own mind, and more concentration capacity in order to be able to watch our own mind in action in the present and to see through its functioning, how it creates all of those illusions in dependence. there is no way we can reach this stage without renunciation (some), morality, patience, love, compassion, equanimity, concentration. and there is almost no way to realize the real nature of everything without first having a proper conceptual understanding of it. we need to know how to stay on the right tract and not fall into all of those traps along the path.

-- realizing the real nature of all fabrications in terms of ORIGINATION and CESSATION means

that we realize that they are all //DEPENDENTLY-ARISEN// (not non-existent), and that they are all going to cease when the requirements are no longer there (they are all //EMPTY-OF-INHERENT-EXISTENCE//, not existing on their own, independently). so it has the same meaning as the middle way between existence and non-existence, and as THE ***UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS***. ...

-- etc

L1: [Study of the nature of reality] :L1

L3: [Four Noble Truths] :L3

L4: [Draft Résumé] :L4

THIS IS WHAT HAS TO BE UNDERSTOOD, to be discern as it actually is present, to be seen with right discernment, to be directly realized; that's the secure refuge, that, the supreme refuge, that is the refuge, having gone to which, you gain release from all suffering & stress.

'THIS IS STRESS/SUFFERINGS/DUKKHA' – TO BE COMPREHENDED ... (i.e. nature, diversity ...)

-- Realizing the nature and diversity of suffering

-- First, the three types of suffering:

---- physical - suffering of suffering : birth, aging, death;

---- mental - suffering of change : due to change, grief, lamentation, bodily pain, mental pain and despair, not getting what one desires; the discrepancy between our illusions and reality, the disappointments of life, the impossibility to satisfy our desires;

---- cosmic - all-pervasive sufferings - the essential form of suffering : In brief the five aggregates subject to grasping are suffering.

-- Second, it is in the nature of all fabrication, everything //DEPENDENTLY-ARISEN//, to be impermanent, unsatisfying, no-self, //EMPTY-OF-INHERENT-EXISTENCE//. Grasping at any permanence or absolute there is suffering.

-- Third, nothing is really suffering or not, really good or bad; it is not knowing and being aware of the real nature of everything that is the problem.

-- Fourth, suffering itself is just another illusion; it is also

//EMPTY-OF-INHERENT-EXISTENCE// because //DEPENDENTLY-ARISEN//.

'THIS IS THE ORIGINATION OF STRESS' – TO BE ABANDONED ... (i.e. //DEPENDENT-ORIGINATION//)

-- Realizing the cause, the ORIGIN, the //DEPENDENT-ORIGINATION// of suffering, and of its causes.; the cause of samsara: //IGNORANCE// & craving.

-- FIRST, THE ORIGIN OF SUFFERING IS CRAVING;

-- The three types of craving which brings renewal of being, is accompanied by delight and lust, and delights in this and that:

---- craving for sense pleasures:

---- craving for existence / being / becoming:

---- craving for non-existence / non-being / non-becoming:

-- The six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for tangibles, craving for mind-objects (ideas).

-- The 108 types of craving-verbalizations: ...

-- The four perversions...; the four are ignoble searches ...

-- Craving for what; craving dependent on what ?:

---- for the four types of physical and mental nutriment: food, contact, intellectual intention, consciousness

---- for the six sense-media: eye ... form ... six consciousnesses, six contacts, six feelings ...

---- for the five aggregates

---- for the self and the world

---- for gain, status, praise, pleasure

---- for discrimination, views, dispute

---- for existence or non-existence

-- SECOND, THE ROOT CAUSE OF ALL SUFFERING IS //IGNORANCE//: as schematized with the 12 links of //DEPENDENT-ORIGINATION// (the wheel of life), starting with //IGNORANCE// and ending with stress.

-- Beings are hindered by //IGNORANCE// and fettered by craving;

---- //IGNORANCE// of the Four Noble Truths:

----- stress, ORIGIN, CESSATION, path;

----- karmic fabrications, ORIGIN, CESSATION, path;

----- ... of anything and everything

---- //IGNORANCE// of the universal characteristics of all composites: impermanence, unsatisfactoriness, not-self...

---- //IGNORANCE// of ORIGINATION and CESSATION of the world

---- //IGNORANCE// that "Whatever is subject to ORIGINATION is all subject to CESSATION." (and vice versa)

---- //IGNORANCE// of the real nature of the self

---- //IGNORANCE// of the real nature of the six sense media; "Not knowing, not seeing [the six sense media] as it actually is present"

---- //IGNORANCE// of the real nature of five aggregates: nature, ORIGIN, CESSATION, path – for each

---- //IGNORANCE// of the 12 links of //DEPENDENT-ORIGINATION//: nature, ORIGIN, CESSATION, path

---- //IGNORANCE// of the **INTERDEPENDENCE** of consciousness and name-&-form, their **INSEPARABILITY**, their **NON-DUALITY**

---- //IGNORANCE// of karma: nature, ORIGIN, CESSATION, path

---- //IGNORANCE// of the real nature of the mind & world; their **INTERDEPENDENCE**, **INSEPARABILITY**, **NON-DUALITY**

---- //IGNORANCE// of the real nature of extreme views (the two extremes, the four extremes, the 10 extreme views, ...): nature, ORIGIN, CESSATION, path – for each

---- //IGNORANCE// of the Tetralemma

---- //IGNORANCE// of the Two Truths and their **INSEPARABILITY**;

UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS-OF-INHERENT-EXISTENCE

-- THIRD, THE ABSENCE OF PERSONAL DIRECT KNOWLEDGE OF SUCHNESS.

'THIS IS THE CESSATION OF STRESS' – TO BE DIRECTLY EXPERIENCED ... (i.e. non-independence,
//EMPTINESS//)

-- Realizing THE CESSATION, THE FALLING AWAY, the non-independence, the necessary dependent

CESSATION of suffering, and of its causes. Realizing
//THE-UNION-OF-TRANQUILITY-AND-INSIGHT//.

-- First, the remainderless fading away and ceasing, the giving up, relinquishing, letting go and REJECTING OF THAT SAME CRAVING. (first using temporary adapted skillful means, rules of thumb as proposed by the Buddha, in order to reduce the gross disadvantages of the causes of suffering, until we produce enough calm, peace and concentration to be able to develop real liberating insights)

---- Opting for renunciation, shame, concern, morality, patience;

---- Abandoning the ten unwholesome actions of body speech and mind; cultivating the ten wholesome actions

---- Letting go of the three poisons – desire, hatred, delusion, and of other defilements;

---- Using temporary antidotes

---- Cultivating the four immeasurables: compassion, kindness, joy, equanimity

---- Cultivating Bodhicitta

---- Trying to see their real nature as they arise

---- Seeing everything as like illusions

-- Second, the REMOVAL OF THIS //IGNORANCE// (first, conceptually): as schematized with the 12 links of //DEPENDENT-ORIGINATION// (the wheel of life), starting with THE CESSATION of //IGNORANCE// and ending with THE CESSATION of stress.

---- Conceptual understanding of the three universal characteristics.

---- Conceptual understanding of stress & karmic formations: nature, ORIGIN, CESSATION, path.

---- Conceptual understanding of the five aggregates: nature, ORIGIN, CESSATION, path.

---- Conceptual understanding of the 12 links of //DEPENDENT-ORIGINATION//: nature, ORIGIN, CESSATION, path.

---- Conceptual understanding of the **INTERDEPENDENCE** of consciousness and name-&-form.

---- Conceptual understanding of the real nature of our own mind in action in the present, and thus of the whole world.

---- Conceptual understanding of the three universal characteristics: nature, ORIGIN, CESSATION, path.

---- Conceptual understanding of views: nature, ORIGIN, CESSATION, path.

---- Conceptual understanding of our own body, speech and mind: nature, ORIGIN / **INTERDEPENDENCE** / **INSEPARABILITY** / **NON-DUALITY**, CESSATION, path.

---- Conceptual understanding of the Two Truths: nature, ORIGIN, CESSATION, path.

-- Third having PERSONAL DIRECT KNOWLEDGE of these.

---- Direct knowledge of the three universal characteristics.

---- Direct knowledge of stress & karmic formations: nature, ORIGIN, CESSATION, path.

---- Direct knowledge of the five aggregates: nature, ORIGIN, CESSATION, path.

---- Direct knowledge of the 12 links of //DEPENDENT-ORIGINATION//: nature, ORIGIN, CESSATION, path.

---- Direct knowledge of the **INTERDEPENDENCE** of consciousness and name-&-form.

---- Direct knowledge of the real nature of our own mind in action in the present, and thus

of the whole world.

---- Direct knowledge of the three universal characteristics: nature, ORIGIN, CESSATION, path.

---- Direct knowledge of views: nature, ORIGIN, CESSATION, path.

---- Direct knowledge of our own body, speech and mind: nature, ORIGIN / **INTERDEPENDENCE**

/ **INSEPARABILITY** / **NON-DUALITY**, CESSATION, path.

---- Direct knowledge of the Two Truths: nature, ORIGIN, CESSATION, path.

'THIS IS THE PATH OF PRACTICE LEADING TO THE CESSATION OF STRESS' – TO BE DEVELOPED: (i.e.

the Middle Way: not accepting, not rejecting; but gradually seeing through)

-- Using a progressive path composed of more and more subtle adapted skillful means, while simultaneously developing the gradual realization of their real nature, until "clear knowing & release" are fully developed.

-- Preliminary, having this precious human life; GIVING; MORALITY; RENUNCIATION.

-- First, it is just this NOBLE EIGHTFOLD PATH; that is, right view ... right concentration.

-- Second: "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. 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."

-- Third, using both virtuous methods and wisdom: "A man established in virtue, discerning, (ACCUMULATING BOTH MERIT AND WISDOM) developing discernment & mind (samatha & vipassana), a monk ardent, astute: he can untangle this tangle [of craving]."

-- Fourth, THE THREE TRAININGS: virtue, concentration, wisdom

-- Fifth, the ***UNION-OF-SAMATHA-AND-VIPASSANA***: "A man established in virtue, discerning, (accumulating both merit and wisdom) developing discernment & mind (SAMATHA & VIPASSANA), a monk ardent, astute: he can untangle this tangle [of craving]."

"AND WHY HAVE I TAUGHT THESE THINGS? BECAUSE THEY ARE CONNECTED WITH THE GOAL, RELATE TO THE RUDIMENTS OF THE HOLY LIFE, AND LEAD TO DISENCHANTMENT, TO DISPASSION, TO CESSATION, TO CALM, TO DIRECT KNOWLEDGE, TO SELF-AWAKENING, TO UNBINDING. THIS IS WHY I HAVE TAUGHT THEM."

L4: [The necessity to realize the Four Noble Truths] :L4

L7: [ITI 4:103] :L7]

¢(i.e. The necessity to realize the Four Noble Truths: THE ORIGIN and CESSATION of

stress/suffering – the real nature of stress, of karma, of the mind & world.)

"This was said by the Blessed One, said by the Arahant, so I have heard:

"Any priests or contemplatives who do not discern, as it actually is present,

---- that 'This is stress,' ...

---- that 'This is THE ORIGINATION of stress,' ...

---- that 'This is THE CESSATION of stress,' ...

---- that 'This is the path of practice leading to the cessation of stress':

-- to me these priests & contemplatives do not count as priests among priests or as contemplatives among contemplatives. Furthermore, they do not enter & remain in the goal of the priestly life or the goal of the contemplative life, having directly known & made it manifest for themselves right in the present life.

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,' ...

---- that 'This is the path of practice leading to the cessation of stress':

-- to me these priests & contemplatives count 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 & made it manifest for themselves right in the present life."

L7: [DHARMAPADA 190-192] :L7

¢(i.e. The necessity to realize the Four Noble Truths: THE ORIGINATION AND CESSATION OF STRESS/SUFFERING – the real nature of stress, of karma, of the mind & world.)

" ... when, having gone to the Buddha, Dharma, & Sangha for refuge, you SEE WITH RIGHT DISCERNMENT (i.e. has personal direct knowledge of) the four noble truths –

---- stress, (i.e. nature, diversity ...)

---- THE CAUSE of stress, (i.e. //DEPENDENT-ORIGINATION//)

---- THE CESSATION of stress, , (i.e. non-independence, //EMPTINESS//)

---- & the noble eightfold path, the way to the cessation of stress: (i.e. the Middle Way: not accepting, not rejecting; but gradually seeing through)

that's the secure refuge, that, the supreme refuge, that is the refuge, having gone to which, you gain release from all suffering & stress." (i.e. total unbinding; total freedom from the three poisons and the consequential suffering)

¢(i.e. Note: Deep concentration, shutting down the mind, is not the goal; it is just a tool, and just a study subject. The goal is all about realizing the Four Noble truths : stress & fabrications should be known, their ORIGINATION should be known, their CESSATION should be known, the path leading to their CESSATION should be known. It is all about realizing the real nature of karma, the real nature of our own mind (self) and of thus of everything in the world (all dharma), their //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE// (and THE UNION OF THOSE TWO), their **INTERDEPENDENCE** (one cannot exist

without the other; one implies the other), **INSEPARABILITY** (they are

NOT-DIFFERENT/separate but still **NOT-THE-SAME**), **NON-DUALITY** (not two, not

one).

Only this wisdom can really Liberate us. Everything else is just adapted skillful means in order to get to this point.)

L4: [The cause/ORIGIN of stress/suffering is CRAVING ...] :L4

L7: [MN9 - THE DISCOURSE ON RIGHT VIEW – SECTION ON THE FOUR NOBLE TRUTHS] :L7

¢(i.e. The necessity to “understand” the Four Noble Truths: THE ORIGIN AND CESSATION OF

STRESS/SUFFERING – the real nature of stress, of karma, of the mind & world. The ORIGIN of all suffering is craving – which is ultimately caused by //IGNORANCE//, thinking things are worthy of craving.)

“When, friends, a noble disciple UNDERSTANDS

---- suffering, (nature, diversity)

---- THE ORIGIN of suffering, (//DEPENDENT-ORIGINATION//)

---- THE CESSATION of suffering, (non-independence, //EMPTINESS//)

---- and the way leading to the cessation of suffering, (path).

in that way he is one of right view ... and has arrived at this true Dharma.

And what is suffering? (three types of suffering)

-- Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; (i.e. physical suffering) not to obtain what one wants is suffering; (i.e. mental suffering) in short, the five aggregates affected by clinging are suffering. (i.e. cosmic suffering - universal & essential) This is called suffering.

And what is the ORIGIN of suffering? (three types of craving)

-- IT IS CRAVING, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, CRAVING FOR SENSUAL PLEASURES, CRAVING FOR BEING AND CRAVING FOR NON-BEING. This is called the ORIGIN of suffering.

And what is THE CESSATION of suffering? (seeing through craving)

-- It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go and rejecting of that same craving. This is called THE CESSATION of suffering.

And what is the way leading to the cessation of suffering?

-- It is just this Noble Eightfold Path; that is, right view ... right concentration. This is called the way leading to the cessation of suffering." (The Middle Way: not accepting, not rejecting)

¢(i.e. More on craving as the cause of samsara:

£-- AN6.63: "And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play."

£-- AN10.92: "The craving that makes for further becoming -- accompanied by passion & delight, relishing now this & now that"

£-- Iti 15: "Monks, I don't envision even one other fetter -- fettered by which beings conjoined go wandering & transmigrating on for a long, long time -- like the fetter of craving. Fettered with the fetter of craving, beings conjoined go wandering & transmigrating

on for a long, long time."

£-- SN22.99: "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. ... 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"

£-- 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' ..."

£The various types of craving:

£-- MN9: "There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for tangibles, craving for mind-objects (ideas)."

£-- Iti 58: "There are these three cravings. Which three? Craving for sensuality, craving for becoming, craving for non-becoming. These are the three cravings."

£-- AN4.199: the 108 types of craving-verbalizations

£-- SN22.22: "And which is the burden? 'The five clinging-aggregates,' ... 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. ... 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."

L7: [MN141 - DISCOURSE ON THE ANALYSIS OF THE [FOUR NOBLE] TRUTHS] :L7

¢(i.e. THE CAUSE/ORIGIN OF ALL SUFFERING/STRESS IS CRAVING -- "the various types of craving", craving for any extremes: self, existence, non-existence of anything in the world, any of the five aggregates -- not just craving for our illusory self. -- In other sutras it will be shown that the root cause for any types of craving, thus of all suffering, is the //IGNORANCE// of the real nature of the objects we crave for, of stress itself, of karma, of the mind & world -- that is the //IGNORANCE// of THE ORIGINATION and CESSATION.)

"What, your reverence, is the Noble Truth of suffering? (three types of suffering)
-- Birth is suffering; aging is suffering; death is suffering; grief, lamentation, bodily pain, mental pain and despair are suffering; not getting what one desires, that too is suffering: In brief the five aggregates subject to grasping are suffering. What is (each one of them) ...

What is the Noble Truth of THE ARISING of suffering? (ORIGINATION, cause -- three types of craving)

-- IT IS THIS CRAVING which produces re-becoming (re-birth) accompanied by passionate greed, and finding delight now here now there, namely [the three types of craving :]

---- THE CRAVING FOR SENSE PLEASURES, (i.e. See above for more on craving as the cause of all suffering, and on the various types of craving.)

---- CRAVING FOR EXISTENCE AND CRAVING FOR NON-EXISTENCE. (i.e. See below for more on the

craving for the duality existence vs. non-existence, and its relation to the //IGNORANCE// of THE ARISING and CESSATION of all dharma.)

-- This is called the Noble Truth of THE ARISING of suffering.

What is the Noble Truth of THE CESSATION of suffering? (seeing through craving)

-- It is the complete CESSATION of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it. This is called the Noble Truth of THE CESSATION of suffering.

¢(i.e. As shown bellow, this abandonment or CESSATION of this craving cannot be faked by artificially dropping everything now; it has to be accomplished by developing true wisdom using the Middle Way = the Noble Eightfold Path.)

And what is the Noble Truth of the Path leading to the cessation of suffering? (The Middle Way)

-- It is this Noble Eightfold Path itself, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

---- What is (each one of them) ... "

¢(i.e. More on the Middle Way as the Noble Eightfold Path:

£-- AN56.11 : "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. 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."

£-- SN7.6 : "A man established in virtue, discerning, (accumulating both merit and wisdom) developing discernment & mind (samatha & vipassana), a monk ardent, astute: he can untangle this tangle [of craving]. Those whose passion, aversion, & //IGNORANCE// (the three poisons) have faded away (through direct knowledge), Arhats, their effluents ended: for them the tangle's untangled.")

£ More on the craving for the duality existence vs. non-existence, and its relation to the //IGNORANCE// of THE ARISING and CESSATION of all dharma:

£-- SN12.15 & SN22.90: "By & large, Kaccayana, this world is supported by (takes as its object) a polarity (i.e. duality), 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. realizing ORIGINATION = realizing the not non-existence = realizing //DEPENDENT-ORIGINATION// of all dharma). 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. realizing CESSATION = realizing the not existence = realizing the //EMPTINESS OF INHERENT EXISTENCE// of all dharma)" (i.e. This is about the //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE// of all dharma in the

world, or about the Middle Way between existence and non-existence, ...) 'Everything exists':

That is one extreme. (i.e. Realism) 'Everything doesn't exist': That is a second extreme.

(i.e. Quietism, idealism and nihilism) Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: [... the 12 links of //DEPENDENT-ORIGINATION//]"

¢(i.e. Note: so “craving for existence and non-existence” is more than just about the existence and non-existence of the self, it is about the existence and non-existence of the world, of any/all dharma. And it is by directly realizing the dependent arising (//DEPENDENT-ORIGINATION//) and necessary subsequent CESSATION (non-independence, //EMPTINESS OF INHERENT EXISTENCE//) [, and their ****INTERDEPENDENCE**** or ****INSEPARABILITY****]

of the five aggregates that is the key to Liberation.

£-- MN11: “Bhikkhus, there are these two views: the view of being and the view of non-being. ... Any recluses or Brahmins who do not understand as they actually are the ORIGIN, the DISAPPEARANCE, the gratification, the danger and the escape 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.”

£-- MN18: "The sort of doctrine, friend, where one does not keep quarreling with anyone in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & common folk; the sort [of doctrine] where perceptions no longer obsess the brahman who remains dissociated from sensual pleasures, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-becoming. Such is my doctrine, such is what I proclaim."

£-- MN12.38: "[EXTREME 1:] What one intends, what one arranges, and what one obsesses about: (i.e. craving for being, wanting to get, to do) ... [EXTREME 2:] If one doesn't intend and doesn't arrange, but one still obsesses [about something] (i.e. craving for non-being, rejecting, dropping), this is a support for the stationing of consciousness. There being a support, there is a landing of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such [too] is THE ORIGINATION of this entire mass of suffering & stress. [THE MIDDLE WAY:] But when one doesn't intend, arrange, or obsess [about anything], there is no support for the stationing of consciousness. There being no support, there is no landing of consciousness. When that consciousness doesn't land & grow, there is no production of renewed becoming in the future. When there is no production of renewed becoming in the future, there is no future birth, aging & death, sorrow, lamentation, pain, distress, or despair. Such is THE CESSATION of this entire mass of suffering & stress.")

L7: [AN56.11 - SETTING THE WHEEL OF DHARMA IN MOTION] :L7

¢(i.e. THE FOUR NOBLE TRUTHS HAVE TO BE COMPREHENDED, ABANDONED, DIRECTLY EXPERIENCED,

DEVELOPED... – What has to be conceptually comprehended and then directly realized is THE ORIGINATION and CESSATION of all dharma, and the ****INSEPARABILITY**** of this //DEPENDENT-CO-ORIGINATION// and necessary CESSATION (//EMPTINESS OF INHERENT

EXISTENCE//.)

Now this, monks, is the noble truth of stress: (three types of suffering)

-- Birth is stressful, ageing is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved 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: (origination/cause; three types of craving; duality of existence)

-- the craving that makes for further becoming -- accompanied by passion & delight, relishing now here & now there -- i.e., [the three types of craving :]

---- the craving for sense pleasures, (i.e. See above for more on craving as the cause of all suffering, and on the various types of craving.)

---- craving for existence and craving for non-existence. (i.e. See above for more on the craving for the duality existence vs. non-existence, and its relation to the //IGNORANCE// of THE ARISING and CESSATION of all dharma.)

And this, monks, is the noble truth of THE CESSATION of stress: (seeing through craving)

-- 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: (see above for more on the Middle Way)

-- precisely this Noble Eightfold Path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. ...

[To comprehend, abandon, directly realize and develop:]

THIS NOBLE TRUTH OF STRESS IS TO BE COMPREHENDED ... (i.e. MN149: "And what qualities are to

be comprehended through direct knowledge? 'The five aggregates of clinging/sustenance'..." -- cosmic suffering: "the five aggregates affected by clinging are suffering")

THIS NOBLE TRUTH OF THE ORIGINATION OF STRESS IS TO BE ABANDONED ... (i.e. MN149: "And what

qualities are to be abandoned through direct knowledge? //IGNORANCE// & craving for becoming..." -- both are considered as the cause of all suffering depending on the subtlety of the analysis.)

THIS NOBLE TRUTH OF THE CESSATION OF STRESS IS TO BE DIRECTLY EXPERIENCED ... (i.e. MN149:

"And what qualities are to be developed through direct knowledge? Tranquility & insight..."

-- the ***UNION-OF-SAMATHA-AND-VIPASSANA*** -- the only way to directly realize the real nature of our own mind in the present, and of the world.)

THIS NOBLE TRUTH OF THE WAY OF PRACTICE LEADING TO THE CESSATION OF STRESS IS TO BE

DEVELOPED ... (i.e. MN149: "And what qualities are to be realized through direct knowledge?

Clear knowing & release..." -- Clear knowing is the opposite of //IGNORANCE//, it is true wisdom beyond all conceptualization, direct knowledge of ...)

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.

WHATEVER IS SUBJECT TO ORIGINATION IS ALL SUBJECT TO CESSATION. (i.e. That is what has to be realized. Everything is //EMPTY-OF-INHERENT-EXISTENCE// (not existent, FALLING AWAY) because //DEPENDENTLY-CO-ARISEN// (not non-existent, arisen); and vice versa. The universality and ****INSEPARABILITY**** of //DEPENDENT-ORINATION// and the necessary CESSATION (or //EMPTINESS OF INHERENT EXISTENCE//). That is the meaning of the Four Noble truths (ORIGINATION & CESSATION).)

L7: [ITI 112] :L7

¢(i.e. THE FOUR NOBLE TRUTHS ABOUT THE WORLD & MIND.)

..

"THE WORLD has been fully awakened to [i.e. comprehended] by the Tathagata. From the world, the Tathagata is disjoined. (i.e. He has personal direct knowledge of the world & mind – the five aggregates, its nature, its diversity.)

..

THE ORIGINATION OF THE WORLD has been fully awakened to by the Tathagata. The ORIGINATION of the world has, by the Tathagata, been abandoned. (i.e. He has personal direct knowledge of the //DEPENDENTLY-CO-ARISEN// nature of the world & mind. He has seen through the causes of karma, and remove the craving and the //IGNORANCE//, the root cause of all craving, defilements, and suffering.)

..

THE CESSATION OF THE WORLD has been fully awakened to by the Tathagata. The CESSATION of the world has, by the Tathagata, been realized [i.e. directly experienced]. (i.e. He has personal direct knowledge of the dependent CESSATION of the world & mind, its non-independence, its //EMPTINESS OF INHERENT EXISTENCE//. He has fully realized the perfect *****UNION-OF-SAMATHA-AND-VIPASSANA*****, the *****UNION-OF-THE-TWO-TRUTHS*****.)

..

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. ... (i.e. He has personal direct knowledge of the path, of the Middle Way: not accepting, not rejecting, between existence and non-existence. and has personal direct knowledge of clear knowing & release. – without abandoning all the other sentient beings stuck in samsara and still helping them out of compassion.)

..

DIRECTLY KNOWING ALL THE WORLD [and mind, since they are ****INSEPARABLE****], 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. ..."

L7: [DN22 - THE GREAT [FOUR] FRAMES OF REFERENCE - SECTION OF THE FOUR NOBLE TRUTHS] :L7

¢(i.e. MORE ON CRAVING – craving for what ? craving because of what ? ... For the five aggregates, for the six sense-media, for the self and for the world. All of this because of now being fully aware of their //DEPENDENT-ORIGINATION// and necessary CESSATION (//EMPTINESS OF INHERENT EXISTENCE//), and **INSEPARABILITY** ... because of //IGNORANCE// of their real nature, because of not knowing the Middle Way.)

..
... Furthermore, the monk remains focused on mental qualities in & of themselves with reference to the four noble truths. And how does he remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he DISCERNs, AS IT IS ACTUALLY PRESENT, that

---- 'This is stress,' ... (nature, diversity)
---- 'This is THE ORIGINATION of stress,' ... (//DEPENDENT-ORIGINATION//)
---- 'This is THE CESSATION of stress,' ... (//EMPTINESS//)
---- 'This is the path of practice leading to the cessation of stress'.

..
Now what is the noble truth of stress? (three types of suffering)

-- Birth is stress, aging is stress, death is stressful; sorrow, lamentation, pain, distress, & despair are stress; association with the unbeloved is stress; separation from the loved is stress; not getting what is wanted is stress; not getting what is wanted is stress. In short, the five aggregates for clinging/sustenance are stress. ... (see each in detail)

And what is the noble truth of THE ORIGINATION of stress? (origination/cause; three types of craving; duality of existence)

-- THE CRAVING that makes for further becoming (strong desire for pleasant things) -- accompanied by passion & delight, relishing (to enjoy the flavor of ...) now here & now there -- i.e., (three types of craving)

---- craving for sensuality, (i.e. See above for more on craving as the cause of all suffering, and on the various types of craving.)
---- craving for becoming, craving for non-becoming. (i.e. See above for more on the craving for the duality existence vs. non-existence, and its relation to the //IGNORANCE// of THE ARISING and CESSATION of all dharma.)

-- And where does this craving, when arising, arise? And where, when dwelling, does it dwell?

-- Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells (to live in a given place or state).

"And what is endearing & alluring in terms of the world?

-- The eye is endearing & alluring in terms of the world. That is where this craving, when

arising, arises. That is where, when dwelling, it dwells. (i.e. this craving starts with eye
 + form -- contact,) The ear ...The nose ...The tongue ...The body ...The intellect ...
 -- Forms ...Sounds ...Smells ...Tastes ...Tactile sensations ...Ideas ...
 -- Eye-consciousness ...Ear-consciousness ...Nose-consciousness ... Tongue-consciousness
 ...Body-consciousness ... Intellect-consciousness ...
 -- Eye-contact ...Ear-contact ...Nose-contact ...Tongue-contact ... Body-contact ...
 Intellect-contact ...
 -- 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 ...
 -- Perception of forms ...Perception of sounds ...Perception of smells ... Perception of
 tastes ...Perception of tactile sensations ... Perception of ideas ...
 -- Intention for forms ...Intention for sounds ...Intention for smells ... Intention for
 tastes ...Intention for tactile sensations ...Intention for ideas ...
 -- Craving for forms ...Craving for sounds ...Craving for smells ... Craving for tastes
 ...Craving for tactile sensations ...Craving for ideas ...
 -- Thought directed at forms ...Thought directed at sounds ...Thought directed at smells
 ...Thought directed at tastes ...Thought directed at tactile sensations ...Thought directed
 at ideas ...
 -- Evaluation of forms ...Evaluation of sounds ...Evaluation of smells ... Evaluation of
 tastes ...Evaluation of tactile sensations ...Evaluation of ideas is endearing & alluring in
 terms of the world.
 -- That is where this craving, when arising, arises. That is where, when dwelling, it
 dwells.

And what is the noble truth of THE CESSATION of stress? The remainderless fading &
 CESSATION, renunciation, relinquishment, release, & letting go of that very craving. (seeing
 through craving)

-- And where, when being abandoned, is this craving abandoned? And where, when ceasing,
 does it cease?
 -- Whatever is endearing & alluring in terms of the world: that is where, when being
 abandoned, this craving is abandoned. That is where, when ceasing, it ceases.
 -- And what is endearing & alluring in terms of the world?
 -- The eye is endearing & alluring in terms of the world. That is where, when being
 abandoned, this craving is abandoned. That is where, when ceasing, it ceases. The ear ...The
 nose ...The tongue ...The body ...The intellect ...
 -- Forms ...Sounds ...Smells ...Tastes ...Tactile sensations ...Ideas ...
 -- Eye-consciousness ...Ear-consciousness ... Nose-consciousness ... Tongue -consciousness
 ... Body-consciousness ... Intellect-consciousness ...
 -- Eye-contact ...Ear-contact ...Nose-contact ...Tongue-contact ...Body-contact ...
 Intellect-contact ...
 -- 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 ...
 -- Perception of forms ...Perception of sounds ...Perception of smells ... Perception of
 tastes ...Perception of tactile sensations ...Perception of ideas ...
 -- Intention for forms ...Intention for sounds ...Intention for smells ... Intention for
 tastes ...Intention for tactile sensations ...Intention for ideas ...
 -- Craving for forms ...Craving for sounds ...Craving for smells ... Craving for tastes

...Craving for tactile sensations ...Craving for ideas ...

-- Thought directed at forms ...Thought directed at sounds ...Thought directed at smells
...Thought directed at tastes ...Thought directed at tactile sensations ...Thought directed
at ideas ...

-- Evaluation of forms ...Evaluation of sounds ...Evaluation of smells ... Evaluation of
tastes ...Evaluation of tactile sensations ...Evaluation of ideas is endearing & alluring in
terms of the world.

-- That is where, when being abandoned, this craving is abandoned. That is where, when
ceasing, it ceases. This is called the noble truth of THE CESSATION of stress.

And what is the noble truth of the path of practice leading to the cessation of stress? (the
Middle Way)

-- Just this very noble eightfold path: right view, right resolve, right speech, right
action, right livelihood, right effort, right mindfulness, right concentration.

L7: [SN12.44 – THE WORLD] :L7

«I will teach you THE ORIGINATION OF THE WORLD & THE ENDING OF THE WORLD.

¢(i.e. The cause of the whole world and of all suffering is the craving resulting from
contacts and feelings. The way out, the way to transcend it all, is to find a way to stop
this craving. And this is done, not by dropping all contacts, not by shutting down our
senses and mind, but by directly realizing the real nature of the objects of craving, ...; by
realizing the real nature of this whole //DEPENDENTLY-ARISEN// process that lead to craving
and suffering; by seeing through the whole process of karma formation and conditioning.)

AND WHAT IS THE ORIGINATION OF THE WORLD? (i.e. The
//DEPENDENT-CO-ORIGINATION// of the
world, and of suffering.)

-- Dependent on the eye & forms there arises eye-consciousness. The meeting of the three is
contact. From contact as a requisite condition comes feeling. From feeling as a requisite
condition comes craving. From craving as a requisite condition comes clinging/sustenance.
From clinging/sustenance as a requisite condition comes becoming. From becoming as a
requisite condition comes birth. From birth as a requisite condition, then aging & death,
sorrow, lamentation, pain, distress, & despair come into play. This is THE ORIGINATION of
the world.

-- Dependent on the ear & sounds there arises ear-consciousness. The meeting of the three
is contact

-- Dependent on the nose & aromas there arises nose-consciousness. The meeting of the three
is contact

-- Dependent on the tongue & flavors there arises tongue-consciousness. The meeting of the
three is contact

-- Dependent on the body & tactile sensations there arises body-consciousness. The meeting
of the three is contact

-- Dependent on the intellect & mental qualities there arises intellect-consciousness.

AND WHAT IS THE ENDING OF THE WORLD? (i.e. The dependent CESSATION or
non-independence, or
//EMPTINESS OF INHERENT EXISTENCE// of the world, and of suffering.)

-- Dependent on the eye & forms there arises eye-consciousness. The meeting of the three is

contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. Now, from the remainderless CESSATION & fading away of that very craving comes THE CESSATION of clinging/sustenance. From THE CESSATION of clinging/sustenance comes THE CESSATION of becoming. From THE CESSATION of becoming comes

THE CESSATION of birth. From THE CESSATION of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is THE CESSATION of this entire mass of stress & suffering. This is the ending of the world.

-- Dependent on the ear & sounds there arises ear-consciousness. The meeting of the three is contact Dependent on the nose & aromas there arises nose-consciousness. The meeting of the three is contact

-- Dependent on the tongue & flavors there arises tongue-consciousness. The meeting of the three is contact

-- Dependent on the body & tactile sensations there arises body-consciousness. The meeting of the three is contact

-- Dependent on the intellect & mental qualities there arises intellect-consciousness. ..."

L4: [The root cause of craving is //IGNORANCE//; that is what has to be removed] :L4

L7: [AN3.61 - TITTHA SUTRA – SECTARIANS] :L7

¢(i.e. THE ROOT CAUSE OF ALL SUFFERING, OF ALL TYPES OF CRAVING, IS THE //IGNORANCE// OF THE REAL NATURE OF THE OBJECTS OF CRAVING, OF THE FIVE AGGREGATES, OF THE MIND & WORLD; the

//IGNORANCE// of their arising and CESSATION; the //IGNORANCE// of the

//DEPENDENT-CO-ORINATION// and necessary CESSATION (non-independence / //EMPTINESS OF

INHERENT EXISTENCE//); and their **INSEPARABILITY**. So the only way to transcend all causes for suffering, the three poisons, is to remove this //IGNORANCE// with direct knowledge, with clear knowing and release. And this is done only by following the Middle Way, the Noble Eightfold Path, combining both virtuous methods and insight, thus in accord with reality... --

Note: the relation between stress and //IGNORANCE// is schematized by the wheel of life and the 12 links of //DEPENDENT-ORINATION//. The detailed description of each of those 12 links is very long, and should be carefully studied. Going one way, the wheel depicts the dark path, THE ORINATION of bad karma and the rebirths in samsara. Going the other way, the wheel depicts the white path, the creation of good habits that will ultimately permit to transcend the three poisons and all karma formations, and thus obtain THE CESSATION of all suffering.)

-- " There are these six properties ...

-- There are these six media of sensory contact ...

-- There are these eighteen explorations for the intellect ...

-- There are these four noble truths is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives. ...

And what is the noble truth of stress? (three types of suffering)

-- 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.

And what is the noble truth of THE ORIGINATION of stress? (origination/cause; //IGNORANCE// it the root of all suffering)

- FROM //IGNORANCE// as a requisite condition come fabrications [the formation of karma, of the body & mind, of the conditioning].
- From fabrications as a requisite condition comes consciousness.
- From consciousness as a requisite condition comes name-&-form. (i.e. In other sutras it will be shown that consciousness and name-&-form are ****INTERDEPENDENT****, and do not go further. That is the nature of karma. That is what has to be realized.)
- 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.

¢(i.e. the ORIGIN of stress is not just craving, but //IGNORANCE// of arising and FALLING AWAY of the five aggregates, of the ****INTERDEPENDENCE**** of consciousness and name-&-form, ... etc. – each being a more subtle realization.

£-- SN22.99: "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"

¢(i.e. Note: So this craving is abandoned only by removing this //IGNORANCE//; it cannot be faked by artificially trying to drop all craving now.)

And what is the noble truth of THE CESSATION of stress? (seeing through craving, through karma, and directly realizing the real nature of our own mind and thus of everything, removing this //IGNORANCE// with wisdom)

- 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. (i.e. In other sutras it will be shown that consciousness and name-&-form are ****INTERDEPENDENT****, and do not go further. That is what has to be realized. That is the //IGNORANCE// that has to be removed.)
- 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.

And what is the noble truth of the path of practice leading to the cessation of stress? (the Middle Way)

-- 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. "

¢(i.e. More the need to remove this //IGNORANCE// through understanding and direct knowledge:

£-- SN22.101: "It is for one who knows & sees [THE ORIGINATION and CESSATION of the five aggregates] that there is the ending of the effluents. ... 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 [the 37 qualities / factors / wings of awakening]"

£-- MN11: "Bhikkhus, there are these two views: the view of being and the view of non-being. ... Any recluses or Brahmins who do not understand as they actually are the ORIGIN, the DISAPPEARANCE, the gratification, the danger and the escape 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."

£-- SN12.15 & SN22.90: "By & large, Kaccayana, this world is supported by (takes as its object) a polarity (i.e. duality), 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. realizing ORIGINATION = realizing the not non-existence = realizing //DEPENDENT-ORIGINATION// of all dharma). 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. realizing CESSATION = realizing the not existence = realizing the //EMPTINESS OF INHERENT EXISTENCE// of all dharma)" (i.e. This is about the //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE// of all dharma in the

world, or about the Middle Way between existence and non-existence, ...) 'Everything exists': That is one extreme. (i.e. Realism) 'Everything doesn't exist': That is a second extreme. (i.e. Quietism, idealism and nihilism) Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: [the 12 links of //DEPENDENT-ORIGINATION//]

¢(i.e. Note: so this craving is caused by this //IGNORANCE// which comes down to falling into one extreme of another. And Liberation is gained by staying away from all extremes after removing this //IGNORANCE//.

£-- SN12.63: "When physical food is comprehended, passion for the five strings of sensuality is comprehended.

£-- When passion for the five strings of sensuality is comprehended, there is no fetter bound by which a disciple of the noble ones would come back again to this world.

£-- When the nutriment of contact is comprehended, the three feelings [pleasure, pain, neither pleasure nor pain] are comprehended.

£-- When the three feelings are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.

£-- When the nutriment of intellectual intention is comprehended, the three forms of craving [for sensuality, for becoming, and for non-becoming] are comprehended.

£-- When the three forms of craving are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.

£-- When the nutriment of consciousness is comprehended, name & form are comprehended.

£-- When name & form are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.")

L7: [SN45.1 – //IGNORANCE//] :L7

..

"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."

L7: [SN12.2: ANALYSIS OF //DEPENDENT-CO-ARISING//] :L7

"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//.

L4: [THE SOLUTION IS TO REMOVE THIS //IGNORANCE// OF THE ARISING & CESSATION of the five

aggregates, of the 12 links, of the **INSEPARABILITY** of world and mind...] :L4

L7: [SN12.23 – PREREQUISITES] :L7

"Monks, THE ENDING OF THE EFFLUENTS IS FOR ONE WHO KNOWS & SEES, I tell you, not for one who does not know & does not see. For one who knows what & sees what is there the ending of effluents?

'Such is form, such its ORIGINATION, such its DISAPPEARANCE. .
Such is feeling, such its ORIGINATION, such its DISAPPEARANCE. .
Such is perception, such its ORIGINATION, such its DISAPPEARANCE. .
Such are fabrications, such their ORIGINATION, such their DISAPPEARANCE. .
Such is consciousness, such its ORIGINATION, such its DISAPPEARANCE.' .

The ending of the effluents is for one who knows in this way & sees in this way."

L7: [SN12.15 - TO KACCAYANA GOTTA (ON RIGHT VIEW) & SN22.90] :L7

"By & large, Kaccayana, THIS WORLD IS SUPPORTED BY (TAKES AS ITS OBJECT) A POLARITY (i.e. duality), 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. realizing ORIGINATION = realizing the not non-existence = realizing //DEPENDENT-ORIGINATION// of all dharma, of the world and mind).

-- 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. realizing CESSATION =

realizing the not existence = realizing the //EMPTINESS OF INHERENT EXISTENCE// of all dharma. of the world and mind)

-- 'EVERYTHING EXISTS': That is one extreme. (i.e. Realism)

-- 'EVERYTHING DOESN'T EXIST': That is a second extreme. (i.e. Quietism, idealism and nihilism)

-- AVOIDING THESE TWO EXTREMES, the Tathagata teaches the Dharma via the middle: [the 12 links of //DEPENDENT-ORIGINATION//: ORIGINATION and CESSATION]“

L7: [SN22.57 – THE SEVEN BASES] :L7

¢(i.e. REALIZING THE REAL NATURE OF THE FIVE AGGREGATES; THEIR ARISING AND FAILING AWAY;
THEIR //DEPENDENT-ORIGINATION// AND //EMPTINESS OF INHERENT EXISTENCE// ...
using the
progressive path combining virtuous methods and wisdom.)

"And how is a monk SKILLED IN SEVEN BASES?

There is the case where a monk DISCERNS

---- form, (i.e. nature, diversity ...)
---- THE ORIGINATION of form, (i.e. //DEPENDENT-ORIGINATION//)
---- THE CESSATION of form, (i.e. non-independence, //EMPTINESS//)
---- the path of practice leading to the cessation of form. (i.e. the Middle Way: not accepting, not rejecting; but gradually seeing through)
---- He discerns the allure of form, the drawback of form, and the escape from form.

"He DISCERNS

---- feeling, (i.e. nature, diversity ...)
---- THE ORIGINATION... (i.e. //DEPENDENT-ORIGINATION//)
---- THE CESSATION... (i.e. non-independence, //EMPTINESS//)
---- the path of practice leading to the cessation...
---- He discerns the allure..., the drawback..., and the escape...

"He DISCERNS

---- perception, (i.e. nature, diversity ...)
---- THE ORIGINATION... (i.e. //DEPENDENT-ORIGINATION//)
---- THE CESSATION... (i.e. non-independence, //EMPTINESS//)
---- the path of practice leading to the cessation...
---- He discerns the allure..., the drawback..., and the escape...

"He DISCERNS

---- fabrications, (i.e. nature, diversity ...)
---- THE ORIGINATION... (i.e. //DEPENDENT-ORIGINATION//)
---- THE CESSATION... (i.e. non-independence, //EMPTINESS//)
---- the path of practice leading to the cessation...
---- He discerns the allure..., the drawback..., and the escape...

"He DISCERNS

---- consciousness, (i.e. nature, diversity ...)
---- THE ORIGINATION... (i.e. //DEPENDENT-ORIGINATION//)
---- THE CESSATION... (i.e. non-independence, //EMPTINESS//)
---- the path of practice leading to the cessation...
---- He discerns the allure..., the drawback..., and the escape...

"And how does a monk have THREE MODES OF INVESTIGATION? There is the case where a monk
---- investigates in terms of properties,

---- investigates in terms of sense spheres,
---- investigates in terms of //DEPENDENT-CO-ARISING//. ...

... The fact that form is inconstant, stressful, subject to change: that is the drawback of form. "

L7: [SN12.65 - THE CITY] :L7

¢(i.e. REALIZING THE REAL NATURE OF THE 12 LINKS EXPLAINING THE ORIGIN OF ALL SUFFERING;

THEIR ARISING AND FAILING AWAY; THEIR //DEPENDENT-ORIGINATION// AND //EMPTINESS OF INHERENT EXISTENCE// ... using the progressive path combining virtuous methods and wisdom.)

"In the=same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times. ...

Following it, I came to DIRECT KNOWLEDGE OF

---- aging & death,
---- of THE ORIGINATION of aging & death,
---- of THE CESSATION of aging & death,
---- of the path leading to the cessation of aging & death.

I came to DIRECT KNOWLEDGE OF

---- birth (nature, diversity ...)
---- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
---- of THE CESSATION... (non-independence, //EMPTINESS//)
---- of the path of practice leading to the cessation...

I came to DIRECT KNOWLEDGE OF

---- becoming (nature, diversity ...)
---- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
---- of THE CESSATION... (non-independence, //EMPTINESS//)
---- of the path of practice leading to the cessation...

I came to DIRECT KNOWLEDGE OF

---- clinging (nature, diversity ...)
---- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
---- of THE CESSATION... (non-independence, //EMPTINESS//)
---- of the path of practice leading to the cessation...

I came to DIRECT KNOWLEDGE OF

---- craving (nature, diversity ...)
---- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
---- of THE CESSATION... (non-independence, //EMPTINESS//)
---- of the path of practice leading to the cessation...

I came to DIRECT KNOWLEDGE OF

---- feeling (nature, diversity ...)
---- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
---- of THE CESSATION... (non-independence, //EMPTINESS//)
---- of the path of practice leading to the cessation...

I came to DIRECT KNOWLEDGE OF

- contact (nature, diversity ...)
- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
- of THE CESSATION... (non-independence, //EMPTINESS//)
- of the path of practice leading to the cessation...

I came to DIRECT KNOWLEDGE OF

- the six sense media (nature, diversity ...)
- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
- of THE CESSATION... (non-independence, //EMPTINESS//)
- of the path of practice leading to the cessation...

I came to DIRECT KNOWLEDGE OF

- name-&-form (nature, diversity ...)
- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
- of THE CESSATION... (non-independence, //EMPTINESS//)
- of the path of practice leading to the cessation...

I came to DIRECT KNOWLEDGE OF

- consciousness, (nature, diversity ...)
- of THE ORIGINATION... (//DEPENDENT-ORIGINATION//)
- of THE CESSATION... (non-independence, //EMPTINESS//)
- of the path of practice leading to the cessation... (i.e. In other sutras it will be shown that consciousness and name-&-form are ****INTERDEPENDENT****, and do not go further. That is the nature of karma. That is what has to be realized.)

I followed that path. "Following it, I came to DIRECT KNOWLEDGE OF

- fabrications, (nature, diversity ...)
- of THE ORIGINATION of fabrications.(//DEPENDENT-ORIGINATION//)
- of THE CESSATION of fabrications. (//EMPTINESS//)
- of the path of practice leading to the cessation of fabrications. (the Middle Way: not accepting, not rejecting; but gradually seeing through.)

KNOWING THAT DIRECTLY, I have revealed it to monks, nuns, male lay followers & female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among celestial & human beings."

L7: [SN12.65 – THE CITY & SN12.67 – SHEAVES OF REEDS] :L7

"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 (self / mind) < -- -- > name-&-form (world / five aggregates);
- one cannot exist without the other; they are ****INTERDEPENDENT****; ****INSEPARABLE****;
- **NOT-DIFFERENT****, ****NOT-THE-SAME****; ****NON-DUAL****: not two, not one.

¢(i.e. THE ****INTERDEPENDENCE-OF-THE-WORLD-AND-MIND****." [It all comes down to realizing THE

*****UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS*****,

THE

UNION-OF-THE-WORLD-and-MIND –
the ***UNION-OF-THE-TWO-TRUTHS***.])

L7: [SN22.55 – EXCLAMATION] :L7

¢(i.e. THE SELF/CONSCIOUSNESS IS **NOT-THE-SAME** AS
NAME-&-FORM/FIVE-AGGREGATES, NOR IT IS
DIFFERENT/SEPARATE. They are **INTERDEPENDENT**, **INSEPARABLE**, **NON-DUAL**:
not two, not
one.)

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?"

There is the case, monk, where an uninstructed, run-of-the-mill person ...
-- assumes form to be the self, or the self as possessing form, or form as in the self, or
the self as in form. [the=same for the other aggregates] ...
-- "He does not discern, as it actually is, inconstant form as 'inconstant form.' ...
-- stressful form as 'stressful form' ...
-- not-self form as 'not-self form' ...
-- fabricated form as 'fabricated form' ...
-- that 'form will stop being' ...

"Now, a well-instructed disciple of the noble ones ...
-- does not assume form to be the self, or the self as possessing form, or form as in the
self, or the self as in form.
-- "He discerns, as it actually is, inconstant form as 'inconstant form' ...
-- stressful form as 'stressful form' ...
-- not-self form as 'not-self form' ...
-- fabricated form as 'fabricated form' ...
-- that 'form will stop being' ...

"From the stopping of form, [the=same for the other aggregates] ..., 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."

¢(i.e. Realizing the three universal characteristics permits to abandon the five lower
fetters. But, one should not go overboard about this, fear the five aggregates, and try to
artificially reject them:)

"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?"

¢(i.e. Total Unbinding is not done by accepting or grasping at the five aggregates, not by
rejecting them out of fear. It is reached by the Middle Way: not accepting, not rejecting;
by realizing their real nature. Only then do the three poisons automatically drop by
themselves.)

-- "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.'

-- 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.'

"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.

-- ... to feeling, ...

-- ... to perception, ...

-- ... to fabrications,...

"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.

¢(i.e. There is no consciousness different / separate from name-&-form, even if it is ****NOT-THE-SAME****. There is no self different / separate from the five aggregates, even if it is ****NOT-THE-SAME****. So it is not about rejecting them, no more than about accepting them or changing them.)

[But:]

-- "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."

L7: [AN4.5 – WITH THE FLOW] :L7

«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."

¢(i.e. Transcending the world & mind means to have personal direct knowledge of them; to not

being fooled by them anymore. It doesn't mean to have rejected them, or that they are completely non-existent. The Middle Way is not accepting, not rejecting; between existence and non-existence. It means to have personal direct knowledge of their arising and CESSATION; of their //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE//; of the **INSEPARABILITY** of //DEPENDENT-ORIGINATION// and //EMPTINESS//; and the **INSEPARABILITY-OF-THE-WORLD-AND-MIND**.)

L7: [AN3.65 - TO THE KALAMAS] :L7

«The Blessed One is thus consummate, fully enlightened, endowed with knowledge and practice, sublime, KNOWER OF THE WORLDS [and mind, since they are **INSEPARABLE**], peerless, guide of tamable men, teacher of divine and human beings, which he by himself has through direct knowledge understood clearly. "

L7: [SN56.31 – THE SIMSAPA LEAVES] :L7

¢(i.e. The teaching about the Four Noble Truths is just the tip of the iceberg; the Buddha has realized much more, but didn't taught about it because it is not necessary on the path.)

"In the=same way, monks, those things that I have known WITH DIRECT KNOWLEDGE [of the world and mind] but have not taught are far more numerous [than what I have taught]. And why haven't I taught them? Because they are not connected with the goal, do not relate to the rudiments of the holy life, and do not lead to disenchantment, to dispassion, to CESSATION, to calm, to direct knowledge, to self-awakening, to Unbinding. That is why I have not taught them.

And what have I taught? 'THIS IS STRESS ... THIS IS THE ORIGINATION OF STRESS ... THIS IS THE CESSATION OF STRESS ... THIS IS THE PATH OF PRACTICE LEADING TO THE CESSATION OF

STRESS': This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to CESSATION, to calm, to direct knowledge, to self-awakening, to Unbinding. This is why I have taught them. Therefore your duty is the contemplation, 'This is stress ... This is THE ORIGINATION of stress ... This is THE CESSATION of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

L3: [Impermanence] :L3

L4: [The three universal characteristics of phenomena: impermanence, unsatisfactoriness and no-self] :L4

L7: [AN3.134 - THE DISCOURSE ON THE ORDERLINESS OF THE DHARMA] :L7

"Monks, whether or not there is THE ARISING of Tathagatas, this property stands -- this steadfastness of the Dharma, this orderliness of the Dharma: ALL PROCESSES ARE INCONSTANT / [IMPERMANENT].

¢(i.e. Thus, not worthy of uncontrolled grasping and of suffering because of them – they are all subject to CESSATION because they are all //DEPENDENTLY-ARISEN// and "Whatever is subject to ORIGINATION is all subject to CESSATION." (and vice versa). That is the same thing as saying "Everything is //EMPTY-OF-INHERENT-EXISTENCE// because //DEPENDENTLY-ARISEN//." (and vice versa). Impermanence is just more easy to understand for beginners than //EMPTINESS//. But, impermanence means not permanent, not existing on its own independently of everything else, thus //EMPTY-OF-INHERENT-EXISTENCE//.)

The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All processes are inconstant.

Whether or not there is THE ARISING of Tathagatas, this property stands -- this steadfastness of the Dharma, this orderliness of the Dharma: ALL PROCESSES ARE STRESSFUL / [UNSATISFYING]. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All processes are stressful.

Whether or not there is THE ARISING of Tathagatas, this property stands -- this steadfastness of the Dharma, this orderliness of the Dharma: ALL PHENOMENA ARE NOT-SELF / [**NOT-THE-SAME** AS THE SELF]. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All phenomena are not-self."

L4: [The need for conceptual understanding first, and then personal direct knowledge of this] :L4

L7: [THE TRILOGY OF ANICCA, DUKKHA AND ANATTA - BY BHIKKHU BODHI] :L7

“These universal characteristics of phenomena [namely, impermanence, unsatisfactoriness and egolessness or not-self] HAVE TO BE UNDERSTOOD IN TWO STAGES: FIRST INTELLECTUALLY, BY

REFLECTION; AND THEREAFTER BY DIRECT INSIGHT OR REALIZATION THROUGH INSIGHT MEDITATION. when

we explain these intellectually, we should not make this a substitute for practice, but only take it as a guideline for understanding what has to be seen by the actual practice of insight meditation.”

L4: [The four perversions] :L4

L7: [AN4.49 - PERVERSIONS] :L7

«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 is a perversion of perception, a perversion of mind, a perversion of view.

-- 'SELF' with regard to NOT-SELF is a perversion of perception, a perversion of mind, a perversion of view.

¢-- (i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are ****NOT-SEPARATE/DIFFERENT**** than the self. Consciousness and name-&-form are ****INTERDEPENDENT****, ****INSEPARABLE****.)

-- 'ATTRACTIVE' with regard to the UNATTRACTIVE is a perversion of perception, a perversion of mind, a perversion of view."

L7: [AN4.252 - SEARCHES] :L7

«Monks, these FOUR ARE IGNOBLE SEARCHES. Which four? 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."

L7: [THE TRILOGY OF ANICCA, DUKKHA AND ANATTA - BY BHIKKHU BODHI] :L7

“//IGNORANCE// functions in two ways, negative and positive.

-- On the negative side it simply OBSTRUCTS US FROM SEEING THINGS AS THEY ARE; it throws up clouds of mental darkness.

-- On the positive side, it CREATES IN THE MIND ILLUSIONS CALLED PERVERSIONS. Due to these

perversions, we see things in quite the opposite way from the way they really are. ...[see the list above] These illusions give rise to craving, conceit, wrong view and all other defilements, and in that way we become entangled in dukkha.”

L7: [ARYADEVA’S 400 – FIRST FOUR CHAPTERS] :L7

-- Abandoning Belief in Permanence - Thinking things are static - perceiving constancy in the inconstant

-- Abandoning Belief in Pleasure - Thinking some things are essentially pleasant - perceiving pleasure in the stressful

-- Abandoning Belief in Cleanness - Thinking some things are essentially attractive - perceiving attractiveness in the unattractive

-- Abandoning Pride - Identifying our "self" with some absolute attributes ... - perceiving self in what's not-self

L7: [NAGARJUNA'S KARIKAS – CHAPTER 23 – AN ANALYSIS OF ERRORS (VIPARYASA, PERVERSION)] :L7

About the middle way approach to these PERVERSIONS that are not inherently existing.

L4: [The two aspects of impermanence: gross, subtle] :L4

L7: [THE TRILOGY OF ANICCA, DUKKHA AND ANATTA - BY BHIKKHU BODHI] :L7

“The mark of impermanence has two aspects, a) gross and b)subtle.

a) THE GROSS MARK OF IMPERMANENCE is fully evident as soon as you pay attention to it. If we do so it becomes clear

- that everything that arises must at some time pass away,
- that whatever comes into being must pass out of being,
- that whatever is put together at some time comes apart.
- This is evident in the cosmic process, in the course of history and in the course of our lives.
- The Buddha teaches that the cosmic process goes through four stages of development.
- It emerges from a state of undifferentiated matter.
- It evolves to a point of maximum differentiation.
- It begins to disintegrate.
- Then it reaches a stage of total disintegration, destruction.
- Then after sometime, the process repeats itself.
- In this way every world system arises, evolves and passes away.
- In history we find the same pattern. A civilizations arises, reaches its zenith, declines and eventually perishes.
- In life, we are born and grow up, when growth reaches the maximum it is followed by ageing decay and death.
- Nothing in life is absolutely reliable.
- Fortune changes, character and relationships evolve and dissolve.
- That is the gross or coarse feature of impermanence.

b) THE SUBTLE MARK OF IMPERMANENCE is more difficult to grasp.

- This indicates not only that everything produced eventually perishes, but that being itself is really a process of becoming. Buddha points out that there are no static entities, but only dynamic processes which appear to us to be stable and static only because our perception is not sharp enough to detect the changes. Things themselves are constantly undergoing changes just as a waterfall is always changing but from a distance it seems solid, because we can't perceive the flow.

L4: [The three stages of development: arising, transformation/change, CESSATION] :L4

L7: [AN3.47 - FABRICATED] :L7

"Monks, these three are FABRICATED CHARACTERISTICS OF WHAT IS FABRICATED. Which three?

---- ARISING is discernible,
---- PASSING AWAY is discernible,
---- ALTERATION (other-ness) while staying is discernible."

¢(i.e. Note "fabricated characteristics of what is fabricated", meaning even those three characteristics are not real; they are also "fabricated" like everything else. And it is the=same for the three universal characteristics of all phenomena, etc. Impermanence is also impermanent, unsatisfying, ... and //EMPTINESS// is also //EMPTY-OF-INHERENT-EXISTENCE// ...)

L7: [THE TRILOGY OF ANICCA, DUKKHA AND ANATTA - BY BHIKKHU BODHI] :L7

"According to the Buddha all momentary happenings go through three stages, three submoments:

---- a moment of ARISING,
---- finally a moment of PERISHING,
---- and between the two "a TRANSFORMATION of that which stands". This intermediate stage means that even in the brief moment that a thing exists it isn't static but changing, a process, a flux of becoming. The stable entities that we see are really bundles of events, "packages" of momentary flashings strung together by laws of conditionality."

¢(i.e. Since nothing really exist and stays **THE-SAME** even for the most infinitesimal moment; then nothing really is "existent" and "changing". To say that something exist and change is an oxymoron. But that doesn't mean tat everything is completely non-existent either. The Middle Way between existence and non-existence.)

L4: [The whole world, everything, is impermanent ...] :L4

L5: [Impermanence of the world] :L5

L7: [MN82 - ABOUT RATTHAPALA] :L7

«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' (i.e. Nothing is worthy of absolute trust, or grasping. We grasp at things and beings because we ignore, or are not constantly aware of their real nature.) ...

-- `The world is without shelter, without protector'... (i.e. There is no absolute protection from anything.)

-- `The world is without ownership. One has to pass on, leaving everything behind'... (i.e. How can we own, in absolute terms, something that is continually changing, never **THE-SAME**, and eventually inevitably ceasing. Even the owner is like that.)

-- `The world is insufficient, insatiable, a slave to craving'..." (i.e. But we keep forgetting this and grasp at the world as if everything was real and permanent.)

L7: [SN35.82 - THE WORLD] :L7

«'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?

¢(i.e. The six sense-media are //DEPENDENTLY-ARISEN//, ever changing, impermanent, unsatisfying, not-self, //EMPTY-OF-INHERENT-EXISTENCE//.)

-- 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 [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 -- experienced as pleasure, pain or neither-pleasure-nor-pain -- that too disintegrates. Insofar as it disintegrates, it is called the 'world.'"

L7: [AN8.6 - THE FAILINGS OF THE WORLD] :L7

¢(i.e. We grasp at gain, status, praise, pleasure, because we thing they are worthy of grasping, because we think they are permanent, satisfying, controllable, real; because we ignore their real nature: impermanent, unsatisfying, not-self, //DEPENDENTLY-ARISEN//, //EMPTY-OF-INHERENT-EXISTENCE//. But if we realize this we can become free from them.)

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

LOSS arises STATUS arises DISGRACE arises CENSURE arises PRAISE arises PLEASURE arises PAIN arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it actually is.

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

Now, gain arises for A WELL-INSTRUCTED NOBLE DISCIPLE. He reflects, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' HE DISCERNS IT AS IT ACTUALLY IS.

Loss arises Status arises Disgrace arises Censure arises Praise arises Pleasure arises Pain arises. He reflects, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He discerns it as it actually is.

-- HIS MIND DOES NOT REMAIN CONSUMED WITH THE GAIN. His mind does not remain consumed with the loss ... with the status ... the disgrace ... the censure ... the praise ... the pleasure. His mind does not remain consumed with the pain.

-- HE DOES NOT WELCOME THE ARISEN GAIN, OR REBEL AGAINST THE ARISEN LOSS. He does not welcome the arisen status, or rebel against the arisen disgrace. He does not welcome the arisen praise, or rebel against the arisen censure. He does not welcome the arisen pleasure, or rebel against the arisen pain.

-- AS HE THUS ABANDONS WELCOMING & REBELLING, HE IS RELEASED FROM BIRTH, AGING, & DEATH; FROM SORROWS, LAMENTATIONS, PAINS, DISTRESSES, & DESPAIRS. He is released, I tell you, from suffering & stress. This is the difference, this the distinction, this the distinguishing factor between the well-instructed noble disciple and the uninstructed run-of-the-mill person."

L7: [AN7.58 – NODDING] :L7

¢(i.e. Conceptually understanding this real nature of everything, we should be mindful of not falling into uncontrolled grasping and attachment, blindly following our feelings toward things and beings. Until we reach the liberating personal direct knowledge of all of this, we should use mindfulness and the proper antidotes when we are assailed by those three poisons – desire, hate, delusion – and all subsequent defilements. We should become fully aware of the relativity of any of our feelings. And we should look at everything as like illusions. This will keep us from creating more bad karma and more causes for suffering.)

"There is the case, Moggallana, where a monk has heard, 'ALL THINGS ARE UNWORTHY OF ATTACHMENT [OR GRASPING].' Having heard that all things are unworthy of attachment, he FULLY

KNOWS ALL THINGS. Fully knowing all things, he FULLY COMPREHENDS ALL THINGS. Fully comprehending all things, then whatever feeling he experiences -- pleasure, pain, neither pleasure nor pain -- HE REMAINS FOCUSED ON INCONSTANCY, focused on dispassion, focused on CESSATION, focused on relinquishing with regard to that feeling. As he remains focused on inconstancy, focused on dispassion, focused on CESSATION, focused on relinquishing with regard to that feeling, he is unsustained by (does not cling to) anything in the world. Unsustained, he is not agitated. Unagitated, he is unbound right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"It is in this respect, Moggallana, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among human & heavenly beings."

L5: [Impermanence of all sort of things] :L5

L7: [SN35.204 – THE RIDDLE TREE] :L7

"When a monk DISCERNS, AS IT ACTUALLY IS, THE ORIGINATION & PASSING AWAY -- of the six media of sensory contact, ...

-- of the five aggregates of clinging/sustenance, ...
-- of the four great elements [earth, water, wind, & fire],
-- my friend, it is to that extent that his vision is said to be well-purified." (i.e. Even the four great elements are //DEPENDENTLY-ARISEN//, thus empty of inherent existence.)...

When a monk DISCERNs, AS IT ACTUALLY IS, THAT WHATEVER IS SUBJECT TO ORIGINATION IS ALL

SUBJECT TO CESSATION, my friend, it is to that extent that his vision is said to be well-purified." (i.e. Meaning that since everything is //DEPENDENTLY-ARISEN//, then everything is //EMPTY-OF-INHERENT-EXISTENCE//.) ..."

L5: [Impermanence of the five aggregates] :L5

L7: [SN22.90 – TO CHANNA] :L7

-- "Form, friend Channa, is inconstant [impermanent].
-- 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 [***NOT-THE-SAME** as the self].

ALL FABRICATIONS ARE INCONSTANT. All phenomena are not-self."

L7: [AN10.60 - TO GIRIMANANDA] :L7

«AND WHAT IS THE PERCEPTION OF INCONSTANCY [OR IMPERMANENCE]? There is the case where a monk

-- having gone to the wilderness, to the shade of a tree, or to an empty building -- reflects thus:

-- 'Form is inconstant [impermanent],
-- feeling is inconstant,
-- perception is inconstant,
-- fabrications are inconstant,
-- consciousness is inconstant.'

Thus he remains focused on inconstancy with regard to the five aggregates. this, ananda, is called the perception of inconstancy."

L7: [IN MANY SUTRAS] :L7

"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." [NOT-SELF] (i.e. Not only

are they ***NOT-THE-SAME** as the self, but they are ***NOT-SEPARATE/DIFFERENT** than the

self. Consciousness and name-&-form are ****INTERDEPENDENT****, ****INSEPARABLE****.)

"Is feeling constant or inconstant?" "Inconstant" ...

"Is perception constant or inconstant?" "Inconstant" ...

"Are fabrications constant or inconstant?" "Inconstant"...

"Is consciousness constant or inconstant?" "Inconstant"...

L5: [Impermanence of feelings] :L5

L7: [SN36.9 – IMPERMANENT] :L7

«THE THREE KINDS OF FEELINGS, O MONKS, ARE

-- IMPERMANENT,

-- compounded, //DEPENDENTLY-ARISEN// [ORIGINATION],

-- liable to destruction [CESSATION], to evanescence, to fading away, to CESSATION

-- namely, pleasant feeling, painful feeling and neutral feeling."

L7: [DN15 - THE GREAT CAUSES DISCOURSE] :L7

"Now, A FEELING of pleasure IS INCONSTANT, FABRICATED, DEPENDENT ON CONDITIONS,
SUBJECT TO

PASSING AWAY, DISSOLUTION, FADING, AND CESSATION.

A feeling of pain is inconstant, fabricated, dependent on conditions, subject to PASSING
AWAY, dissolution, fading, and CESSATION.

A feeling of neither pleasure nor pain is inconstant, fabricated, dependent on conditions,
subject to PASSING AWAY, dissolution, fading, and CESSATION."

L7: [SN36.11 – ALONE] :L7

«While three feelings have been taught by me, the pleasant, the painful and the neutral, yet
I have also said that whatever is felt is within suffering. This, however, was stated by me
with reference to the impermanence of (all) conditioned phenomena (sankhara). I have said it
because conditioned phenomena are liable to destruction, to evanescence, to fading away, to
CESSATION and to change. It is with reference to this that I have stated: `Whatever is felt
is within suffering.'"

L5: [Impermanence of the six sense media] :L5

L7: [SN35.99 – CONCENTRATION] :L7

-- "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."

L5: [Impermanence of concentration states] :L5

L7: [MN121 – THE LESSER DISCOURSE ON //EMPTINESS//] :L7

"HE DISCERNS THAT 'THIS THEME-LESS CONCENTRATION OF AWARENESS (i.e. CESSATION of perception and feeling) Is Fabricated & Mentally Fashioned.'

And he discerns that 'WHATEVER IS FABRICATED & MENTALLY FASHIONED IS INCONSTANT & SUBJECT TO CESSATION.'"

L7: [AN9.44 – RELEASED THROUGH DISCERNMENT] :L7

"... the first jhana ... 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).

-- 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. ...
-- 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").

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. None of the high meditational states are permanent or Nirvana. Nirvana, Total Unbinding, cannot be faked by stopping all mental processes, or by dropping all. It is achieved only by seeing through the real nature of all dharma, including all mental states, even the theme-less concentration of awareness / THE CESSATION of perception and feeling.)

L7: [MN140 – THE EXPOSITION OF THE PROPERTIES] :L7

"One discerns that 'If I were to direct equanimity as pure and bright as this towards the sphere of the infinitude of space and to develop the mind along those lines, THAT WOULD BE FABRICATED. (i.e. Thus impermanent)

One discerns that 'If I were to direct equanimity as pure and bright as this towards the sphere of the infinitude of consciousness...

the sphere of nothingness...

the sphere of neither perception nor non-perception and to develop the mind along those lines, THAT WOULD BE FABRICATED.' (i.e. Thus impermanent)

One neither fabricates nor mentally fashions for the sake of becoming or un-becoming. (i.e. The Middle Way: not accepting, not rejecting; between existence and non-existence)

This being the case, one is not sustained by anything in the world (does not cling to anything in the world).

Unsustained, one is not agitated. Unagitated, one is totally unbound right within.

One discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' "

L5: [Impermanence of views] :L5

L7: [AN10.93 - VIEWS] :L7

"As for the venerable one who says, [pick any of the 10 extreme views]. 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. ...

'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."

¢(i.e. “only this is true, anything else 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//, ...)

L7: [SN22.81 – AT PALILEYYAKA] :L7

-- "THAT ASSUMPTION [VIEW] 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."

L5: [Impermanence of the 12 links of //DEPENDENT-ORIGINATION//] :L5

L7: [SN12.20 - REQUISITE CONDITIONS] :L7

«And what are //DEPENDENTLY-CO-ARISEN// phenomena?

-- Aging & death ARE //DEPENDENTLY-CO-ARISEN// PHENOMENA: INCONSTANT [IMPERMANENT],

COMPOUNDED, //DEPENDENTLY-CO-ARISEN// [ORIGINATION], SUBJECT TO ENDING, SUBJECT TO PASSING AWAY, SUBJECT TO FADING, SUBJECT TO CESSATION.

-- Birth is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Becoming is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Clinging/sustenance is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Craving is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Feeling is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Contact is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- The six sense media are //DEPENDENTLY-CO-ARISEN// phenomena....

-- Name-&-form is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Consciousness is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Fabrications are //DEPENDENTLY-CO-ARISEN// phenomena....

-- //IGNORANCE// IS A //DEPENDENTLY-CO-ARISEN// PHENOMENON: INCONSTANT, COMPOUNDED,

//DEPENDENTLY-CO-ARISEN//, SUBJECT TO ENDING, SUBJECT TO PASSING AWAY, SUBJECT TO FADING, SUBJECT TO CESSATION.

These are called //DEPENDENTLY-CO-ARISEN// phenomena.

L4: [In short, everything is impermanence because //DEPENDENTLY-CO-ARISEN//] :L4
L7: [DN16 - THE GREAT DISCOURSE ON THE TOTAL UNBINDING] :L7

«Enough, friends. Don't grieve. Don't lament. Hasn't the Blessed One already taught the state of growing different with regard to all things dear & appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect? IT'S IMPOSSIBLE THAT ONE COULD FORBID ANYTHING BORN, EXISTENT, FABRICATED, & SUBJECT TO DISINTEGRATION FROM DISINTEGRATING."

L7: [AN56.11 - SETTING THE WHEEL OF DHARMA IN MOTION] :L7

«... there arose to Ven. Kondañña the dustless, stainless Dharma eye: WHATEVER IS SUBJECT TO ORIGINATION IS ALL SUBJECT TO CESSATION."

¢(i.e. Everything is //EMPTY-OF-INHERENT-EXISTENCE// (not existent, FALLING AWAY) because //DEPENDENTLY-ARISEN// (not non-existent, arisen); and vice versa.)

L7: [SN35.204 – THE RIDDLE TREE] :L7

"When a monk discerns, as it actually is, THE ORIGINATION & PASSING AWAY
-- of the six media of sensory contact, ...
-- of the five aggregates of clinging/sustenance, ...
-- of the four great elements [earth, water, wind, & fire],
-- my friend, it is to that extent that his vision is said to be well-purified." (i.e. Even the four great elements are //DEPENDENTLY-ARISEN//, thus empty of inherent existence.)...

When a monk DISCERNS, AS IT ACTUALLY IS, THAT WHATEVER IS SUBJECT TO ORIGINATION IS ALL

SUBJECT TO CESSATION, my friend, it is to that extent that his vision is said to be well-purified." (i.e. Meaning that since everything is //DEPENDENTLY-ARISEN//, then everything is //EMPTY-OF-INHERENT-EXISTENCE//.) ..."

L7: [MN44 - THE SHORTER SET OF QUESTIONS-AND-ANSWERS] :L7

«Is the noble eightfold path fabricated or unfabricated?" "THE NOBLE EIGHTFOLD PATH IS FABRICATED."

¢(i.e. The Noble Path is also //EMPTY-OF-INHERENT-EXISTENCE// because //DEPENDENTLY-ARISEN//; no absolute, only adapted skillful means)

L4: [//IGNORANCE// of the impermanence of all //DEPENDENTLY-ARISEN// things is a cause for

suffering – REMOVING THIS //IGNORANCE// OF ARISING & FALLING AWAY IS LIBERATION]
:L4

L7: [ITI3.85] :L7

«... REMAIN FOCUSED ON THE INCONSTANCY OF ALL FABRICATIONS. ... For one who remains focused

on the inconstancy of all fabrications, //IGNORANCE// is abandoned, clear knowing arises."

L7: [SN22.122: VIRTUOUS BEING] :L7

«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 stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, AN //EMPTINESS//, not-self, would realize the fruit of stream-entry. ... realize the fruit of arhatship ..."

L7: [ITI 85] :L7

«Remain focused, monks, on the foulness of the body. Have mindfulness of in-and-out breathing well established to the fore within you. REMAIN FOCUSED ON THE INCONSTANCY OF ALL

FABRICATIONS. For one who remains focused on the foulness of the body, the latent tendency to passion for the property of beauty is abandoned. For one who has mindfulness of in-and-out breathing well established to the fore within oneself, annoying external thoughts and inclinations don't exist. FOR ONE WHO REMAINS FOCUSED ON THE INCONSTANCY OF ALL FABRICATIONS, //IGNORANCE// IS ABANDONED, AND CLEAR KNOWING ARISES."

¢(i.e. But the real //IGNORANCE// that has to be removed is not just the impermanence; that is just the beginning – see above under the four noble truths.)

L4: [How to deal with resistance to change] :L4

L7: [ITI3.85] :L7

«... REMAIN FOCUSED ON THE INCONSTANCY OF ALL FABRICATIONS. ... For one who remains focused

on the inconstancy of all fabrications, //IGNORANCE// is abandoned, clear knowing arises."

L7: [SN22.1 - TO NAKULAPITA] :L7

«There is the case where a well-instructed noble disciple does not assume form [same for the other aggregates] to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is not obsessed with the idea that 'I am form' or 'Form is mine.' [He is not obsessed that the five aggregates and himself are **THE-SAME** ... or

****DIFFERENT**.**] SO WHEN THOSE FIVE AGGREGATES CHANGE HE DOES NOT FALL INTO SORROW, LAMENTATION, PAIN, DISTRESS, & DESPAIR OVER THEIR CHANGE & ALTERATION. This, householder, is how one is afflicted in body but unafflicted in mind."

¢(i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are ****NOT-SEPARATE/DIFFERENT**** than the self. Consciousness and name-&-form are ****INTERDEPENDENT****, ****INSEPARABLE****.)

L7: [SN21.2 – ABOUT UPATISSA] :L7

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."

L7: [SN22.57 – THE SEVEN BASES] :L7

«And how is a monk skilled in seven bases? There is the case where a monk discerns form, THE ORIGINATION of form, THE CESSATION of form, the path of practice leading to the cessation of form. He discerns the allure of form, the drawback of form, and the escape from form. "He discerns feeling perception fabrications consciousness ... "And how does a monk have three modes of investigation? There is the case where a monk investigates in terms of properties, investigates in terms of sense spheres, investigates in terms of //DEPENDENT-CO-ARISING//. ... THE FACT THAT FORM IS INCONSTANT, STRESSFUL, SUBJECT TO CHANGE: THAT IS THE DRAWBACK OF FORM. (same for the other aggregates)"

L7: [AN3.51-52 – TWO PEOPLE] :L7

«This world is swept away by (on fire with) aging, by illness, by death. With the world thus swept away by (on fire with) aging, illness, & death, ANY RESTRAINT OF BODY, SPEECH, & INTELLECT PRACTICED HERE WILL BE ONE'S SHELTER, cave, island, & refuge after death in the world beyond."

L7: [SN22.85 – TO YAMAKA] :L7

«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."

¢(i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are ****NOT-SEPARATE/DIFFERENT**** than the self. Consciousness and name-&-form are ****INTERDEPENDENT****, ****INSEPARABLE****.)

"Now, the well-instructed, noble disciple ...does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. HE DISCERNS INCONSTANT FORM, AS IT ACTUALLY IS PRESENT, AS 'INCONSTANT FORM. He discerns stressful form, as it actually is present, as 'stressful form.' He discerns fabricated form, as it actually is present, as 'fabricated form'. He discerns murderous form, as it actually is present, as 'murderous form'. He does not get attached to form, does not cling to form, does not determine it to be 'my self.' These five aggregates of clinging -- not attached to, not clung to -- lead to his long-term happiness & well-being." ... "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. "

L7: [SN36.7 - THE SICK WARD] :L7

«As a monk is dwelling thus mindful & alert--heedful, ardent, & resolute -- a feeling of pleasure (same for the other types of feelings) arises in him. HE DISCERNS THAT 'A FEELING OF PLEASURE HAS ARISEN IN ME. IT IS DEPENDENT ON A REQUISITE CONDITION, NOT INDEPENDENT. DEPENDENT ON WHAT? DEPENDENT ON THIS BODY. Now, this body is inconstant, fabricated, //DEPENDENTLY-CO-ARISEN//. Being dependent on a body that is inconstant, fabricated, & //DEPENDENTLY-CO-ARISEN//, how can this feeling of pleasure that has arisen be constant?' He remains focused on inconstancy with regard to the body & to the feeling of pleasure. He remains focused on dissolution ... dispassion ... CESSATION ... relinquishment with regard to the body & to the feeling of pleasure. As he remains focused on inconstancy ... dissolution ... dispassion ... CESSATION ... relinquishment with regard to the body & to the feeling of pleasure, he abandons any latent tendency to passion with regard to the body & the feeling of pleasure. ... Sensing a feeling of pleasure, he discerns that it is inconstant, not grasped at, not relished. Sensing a feeling of pain Sensing a feeling of

neither-pleasure-nor-pain, he discerns that it is inconstant, not grasped at, not relished. Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'"

L4: [The Middle Way about impermanence] :L4

L7: [PRAJNAPARAMITA - MAHAKASYAPA AND MT. GRDHRAKUTA] :L7

-- The venerable Mahakasyapa : "BECAUSE ALL COMPOSITE DHARMAS ARE A PRODUCT OF CAUSES AND

CONDITIONS, THEY ARE THEREFORE IMPERMANENT."

-- Because, formerly non-existent, they now exist, and then pass again into non-existence, they are therefore, impermanent.

-- Because they are impermanent they do therefore conduce to suffering. Because they conduce to suffering, they are therefore not self.

-- Because they are not self, he who is possessed of wisdom SHOULD NOT BECOME ATTACHED to the concepts of 'I' and 'mine.'

-- If one becomes attached to 'I' and 'mine,' then one becomes subject to an immeasurable amount of worry, distress, suffering and affliction.

-- In all worldly spheres, one should abhor and seek liberation from desires."

L7: [PRAJNAPARAMITA - THE FOUR SIDDHAANTAS (TEACHING MODES)] :L7

"Moreover, those beings who possess the cognitive inversion (i.e. inverted view) of being attached to [the illusion of] permanence are not aware that dharmas [only] appear to be continuous. For individuals such as these, THE CONTEMPLATION OF IMPERMANENCE is the [appropriate] counteractive siddhaanta dharma. IT IS NOT, HOWEVER, THE [SIDDHAANTA] OF THE

SUPREME MEANING. Why [not]? Because all dharmas are devoid of a self-existent nature." ...

¢(i.e. Impermanence is a good adapted skillful means/view to teach to beginners; but there is no real impermanence since there is no real dharma in the first place. Everything is continually dependent on an infinity of causes and conditions, ever changing, never **THE-SAME** even for the most infinitesimal moment. So nothing really "is" in the usual sense; so it cannot "be" impermanent.)

"IT SHOULD NOT BE THE CASE THAT CONDITIONED DHARMAS POSSESS THE THREE CHARACTERISTICS. Why

[not]? Because the three characteristics are not real." ...

¢(i.e. The three universal characteristics, are just another //DEPENDENTLY-ARISEN// view, //EMPTY-OF-INHERENT-EXISTENCE//, and at best a proper adapted skillful means depending on the circumstances, and should never be grasped upon. The=same for //DEPENDENT-ORIGINATION//

and //EMPTINESS// itself. The Buddha has no absolute position, no view, no dogma. The real nature of everything is beyond all description, beyond all conceptualization, beyond simple description like the three universal characteristics, etc.)

L7: [PRAJNAPARAMITA - BIRTH AND DEATH AND THE UNMOVING MIND] :L7

"As for your claim that the five aggregates are "empty, impermanent, and devoid of a self," in this Prajnaparamita,

-- THE FIVE AGGREGATES ARE DEVOID OF PERMANENCE, IMPERMANENCE,
-- //EMPTINESS//, NON-//EMPTINESS//,
-- SELF AND NON-SELF."

¢(i.e. The real nature of everything is beyond all discrimination, all dualities, all conceptualization. But, still, concepts are used as useful skillful means on the path.)

L7: [PRAJNAPARAMITA – THE PERFECTION OF WISDOM] :L7

"Question: IF IMPERMANENCE IS NOT ACTUALLY THE CASE, WHY DID THE BUDDHA SPEAK OF IMPERMANENCE?

Response: The Buddha accorded with what was appropriate for particular beings and so spoke the Dharma for their sakes.

¢(i.e. No absolute, only adapted skillful means. The Middle Way: staying away from any extreme by using its opposite / antidote while not getting attached to it either.)

It was in order to refute the inverted view which imagines permanence that he spoke of impermanence.

In the opposite case, because people were unaware of or did not believe in later existences, he spoke of the [permanent] mind going on into a later existence and being reborn in the heavens, explaining that the karmic causes and conditions of offenses and merit are not lost even in a million kalpas.

These are instances of the counteractive siddhaanta. They do not represent the supreme meaning siddhaanta. The ultimate reality aspect of all dharmas is neither permanent nor impermanent. Then too, the Buddha spoke in place after place of the //EMPTINESS// of dharmas. In the sphere of the //EMPTINESS// of dharmas, impermanence [itself] is non-existent. Therefore, to declare that the world is impermanent is an erroneous view. Hence one refers to the //EMPTINESS// of dharmas. "

L3: [Karma] :L3

L4: [Beings are what they are because of their accumulated karma] :L4

L7: [AN5.57 - SUBJECTS FOR CONTEMPLATION] :L7

«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 ..."

¢(i.e. karma, //DEPENDENT-ORIGINATION//, and THE **INTERDEPENDENCE-OF-THE-WORLD-AND-MIND** are the same thing. We are our already accumulated karma. This production of this karma is schematized by the samsaric cycle described by the 12 links of //DEPENDENT-ORIGINATION//. We are conditioned by old karma, and produce new karma that will condition our future. Also, the world (name-&-form) and the mind/self (consciousness) are **INTERDEPENDENT**; one condition the other continuously; one cannot exist without the other. In that sense, our whole world is dependent on our accumulated karma. And there doesn't seem to be a limit to this. Everything is dependent on the mind, on accumulated karma.)

L7: [MN135 - THE SHORTER EXPOSITION OF KARMA] :L7

¢(i.e. the relation between cause & effect)

"Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and handsome people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

"BEINGS ARE OWNERS OF KARMAS, HEIRS OF KARMAS, THEY HAVE KARMAS AS THEIR PROGENITOR, KARMAS AS THEIR KIN, KARMAS AS THEIR HOMING-PLACE. IT IS KARMAS THAT DIFFERENTIATE BEINGS ACCORDING TO INFERIORITY AND SUPERIORITY." ... [see more on the detailed meaning]

-- "So, student, the way leading to short life makes people short-lived, the way leading to long life makes people long-lived;

-- the way leading to sickness makes people sickly, the way leading to health makes people healthy;

-- the way leading to ugliness makes people ugly, the way leading to beauty makes people beautiful;

-- the way leading to lack of influence makes people uninfluential, the way leading to influence makes people influential;

-- the way leading to poverty makes people poor, the way leading to wealth makes people wealthy;

-- the way leading to low birth makes people low-born, the way leading to high birth makes people highborn;

-- the way leading to stupidity makes people stupid, the way leading to discernment makes people discerning."

¢(i.e. The consequence of karma is always similar to its cause because it is always like a bad habit reinforcing itself, or like suffering the consequence of a bad choice/investment – it is necessarily related to the expectation we had about this investment. Creating karma is

like that, acting/investing in the hope of some return, and based on this false expectation; that is the //IGNORANCE// that is the cause of the suffering. Karma is : conditioned ? conditioning ? conditioned ? conditioning ? ... And the only way out is to see through the whole process, thus transcending it. And this is done with direct knowledge of the 12 links of //DEPENDENT-ORIGINATION//, of their arising and CESSATION, or THE **INTERDEPENDENCE-OF-THE-WORLD-AND-MIND**, ... It is not done by artificially accepting or rejecting anything or all.)

L7: [MN57 - THE DOG-DUTY ASCETIC & AN4.235] :L7

¢(i.e. We are our accumulated conditioning, created by our own choices and actions.)

"Here, Punna, someone develops the dog duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog mind fully and unstintingly, he develops dog behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: 'By this virtue or duty or asceticism or religious life I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Punna, IF HIS DOG DUTY IS PERFECTED, IT WILL LEAD HIM TO THE COMPANY OF DOGS; IF IT IS NOT, IT WILL LEAD HIM TO HELL." ...

"Here, Seniya, someone develops the ox duty fully and unstintingly, he develops the ox habit fully and unstintingly, he develops the ox mind fully and unstintingly, he develops the ox behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: 'By this virtue or duty or asceticism or religious like I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Seniya, IF HIS OX DUTY IS PERFECTED, IT WILL LEAD HIM TO THE COMPANY OF OXEN; IF IT IS NOT, IT WILL LEAD HIM TO HELL." (i.e. And someone whose path is to reject everything – including all skillful means, to drop all, is going to be reborn as a dumb ass.)

L7: [AN4.85 - DARKNESS] :L7

¢(i.e. We can break free from the cycle of bad habits / conditioning.)

"There are these FOUR TYPES OF PEOPLE to be found existing in the world:

And how is one THE TYPE OF PERSON IN DARKNESS WHO IS HEADED FOR DARKNESS? There is the case

where a person is born into a lowly family -- the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper -- a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any [gifts of] food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he -- on the break-up of the body, after death -- reappears in the plane of deprivation, the

bad destination, the lower realms, in hell. This is the type of person in darkness who is headed for darkness.

-- And how is one THE TYPE OF PERSON IN DARKNESS WHO IS HEADED FOR LIGHT? There is the case

where a person is born into a lower class family -- the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper -- a family that is poor, with little food or drink, living in hardship, where food & clothing are hard to come by. And he is ugly, misshapen, stunted, & sickly: half-blind or deformed or lame or crippled. He doesn't receive any [gifts of] food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he -- on the break-up of the body, after death -- reappears in the good destination, the heavenly world. This is the type of person in darkness who is headed for light.

And how is one THE TYPE OF PERSON IN LIGHT WHO IS HEADED FOR DARKNESS? There is the case

where a person is born into an upper class family -- a noble warrior family, a priestly family, a prosperous householder family -- a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives [gifts of] food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in bodily misconduct, verbal misconduct, & mental misconduct. Having engaged in bodily misconduct, verbal misconduct, & mental misconduct, he -- on the break-up of the body, after death -- reappears in the plane of deprivation, the bad destination, the lower realms, in hell. This is the type of person in light who is headed for darkness.

And how is one THE TYPE OF PERSON IN LIGHT WHO IS HEADED FOR LIGHT? There is the case where

a person is born into an upper class family -- a noble warrior family, a priestly family, a prosperous householder family -- a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives [gifts of] food, drink, clothing, & vehicles; garlands, perfumes, & ointments; bedding, shelter, & lamps. He engages in good bodily conduct, good verbal conduct, & good mental conduct. Having engaged in good bodily conduct, good verbal conduct, & good mental conduct, he -- on the break-up of the body, after death -- reappears in the good destination, the heavenly world. This is the type of person in light who is headed for light.

L4: [Karma should be known: a conditioning cycle] :L4
L7: [AN6.63 – PENETRATIVE] :L7

¢(i.e. The importance of realizing the Four Noble Truths about karma: nature, ORIGINATION, CESSATION, path leading to CESSATION / transcendence / the Middle Way)

- "KARMA SHOULD BE KNOWN. (nature: intention, choice, action)
- THE CAUSE by which karma comes into play should be known. (//DEPENDENT-ORIGINATION//, dependent on previous karma)
- THE CESSATION of karma should be known. (seeing through the karma process)
- THE PATH of practice for THE CESSATION of karma should be known.' (the Middle Way)
- The diversity in karma should be known.
- The result of karma should be known. (the conditioning effect on the production of more karma, the consequences, the rebirths, suffering)

Thus it has been said. In reference to what was it said?

-- 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. (i.e. And contact is ultimately dependent on already accumulated karma. And the whole process is dependent on the //IGNORANCE// of the nature of this same process.)

-- 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 path of practice leading to the cessation of karma."

L7: [SN35.145 - KARMA] :L7

¢(i.e. The two types of karma: old and new)

"Monks, I will teach you new & old karma, THE CESSATION of karma, and the path of practice leading to the cessation of karma. Listen and pay close attention. I will speak.

Now what, monks, is old karma? The eye is to be seen as OLD KARMA, FABRICATED & willed, capable of being felt. The ear ... The nose ... The tongue ... The body ... The intellect is to be seen as old karma, fabricated & willed, capable of being felt. This is called old karma. (i.e. the already accumulated karma, the result of past choices and investments, is built-in into what we have constructed: our body and mind, our tools, our society, our world. And these are continually updated by the addition of new karma.)

And what is new karma? Whatever karma one does now with the body, with speech, or with the intellect/mind: This is called NEW KARMA. And what is THE CESSATION of karma? Whoever touches the release that comes from THE CESSATION of bodily karma, verbal karma, & mental

karma: This is called THE CESSATION of karma. And what is the path of practice leading to the cessation of karma? Just this noble eightfold path... "

L7: [MN57 - THE DOG-DUTY ASCETIC & AN4.235] :L7

¢(i.e. The best kind of karma: building up good habits that will permit ultimately to transcend all habits / karma; by seeing through the whole process. That is what the whole Middle Way path is about.)

"Punna, there are FOUR KINDS OF KARMA proclaimed by me after realization myself with direct knowledge.

There is DARK KARMA WITH DARK RIPENING:

-- And what is karma that is dark with dark result? There is the case where a certain person fabricates an injurious bodily fabrication, fabricates an injurious verbal fabrication, fabricates an injurious mental fabrication. Having fabricated an injurious bodily fabrication, having fabricated an injurious verbal fabrication, having fabricated an injurious mental fabrication, he rearises in an injurious world. On rearing in an injurious world, he is there touched by injurious contacts. Touched by injurious contacts, he experiences feelings that are exclusively painful, like those of the beings in hell. This is called karma that is dark with dark result. (i.e. the dark path of self-amplifying bad habits and consequential suffering)

there is BRIGHT KARMA WITH BRIGHT RIPENING:

-- And what is karma that is bright with bright result? There is the case where a certain person fabricates a non-injurious bodily fabrication ... a non-injurious verbal fabrication ... a non-injurious mental fabrication ... He rearises in a non-injurious world ... There he is touched by non-injurious contacts ... He experiences feelings that are exclusively pleasant, like those of the Ever-radiant Devas. This is called karma that is bright with bright result. (i.e. the white path of self-amplifying good habits and short term happiness)

there is DARK-AND-BRIGHT KARMA WITH DARK-AND-BRIGHT RIPENING:

-- And what is karma that is dark & bright with dark & bright result? There is the case where a certain person fabricates a bodily fabrication that is injurious & non-injurious ... a verbal fabrication that is injurious & non-injurious ... a mental fabrication that is injurious & non-injurious ... He rearises in an injurious & non-injurious world ... There he is touched by injurious & non-injurious contacts ... He experiences injurious & non-injurious feelings, pleasure mingled with pain, like those of human beings, some devas, and some beings in the lower realms. This is called karma that is dark & bright with dark & bright result. (i.e. what is good and bad is all relative anyway)

and there is KARMA THAT IS NOT DARK AND NOT BRIGHT WITH NEITHER-DARK-NOR-BRIGHT RIPENING

THAT CONDUCE TO THE EXHAUSTION OF KARMA:

-- And what is karma that is neither dark nor bright with neither dark nor bright result, leading to the ending of karma? right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called karma that is neither dark nor bright with neither dark nor bright result, leading to the ending of karma. (i.e. The Middle Way: not aiming for a bad rebirth, not aiming for a good rebirth; aiming for no more rebirth, for total Unbinding, transcendence of all habits/karma. And this

is done through the three trainings: morality, concentration, wisdom – combining both virtuous adapted skillful means/methods and the gradual development of wisdom.)

L7: [MN136 - THE GREAT EXPOSITION OF KARMA] :L7

¢(i.e. see details about the relativity of karma bellow)

"So, Ananda,

- there is karma that is incapable (of good result) and appears incapable (of good result);
- there is karma that is incapable (of good result) and appears capable (of good result);
- there is karma that is capable (of good result) and appears capable (of good result);
- there is karma that is capable (of good result) and appears incapable (of good result)."

L4: [Skillful (merit) and unskillful actions of body, speech and mind] :L4

L7: [MN41 - THE BRAHMIN OF SALA] :L7

"So, householders, it is BY REASON OF CONDUCT NOT IN ACCORDANCE WITH THE DHARMA, by reason

of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

"So, householders, it is BY REASON OF CONDUCT IN ACCORDANCE WITH THE DHARMA, by reason of

righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

L7: [AN10.176 - TO CUNDA THE SILVERSMITH] :L7

¢(i.e. THE 10 SKILLFUL AND 10 UNSKILLFUL ACTIONS OF BODY, SPEECH AND MIND)

The Blessed One said:

- "There are three ways in which one is made impure by bodily action,
- four ways in which one is made impure by verbal action,
- and three ways in which one is made impure by mental action.

And how is one made impure in three ways by bodily action?

- There is the case where a certain person takes life, is a hunter, bloody-handed, devoted to killing & slaying, showing no mercy to living beings.
- He takes what is not given. He takes, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them.
- He engages in sensual misconduct. He gets sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dharma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is made impure in three ways by bodily action.

And how is one made impure in four ways by verbal action?

-- There is the case where a certain person engages in false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty [i.e., a royal court proceeding], if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I know.' If he does know, he says, 'I don't know.' If he hasn't seen, he says, 'I have seen.' If he has seen, he says, 'I haven't seen.' Thus he consciously tells lies for his own sake, for the sake of another, or for the sake of a certain reward.

-- He engages in divisive speech. What he has heard here he tells there to break those people apart from these people here. What he has heard there he tells here to break these people apart from those people there. Thus breaking apart those who are united and stirring up strife between those who have broken apart, he loves factionalism, delights in factionalism, enjoys factionalism, speaks things that create factionalism.

-- He engages in abusive speech. He speaks words that are harsh, cutting, bitter to others, abusive of others, provoking anger and destroying concentration.

-- He engages in idle chatter. He speaks out of season, speaks what isn't factual, what isn't in accordance with the goal, the Dharma, & the Vinaya, words that are not worth treasuring. This is how one is made impure in four ways by verbal action.

And how is one made impure in three ways by mental action?

-- There is the case where a certain person is covetous. He covets the belongings of others, thinking, 'O, that what belongs to others would be mine!'

-- He bears ill will, corrupt in the resolves of his heart: 'May these beings be killed or cut apart or crushed or destroyed, or may they not exist at all!'

-- He has wrong view, is warped in the way he sees things: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how one is made impure in three ways by mental action.

"These, Cunda, are the ten courses of unskillful action. ... Furthermore, as a result of being endowed with these ten courses of unskillful action, [rebirth in] hell is declared, [rebirth in] an animal womb is declared, [rebirth in] the realm of hungry shades is declared -- that or any other bad destination.

"Now, Cunda,

-- there are three ways in which one is made pure by bodily action,

-- four ways in which one is made pure by verbal action,

-- and three ways in which one is made pure by mental action.

And how is one made pure in three ways by bodily action?

-- There is the case where a certain person, abandoning the taking of life, abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.

-- Abandoning the taking of what is not given, he abstains from taking what is not given. He does not take, in the manner of a thief, things in a village or a wilderness that belong to others and have not been given by them.

-- Abandoning sensual misconduct, he abstains from sensual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dharma; those with husbands, those who entail punishments, or even those crowned with flowers by another man. This is how one is

made pure in three ways by bodily action.

And how is one made pure in four ways by verbal action?

- There is the case where a certain person, abandoning false speech, abstains from false speech. When he has been called to a town meeting, a group meeting, a gathering of his relatives, his guild, or of the royalty, if he is asked as a witness, 'Come & tell, good man, what you know': If he doesn't know, he says, 'I don't know.' If he does know, he says, 'I know.' If he hasn't seen, he says, 'I haven't seen.' If he has seen, he says, 'I have seen.' Thus he doesn't consciously tell a lie for his own sake, for the sake of another, or for the sake of any reward.
- Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world.
- Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.
- Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing & pleasing to people at large. Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dharma, & the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This is how one is made pure in four ways by verbal action.

And how is one made pure in three ways by mental action?

- There is the case where a certain person is not covetous. He does not covet the belongings of others, thinking, 'O, that what belongs to others would be mine!'
- He bears no ill will and is not corrupt in the resolves of his heart. [He thinks,] 'May these beings be free from animosity, free from oppression, free from trouble, and may they look after themselves with ease!'
- He has right view and is not warped in the way he sees things: 'There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are priests & contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is how one is made pure in three ways by mental action.

"These, Cunda, are the ten courses of skillful action. ... Furthermore, as a result of being endowed with these ten courses of skillful action, [rebirth among] the devas is declared, [rebirth among] human beings is declared -- that or any other good destination."

L7: [AN8.40 – RESULTS] :L7

¢(i.e. UNSKILLFUL ACTIONS)

"Monks,

the taking of life -- when indulged in, developed, & pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from the taking of life is that, when one becomes a

human being, it leads to a short life span.

-- Stealing -- when indulged in, developed, & pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from stealing is that, when one becomes a human being, it leads to the loss of one's wealth.

-- Illicit sexual behavior -- when indulged in, developed, & pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from illicit sexual behavior is that, when one becomes a human being, it leads to rivalry & revenge.

-- Telling falsehoods -- when indulged in, developed, & pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from telling falsehoods is that, when one becomes a human being, it leads to being falsely accused.

-- Divisive tale-bearing -- when indulged in, developed, & pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from divisive tale-bearing is that, when one becomes a human being, it leads to the breaking of one's friendships.

-- Harsh speech -- when indulged in, developed, & pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from harsh speech is that, when one becomes a human being, it leads to unappealing sounds.

-- Frivolous chattering -- when indulged in, developed, & pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from frivolous chattering is that, when one becomes a human being, it leads to words that aren't worth taking to heart.

-- The drinking of fermented & distilled liquors -- when indulged in, developed, & pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from drinking fermented & distilled liquors is that, when one becomes a human being, it leads to mental derangement."

L7: [SN3.4] :L7

-- "That's the way it is, great king! That's the way it is! Those who engage in bodily misconduct, verbal misconduct, & mental misconduct are not dear to themselves. Even though they may say, 'We are dear to ourselves,' still they aren't dear to themselves. Why is that? Of their own accord, they act toward themselves as an enemy would act toward an enemy; thus they aren't dear to themselves.

-- But those who engage in good bodily conduct, good verbal misconduct, & good mental conduct are dear to themselves. Even though they may say, 'We aren't dear to ourselves,' still they are dear to themselves. Why is that? Of their own accord, they act toward themselves as a dear one would act toward a dear one; thus they are dear to themselves." ...

-- So do what is admirable, as an accumulation for the future life. Deeds of merit are the support for beings when they arise in the other world."

L7: [SN3.5] :L7

-- "That's the way it is, great king! That's the way it is! Those who engage in bodily misconduct, verbal misconduct, & mental misconduct leave themselves unprotected. ...

But those who engage in good bodily conduct, good verbal conduct, & good mental conduct have themselves protected. Even though ... nor a squadron of infantry troops might protect them, still they have themselves protected. Why is that? Because that's an internal protection, not an external one. Therefore they have themselves protected."

L7: [MN19 - TWO SORTS OF THINKING] :L7

¢(i.e. seeing through bad habits/karma, and developing good habits / conditioning)

"Whatever a monk keeps pursuing with his thinking & pondering, that becomes the inclination of his awareness.

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

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

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

-- Whatever a monk keeps pursuing with his thinking & pondering, that becomes the inclination of his awareness.

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

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

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

-- ...

-- When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of the PASSING AWAY & reappearance of beings. I saw -- by means of the divine eye, purified & surpassing the human -- beings PASSING AWAY & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their karma: 'These beings -- who were endowed with bad conduct of body, speech & mind, who reviled the Noble Ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, & mind, who did not revile the Noble Ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified & surpassing the human -- I saw beings PASSING AWAY & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their karma. This was the second knowledge I attained in the second watch of the night. //IGNORANCE// was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute.

L4: [OBSTRUCTIONS OF ALREADY ACCUMULATED CONDITIONING TO BE ABANDONED – gross mistakes, too far from the reality of arising & FALLING AWAY] :L4

[The many words for "obstructions": unskillfulness, unwholesomeness, foolishness, unwholesome actions of the body speech & mind, conditioning, poisons, intoxication, already accumulated karma, obsessions, illusions, defilements, hindrances, cankers, fermentations, taints, fetters, effluents,]

L7: [AN2.19 – SKILLFUL] :L7

-- 'ABANDON WHAT IS UNSKILLFUL.'
-- 'DEVELOP WHAT IS SKILLFUL.'

L7: [SN4.20 – RULERSHIP] :L7

“The entirety of a mountain of gold, of solid bullion: even twice that wouldn't suffice for one person. knowing this, live evenly, in tune with the contemplative life.”

L7: [AN5.129 - IN AGONY & AN6.87 - KARMA OBSTRUCTIONS] :L7

¢(i.e. FIVE VERY UNSKILLFUL ACTIONS)

"There are these five inhabitants of the states of deprivation, inhabitants of hell, who are in agony & INCURABLE. Which five?

-- One who has killed his/her mother,
-- one who has killed his/her father,
-- one who has killed an arahant,
-- one who -- with a corrupted mind -- has caused the blood of a Tathagata to flow,
-- and one who has caused a split in the Sangha.
? These are the five inhabitants of the states of deprivation, inhabitants of hell, who are in agony & incurable."

L7: [AN9.63 - THINGS THAT WEAKEN THE TRAINING] :L7

«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."

L7: [AN6.86 - OBSTRUCTIONS] :L7

¢(i.e. THE INFLUENCE OF THE ALREADY ACCUMULATED CONDITIONING/KARMA ON THE POSSIBILITY OF PROGRESSION ON THE PATH)

- "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. Which six?
- He is endowed with a (present) karma obstruction,
- a defilement obstruction,
- a result-of-(past)-karma obstruction;
- he lacks conviction,
- has no desire (to listen),
- and has dull discernment.

- Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dharma. Which six?
- He is not endowed with a (present) karma obstruction,
- a defilement obstruction,
- or a result-of-(past)-karma obstruction;
- he has conviction,
- has the desire (to listen),
- and is discerning."

L7: [MN7 - THE SIMILE OF THE CLOTH] :L7

- «And what, monks, are the DEFILEMENTS OF THE MIND?
- Covetousness and unrighteous greed are a defilement of the mind;
- ill will is a defilement of the mind;
- anger is a defilement of the mind;
- hostility... denigration... domineering... envy... jealousy...
- hypocrisy... fraud... obstinacy... presumption... conceit...
- arrogance... vanity...
- negligence is a defilement of the mind."

L7: [ITI 28] :L7

- «Endowed with two things, a monk lives in stress in the present life -- troubled, distressed, & feverish -- and at the break-up of the body, after death, a bad destination can be expected. Which two?
- A lack of guarding of the doors of the sense faculties,
- and knowing no moderation in food."

L7: [SN3.36] :L7

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

L7: [AN3.38] :L7

“THREE FORMS OF INTOXICATION. intoxication with youth, intoxication with health, intoxication with life”

L7: [AN7.11 – OBSESSIONS (1)] :L7

«Monks, there are THESE SEVEN OBSESSIONS. The obsession of sensual passion. The obsession of resistance. The obsession of views. The obsession of uncertainty. The obsession of conceit. The obsession of passion for becoming. The obsession of //IGNORANCE//.»

L7: [AN7.12 OBSESSIONS (2)] :L7

«When, for a monk, THE OBSESSION of sensual passion has been abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising; when, for him, the obsession of resistance... the obsession of views... the obsession of uncertainty... the obsession of conceit... the obsession of passion for becoming... the obsession of //IGNORANCE// has been abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: this is called a monk who has cut through craving, has turned away from the fetter, and -- by rightly breaking through conceit -- has put an end to suffering & stress.»

L7: [SN4.8] :L7

«Those with children grieve because of their children. Those with cattle grieve because of their cows. A PERSON'S GRIEF COMES FROM ACQUISITIONS, since a person with no acquisitions doesn't grieve.»

L7: [SN17.5 & 8] :L7

«Monks, GAINS, TRIBUTE, & FAME are a cruel thing, a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage... "In the=same way there is the case where a certain monk is conquered by gains, offerings, & fame, his mind consumed. He finds no pleasure whether he goes to an empty dwelling, to the foot of a tree, or to the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, he is sunk in misery. That's how cruel gains, offerings, & fame are: a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage. Thus you should train yourselves: `We will put aside any

gains, tribute, & fame that have arisen; and we will not let any gains, tribute, & fame that have arisen keep our minds consumed.' “

L7: [AN8.6] :L7

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

-- "Loss arises

-- Status arises

-- Disgrace arises

-- Censure arises

-- Praise arises

-- Pleasure arises

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

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

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

L7: [SN12.25 - TO BHUMIJA] :L7

-- "When there is a [the sense of] body, pleasure & pain arise internally with bodily intention as the cause;

-- or when there is [the sense of] speech, pleasure & pain arise internally with verbal intention as the cause;

-- or when there is [the sense of] intellect / mind, pleasure & pain arise internally with intellectual intention as the cause.

-- From //IGNORANCE// as requisite condition, then either of one's own accord one fabricates BODILY FABRICATION on account of which that pleasure & pain arise internally, or because of others one fabricates bodily fabrication on account of which that pleasure & pain arise internally.

-- Either alert one fabricates bodily fabrication on account of which that pleasure & pain arise internally,

-- or unalert one fabricates bodily fabrication on account of which that pleasure & pain arise internally."

-- [Similarly with VERBAL & INTELLECTUAL FABRICATIONS.]

L5: [The need to abandon the fetters] :L5

L7: [AN10.13 – FETTERS] :L7

«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."

L7: [UD7.3 - ATTACHED TO SENSUAL PLEASURES] :L7

«CLINGING TO SENSUALITY, to sensual ties, seeing no blame in the fetter, never will those tied up in the fetter cross over the flood so great & wide."

L7: [ITI.15] :L7

"MONKS, I don't envision even one other fetter -- fettered by which beings conjoined go wandering & transmigrating on for a long, long time -- like THE FETTER OF CRAVING. fettered with the fetter of craving, beings conjoined go wandering & transmigrating on for a long, long time."

L7: [AN35.191 – TO KOTTHITA] :L7

«Now tell me, friend Sariputta,

-- is the eye the fetter of forms, or are forms the fetter of the eye?

-- 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?"

? "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.

-- 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.

L7: [SN35.63 – CHACHAKKA SUTRA – THE SIX SEXTETS] :L7

-- ... Now, there are forms cognizable via the eye -- agreeable, pleasing, charming,

endearing, fostering desire, enticing --
 -- and a monk does not relish them, welcome them, or remain fastened to them.
 -- As he doesn't relish them, welcome them, or remain fastened to them, delight ceases.
 -- There being no delight, he is not impassioned.
 -- Being not impassioned, he is not fettered.
 -- A monk disjoined from the fetter of delight is said to be a person living alone.

 -- "There are sounds cognizable via the ear ...
 -- aromas cognizable via the nose ...
 -- flavors cognizable via the tongue ...
 -- tactile sensations cognizable via the body ...

 -- ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering
 desire, enticing --
 -- and a monk does not relish them, welcome them, or remain fastened to them.
 -- As he doesn't relish them, welcome them, or remain fastened to them, delight ceases.
 -- There being no delight, he is not impassioned. Being not impassioned, he is not
 fettered.
 -- A monk disjoined from the fetter of delight is said to be a person living alone.

 -- "A person living in this way -- even if he lives near a village, associating with monks &
 nuns, with male & female lay followers, with king & royal ministers, with sectarians & their
 disciples -- is still said to be living alone. A person living alone is said to be a monk.
 Why is that? Because craving is his companion, and it has been abandoned by him. Thus he is
 said to be a person living alone."

L7: [SN22.95 – FOAM] :L7

\ "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."

L7: [MN72 – TO VACCHAGOTTA ON FIRE] :L7

«'Vaccha, the position that "the cosmos is eternal" is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, A FETTER OF VIEWS. It is accompanied by suffering, distress, despair, & fever, and it does not lead to disenchantment, dispassion, CESSATION; to calm, direct knowledge, full awakening, Unbinding." [the=same for all other extreme views]

L7: [AN22.99 - THE LEASH] :L7

«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. ... 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"

¢(See also sn22.55 on the breaking of the five lower fetters, and of the ten higher fetters)

L5: [The need to abandon the five hindrances, and develop concentration, before being able to have insights into reality] :L5

L7: [AN5.51 – OBSTACLES] :L7

"These FIVE ARE OBSTACLES, HINDRANCES THAT OVERWHELM AWARENESS AND WEAKEN DISCERNMENT. Which five?

-- "Sensual desire is an obstacle, a hindrance that overwhelms awareness and weakens discernment.

-- Ill will...

-- Sloth & drowsiness...

-- Restlessness & anxiety...

-- Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment.

-- These are the five obstacles, hindrances that overwhelm awareness and weaken discernment.

-- And when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

-- Now, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is possible.

¢(i.e. They are called "hindrances" because they hinder and envelop the mind in many ways, obstructing its development. -- Nyanaponika Thera)

L7: [AN4.61] :L7

-- "One whose heart is overwhelmed by unrestrained covetousness will do what he should not do and neglect what he ought to do. And through that, his good name and his happiness will come to ruin.

-- One whose heart is overwhelmed by ill-will...

-- by sloth and torpor...

-- by restlessness and remorse...

-- by sceptical doubt will do what he should not do and neglect what he ought to do. And through that, his good name and his happiness will come to ruin.

-- But if a noble disciple has seen these five as defilements of the mind, he will give them up. And doing so, he is regarded as one of great wisdom, of abundant wisdom, clear-visioned, well endowed with wisdom. This is called "endowment with wisdom." "

L7: [AN5.23] :L7

-- "There are five impurities of gold impaired by which it is not pliant and wieldy, lacks radiance, is brittle and cannot be wrought well. What are these five impurities? Iron, copper, tin, lead and silver. But if the gold has been freed from these five impurities, then it will be pliant and wieldy, radiant and firm, and can be wrought well. Whatever ornaments one wishes to make from it, be it a diadem, earrings, a necklace or a golden chain, it will serve that purpose.

-- Similarly, there are FIVE IMPURITIES OF THE MIND impaired by which the mind is not pliant and wieldy, lacks radiant lucidity and firmness, and cannot concentrate well upon the eradication of the taints (asava). What are these five impurities? They are: sensual desire, ill-will, sloth and torpor, restlessness and remorse, and sceptical doubt. (i.e. the five hindrances)

-- But if the mind is freed of these five impurities, it will be pliant and wieldy, will have radiant lucidity and firmness, and will concentrate well upon the eradication of the taints. Whatever state realizable by the higher mental faculties one may direct the mind to, one will in each case acquire the capacity of realization, if the (other) conditions are fulfilled. "

L7: [SN46.2] :L7

«Just as, monks, this body lives on nourishment, lives dependent on nourishment, does not live without nourishment -- in the=same way, monks, the five hindrances live on nourishment, depend on nourishment, do not live without nourishment."

L7: [SN46.51 - FOOD] :L7

«Monks, I will teach you THE FEEDING & STARVING OF THE FIVE HINDRANCES ...

-- And what is the food for THE ARISING of unarisen SENSUAL DESIRE, or for the growth & increase of sensual desire once it has arisen? There is the theme of beauty. To foster inappropriate attention to it: This is the food for THE ARISING of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

-- And what is the food for THE ARISING of unarisen ILL WILL, or for the growth & increase of ill will once it has arisen? There is the theme of resistance. To foster inappropriate attention to it: This is the food for THE ARISING of unarisen ill will, or for the growth & increase of ill will once it has arisen.

-- And what is the food for THE ARISING of unarisen SLOTH & DROWSINESS, or for the growth & increase of sloth & drowsiness once it has arisen? There are boredom, weariness, yawning, drowsiness after a meal, & sluggishness of awareness. To foster inappropriate attention to them: This is the food for THE ARISING of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

-- And what is the food for THE ARISING of unarisen RESTLESSNESS & ANXIETY, or for the growth & increase of restlessness & anxiety once it has arisen? There is non-stillness of awareness. To foster inappropriate attention to that: This is the food for THE ARISING of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

-- And what is the food for THE ARISING of unarisen UNCERTAINTY, or for the growth & increase of uncertainty once it has arisen? There are phenomena that act as a foothold for uncertainty. To foster inappropriate attention to them: This is the food for THE ARISING of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen.

-- ...

-- Now, what is lack of food for THE ARISING of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen? There is the theme of unattractiveness. To foster appropriate attention to it: This is lack of food for THE ARISING of unarisen sensual desire, or for the growth & increase of sensual desire once it has arisen.

-- And what is lack of food for THE ARISING of unarisen ill will, or for the growth & increase of ill will once it has arisen? There is the release of the mind [through good will, compassion, appreciation, or equanimity]. To foster appropriate attention to that: This is lack of food for THE ARISING of unarisen ill will, or for the growth & increase of ill will once it has arisen.

-- And what is lack of food for THE ARISING of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen? There is the potential for effort, the potential for exertion, the potential for striving. To foster appropriate attention to them: This is lack of food for THE ARISING of unarisen sloth & drowsiness, or for the growth & increase of sloth & drowsiness once it has arisen.

-- And what is lack of food for THE ARISING of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen? There is stillness of awareness. To foster appropriate attention to that: This is lack of food for THE ARISING of unarisen restlessness & anxiety, or for the growth & increase of restlessness & anxiety once it has arisen.

-- And what is lack of food for THE ARISING of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen? There are mental qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is lack of food for THE ARISING of unarisen uncertainty, or for the growth & increase of uncertainty once it has arisen.

L7: [AN10.51 - ONE'S OWN MIND] :L7

-- "Even if a monk is not skilled in the ways of the minds of others (not skilled in reading the minds of others), he should train himself: 'I will be skilled in reading my own mind.'

-- ... In the=same way, a monk's self-examination is very productive in terms of skillful qualities [if he conducts it in this way]: 'Do I usually remain covetous or not? With thoughts of ill will or not? Overcome by sloth & drowsiness or not? Restless or not? Uncertain or gone beyond uncertainty? Angry or not? With soiled thoughts or unsoiled thoughts? With my body aroused or unaroused? Lazy or with persistence aroused? Unconcentrated or concentrated?'

-- If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth & drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or unconcentrated,' then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness to put out the fire on his turban or head; in the=same way, the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.

-- But if, on examination, a monk knows, 'I usually remain uncovetous, without thoughts of ill will, free of sloth & drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body unaroused, with persistence aroused, & concentrated,' then his duty is to make an effort in establishing ('tuning') those very same skillful qualities to a higher degree for the ending of the effluents."

L7: [MN20 - THE RELAXATION OF THOUGHTS] :L7

The blessed one said:

«When a monk is intent on the heightened mind, there are FIVE THEMES he should attend to at the appropriate times. Which five?

-- "There is the case where evil, unskillful thoughts -- connected with desire, aversion, or delusion -- arise in a monk while he is referring to and attending to a particular theme. HE SHOULD ATTEND TO ANOTHER THEME, APART FROM THAT ONE, CONNECTED WITH WHAT IS SKILLFUL.

-- "If evil, unskillful thoughts -- connected with desire, aversion, or delusion -- still arise in the monk while he is attending to this other theme, connected with what is skillful, HE SHOULD SCRUTINIZE THE DRAWBACKS OF THOSE THOUGHTS: 'Truly, these thoughts of mine are unskillful, these thoughts of mine are blameworthy, these thoughts of mine result in stress.'

-- "If evil, unskillful thoughts -- connected with desire, aversion or delusion -- still arise in the monk while he is scrutinizing the drawbacks of those thoughts, HE SHOULD PAY NO MIND AND PAY NO ATTENTION TO THOSE THOUGHTS.

-- "If evil, unskillful thoughts -- connected with desire, aversion or delusion -- still

arise in the monk while he is paying no mind and paying no attention to those thoughts, HE SHOULD ATTEND TO THE RELAXING OF THOUGHT-FABRICATION WITH REGARD TO THOSE THOUGHTS.

-- "If evil, unskillful thoughts -- connected with desire, aversion or delusion -- still arise in the monk while he is attending to the relaxing of thought-fabrication with regard to those thoughts, then -- with his teeth clenched and his tongue pressed against the roof of his mouth -- HE SHOULD BEAT DOWN, CONSTRAIN, AND CRUSH HIS MIND WITH HIS AWARENESS.

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

¢[See the sutras about HOW TO ABANDON LAZINESS AND ON EFFORT: an7.58, an8.80, iti34, ... mn95, sn2.10, an8.30, an5.53 ...]

L7: [AN9.64 - HINDRANCES [& CONCENTRATION]] :L7

-- "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. ...

-- To abandon these five hindrances, one should develop THE FOUR FRAMES OF REFERENCE. Which four?

-- 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. To abandon the five hindrances, one should develop these four frames of reference."

L7: [MN10] :L7

«How does a monk PRACTICE MIND-OBJECT CONTEMPLATION ON THE MENTAL OBJECTS OF THE FIVE HINDRANCES?

-- Herein, monks, WHEN SENSUAL DESIRE IS PRESENT in him the monk knows, "There is sensual desire in me," or when sensual desire is absent he knows, "There is no sensual desire in me." He knows how THE ARISING of non-arisen sensual desire comes to be; he knows how the rejection [THE FALLING AWAY] of the arisen sensual desire comes to be; and he knows how the non-arising in the future of the rejected sensual desire comes to be.

-- WHEN ILL-WILL IS PRESENT IN HIM, the monk knows, "There is ill-will in me," or when

ill-will is absent he knows, "There is no ill-will in me." He knows how THE ARISING of non-arisen ill-will comes to be; he knows how the rejection [THE FALLING AWAY] of the arisen ill-will comes to be; and he knows how the non-arising in the future of the rejected ill-will comes to be.

-- WHEN SLOTH AND TORPOR ARE PRESENT IN HIM, the monk knows, "There is sloth and torpor in

me," or when sloth and torpor are absent he knows, "There is no sloth and torpor in me." He knows how THE ARISING of non-arisen sloth and torpor comes to be; he knows how the rejection [THE FALLING AWAY] of the arisen sloth and torpor comes to be; and he knows how the non-arising in the future of the rejected sloth and torpor comes to be.

-- WHEN RESTLESSNESS AND REMORSE ARE PRESENT IN HIM, the monk knows, "There are restlessness

and remorse in me," or when agitation and remorse are absent he knows, "There are no restlessness and remorse in me." He knows how THE ARISING of non-arisen restlessness and remorse comes to be; he knows how the rejection [THE FALLING AWAY] of the arisen restlessness and remorse comes to be; and he knows how the non-arising in the future of the rejected restlessness and remorse comes to be.

-- WHEN SCEPTICAL DOUBT IS PRESENT IN HIM, the monk knows, "There is sceptical doubt in me,"

or when sceptical doubt is absent he knows, "There is no sceptical doubt in me." He knows how THE ARISING of non-arisen sceptical doubt comes to be; he knows how the rejection [THE FALLING AWAY] of the arisen sceptical doubt comes to be; and he knows how the non-arising in the future of the rejected sceptical doubt comes to be. "

¢[see all the sutras about THE DEVELOPMENT OF THE FIRST JHANA... BY THE ABANDONMENT OF THE FIVE HINDRANCES; and on the four frames of reference ...]

L7: [SN36.11 – ALONE] :L7

-- "And I have also taught the step-by-step CESSATION of fabrications. When one has attained the first jhana, speech has ceased. ... When one has attained THE CESSATION of perception & feeling, perception & feeling have ceased ... have been stilled ... has been calmed.

-- When a monk's effluents have ended, passion has ceased, aversion has ceased, delusion has ceased... have been stilled... has been calmed.

L7: [AN5.28 – THE FACTORS OF CONCENTRATION] :L7

«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 unpervaded by rapture and pleasure born from withdrawal."

L7: [SN35.99 - CONCENTRATION] :L7

«Develop concentration, monks. A CONCENTRATED MONK DISCERNs THINGS AS THEY ACTUALLY ARE PRESENT.»

L7: [SN4.41 - CONCENTRATION] :L7

«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."

L7: [AN4.94 - CONCENTRATION] :L7

«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. "

L5: [The need to abandon desire] :L5

L7: [SN1.69 - DESIRE] :L7

- \ WITH DESIRE THE WORLD IS TIED DOWN.
 - \ With the subduing of desire it's freed.
 - \ With the abandoning of desire all bonds are cut through.
-

L7: [SN42.11 - TO GANDHABHAKA] :L7

-- "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."

L7: [SN27 - UPAKKILESA SAMYUTTA] :L7

«Monks, ANY DESIRE & PASSION WITH REGARD

-- to the eye ... ear... nose... tongue... body... intellect ...

-- to forms ... sounds... aromas... flavors... tactile sensations... ideas...

-- to eye-consciousness ... ear-consciousness... nose-consciousness...

tongue-consciousness... body-consciousness... intellect-consciousness...

-- to contact at the eye ... contact at the ear... contact at the nose... contact at the tongue... contact at the body... contact at the intellect ...

-- to feeling born of contact at the eye ... to feeling born of contact at the ear...

feeling born of contact at the nose... feeling born of contact at the tongue... feeling born of contact at the body... feeling born of contact at the intellect ...

-- to perception (naming, labeling) of forms ... perception of sounds... perception of aromas... perception of flavors... perception of tactile sensations... perception of ideas

...

-- to intentions involving forms ... intentions involving sounds... intentions involving aromas... intentions involving flavors... intentions involving tactile sensations...

intentions involving ideas ...

-- to craving for forms ... craving for sounds... craving for aromas... craving for flavors... craving for tactile sensations... craving for ideas ...

-- to the earth property ... liquid property... fire property... wind property... space property... consciousness property ...

-- to form... feeling... perception... fabrications... consciousness ...

-- IS A DEFILEMENT OF THE MIND.

-- When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing."

L7: [FROM SN35.115: MARA'S POWER] :L7

-- There are forms, monks, cognizable via the eye--agreeable, pleasing, charming, endearing, fostering desire, enticing. IF A MONK RELISHES THEM, WELCOMES THEM, & REMAINS FASTENED TO

THEM, HE IS SAID TO BE A MONK FETTERED BY FORMS COGNIZABLE BY THE EYE. He has gone over to

Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

-- There are sounds cognizable via the ear

-- There are aromas cognizable via the nose

-- There are flavors cognizable via the tongue

-- There are tactile sensations cognizable via the body

-- There are ideas cognizable via the intellect--agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, & remains fastened to them, he is said to be a monk fettered by forms cognizable by the intellect. He has gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

-- Now, there are forms cognizable via the eye--agreeable, pleasing, charming, endearing, fostering desire, enticing. IF A MONK DOES NOT RELISH THEM, WELCOME THEM, OR REMAIN FASTENED

TO THEM, HE IS SAID TO BE A MONK FREED FROM FORMS COGNIZABLE BY THE EYE. He has not gone over to Mara's camp; he has not come under Mara's power. The Evil One cannot do with him as he will.

- There are sounds cognizable via the ear
- There are aromas cognizable via the nose
- There are flavors cognizable via the tongue
- There are tactile sensations cognizable via the body
- There are ideas cognizable via the intellect...

L5: [The need to gradually purify our body, speech and mind – before we can develop insights into reality] :L5

L7: [MN61 - ADVICE TO RAHULA AT AMBALLATTHIKA] :L7

«Rahula, all those priests and contemplatives in the course of the past (same for future and present) who PURIFIED THEIR BODILY ACTS, VERBAL ACTS, AND MENTAL ACTS, did it THROUGH

REPEATED REFLECTION on their bodily acts, verbal acts, and mental acts in just this way. ...

- Therefore, Rahula, you should train yourself:
- 'I will purify my bodily acts through repeated reflection.
- I will purify my verbal acts through repeated reflection.
- I will purify my mental acts through repeated reflection.'
- Thus you should train yourself."

L7: [AN3.100 – THE DIRT-WASHER] :L7

- "there are these GROSS IMPURITIES in a monk intent on heightened mind:
- misconduct in body, speech, & mind. These the monk -- aware & able by nature -- abandons, destroys, dispels, wipes out of existence.
- When he is rid of them, there remain in him THE MODERATE IMPURITIES:
- thoughts of sensuality, ill will, & harmfulness.
- These he abandons, destroys, dispels, wipes out of existence.
- When he is rid of them there remain in him THE FINE IMPURITIES:
- thoughts of his caste, thoughts of his home district, thoughts related to not wanting to be despised.
- These he abandons, destroys, dispels, wipes out of existence.
- When he is rid of them, there remain only thoughts of the Dharma. HIS CONCENTRATION IS NEITHER CALM NOR REFINED, IT HAS NOT YET ATTAINED SERENITY OR UNITY, and is kept in place by the fabrication of forceful restraint.
- But there comes a time when his mind grows steady inwardly, settles down, grows unified & concentrated. HIS CONCENTRATION IS CALM & REFINED, HAS ATTAINED SERENITY & UNITY, and is no longer kept in place by the fabrication of forceful restraint.

-- And then whichever of the higher knowledges he TURNS HIS MIND TO KNOW & REALIZE, he can witness them for himself whenever there is an opening. "

L7: [AN3.2: CHARACTERIZED (BY ACTION)] :L7

-- "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."

L7: [DHARMAPADA 277-279] :L7

-- "WHEN YOU SEE WITH DISCERNMENT, 'All fabrications are inconstant' -- you grow disenchanted with stress. This is the path to purity.

-- When you see with discernment, 'All fabrications are stressful' -- you grow disenchanted with stress. This is the path to purity.

-- When you see with discernment, 'All phenomena are not-self' -- you grow disenchanted with stress. This is the path to purity."

¢(i.e. Not only are they **NOT-THE-SAME** as the self, but they are

NOT-SEPARATE/DIFFERENT than the self. Consciousness and name-&-form are

INTERDEPENDENT, **INSEPARABLE**.)

L5: [The need to abandon the three poisons – desire, hate, delusion] :L5

L7: [ITI.50] :L7

«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. These are the three roots of what is unskillful."

L7: [ITI.93] :L7

«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.»

L7: [SN3.23 - QUALITIES OF THE WORLD] :L7

«THREE QUALITIES OF THE WORLD, GREAT KING, WHEN ARISING, ARISE FOR HARM, STRESS, & DISCOMFORT. Which three?

-- Greed, great king, is a quality of the world that, when arising, arises for harm, stress, & discomfort.

-- Aversion, great king, is a quality of the world that, when arising, arises for harm, stress, & discomfort.

-- Delusion is a quality of the world that, when arising, arises for harm, stress, & discomfort.

-- These are the three qualities of the world, great king, that when arising, arise for harm, stress, & discomfort."

L7: [AN3.126 - PUTRID] :L7

-- "Greed, monk, is putrefaction.

-- Ill will is the stench of carrion.

-- Evil, unskillful thoughts are flies.

On one who lets himself putrefy & stink with the stench of carrion, there's no way that flies won't swarm & attack. "

L7: [ITI.88] :L7

«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, inside enemy, inside foe, inside murderer, inside adversary.

-- 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."

Greed causes harm.

\ Greed provokes the mind.

\ People don't realize it as a danger born from within.

\ A person, when greedy, doesn't know his own welfare; when greedy, doesn't see Dharma.

\ Overcome with greed, he's in the dark, blind.

\ But when one, abandoning greed, feels no greed for what would merit greed, greed gets shed from him -- like a drop of water off a lotus leaf.

Aversion causes harm.

\ Aversion provokes the mind.
\ People don't realize it as a danger born from within.
\ A person, when aversive, doesn't know his own welfare; when aversive, doesn't see Dharma.
\ Overcome with aversion he's in the dark, blind.
\ But when one, abandoning aversion, feels no aversion for what would merit aversion, aversion drops away from him -- like a palm leaf from its stem.

Delusion causes harm.

\ Delusion provokes the mind.
\ People don't realize it as a danger born from within.
\ A person, when deluded, doesn't know his own welfare; when deluded, doesn't see Dharma.
\ Overcome with delusion he's in the dark, blind.
\ But when one, abandoning delusion, feels no delusion for what would merit delusion, he disperses all delusion -- as the rising of the sun, the dark.

L7: [AN3.71: TO CHANNA THE WANDERER] :L7

¢(i.e. All unwholesomeness, all trouble, are based on the three poisons: desire, hate, delusion. All of this because of the //IGNORANCE// of THE ARISING and FALLING AWAY of all dharma.)

-- "But, friend Ananda, seeing what drawbacks in passion ... in aversion ... in delusion do you advocate the abandoning of delusion?"

"A PERSON IMPASSIONED,

-- his mind bound up, overcome with passion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned passion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

-- "A person impassioned, his mind bound up, overcome with passion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned passion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

-- "A person impassioned, his mind bound up, overcome with passion, DOESN'T DISCERN, AS IT ACTUALLY IS, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned passion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

-- "Passion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about THE CESSATION of discernment, is conducive to trouble, and does not lead to Unbinding.

"An AVERSIVE PERSON,

-- his mind bound up, overcome with aversion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned aversion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

-- "An aversive person, his mind bound up, overcome with aversion, engages in bodily

misconduct, in verbal misconduct, in mental misconduct. But having abandoned aversion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

-- "An aversive person, his mind bound up, overcome with aversion, DOESN'T DISCERN, AS IT ACTUALLY IS, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned aversion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

-- "Aversion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about THE CESSATION of discernment, is conducive to trouble, and does not lead to Unbinding.

"A DELUDED PERSON,

-- his mind bound up, overcome with delusion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned delusion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

-- "A deluded person, his mind bound up, overcome with delusion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned delusion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

-- "A deluded person, his mind bound up, overcome with delusion, DOESN'T DISCERN, AS IT ACTUALLY IS, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned delusion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

-- "Delusion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about THE CESSATION of discernment, is conducive to trouble, and does not lead to Unbinding.

-- "Seeing these drawbacks in passion ... in aversion ... in delusion we advocate the abandoning of passion ... aversion ... delusion."

"But is there, my friend, a path, is there A WAY TO THE ABANDONING OF THAT PASSION, AVERSION, & DELUSION?" (i.e. The abandonment cannot be faked by artificially dropping them. It has to be done by cultivating true wisdom (understanding and personal direct knowledge) using the Middle Way: the Noble Eightfold Path, the ***UNION-OF-SAMATHA-AND-VIPASSANA***...)

-- "Yes, my friend, there is a path, there is a way to the abandoning of that passion, aversion, & delusion."

-- "And what is that path, my friend, what is that way to the abandoning of that passion, aversion, & delusion?"

-- "Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, this is the way to the abandoning of that passion, aversion, & delusion."

L7: [AN3.33 – CAUSES] :L7

¢(i.e. Any choice / action / investment base on greed/craving, aversion/hate, or delusion//IGNORANCE// will necessarily lead to disappointment and bad consequence /suffering because they are all “not in accord with reality”. It is only normal that mistakes lead to their consequences. On the other hand, if one abandons those three poisons, then the causes of any more unwholesome actions is also abandoned, and so their unwanted

consequences.)

"Monks, THESE THREE ARE CAUSES FOR THE ORIGINATION OF ACTIONS. Which three?

---- Greed is a cause for THE ORIGINATION of actions.

---- Aversion is a cause for THE ORIGINATION of actions.

---- Delusion is a cause for THE ORIGINATION of actions.

-- ANY ACTION PERFORMED WITH GREED -- born of greed, caused by greed, originating from greed: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

-- ANY ACTION PERFORMED WITH AVERSION -- born of aversion, caused by aversion, originating from aversion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

-- ANY ACTION PERFORMED WITH DELUSION -- born of delusion, caused by delusion, originating from delusion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

Just as when seeds are not broken, not rotten, not damaged by wind & heat, capable of sprouting, well-buried, planted in well-prepared soil, and the rain-god would offer good streams of rain. Those seeds would thus come to growth, increase, & abundance.

In the=same way, any action performed with greed... performed with aversion... performed with delusion -- born of delusion, caused by delusion, originating from delusion: wherever one's selfhood turns up, there THAT ACTION WILL RIPEN. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

These are three causes for THE ORIGINATION of actions.

-- ...

Now, these THREE ARE [FURTHER] CAUSES FOR THE ORIGINATION OF ACTIONS. Which three?

---- Non-greed is a cause for THE ORIGINATION of actions.

---- Non-aversion is a cause for THE ORIGINATION of actions.

---- Non-delusion is a cause for THE ORIGINATION of actions.

-- ANY ACTION PERFORMED WITH NON-GREED -- born of non-greed, caused by non-greed, originating from non-greed: When greed is gone, that action is thus abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

-- ANY ACTION PERFORMED WITH NON-AVERSION -- born of non-aversion, caused by non-aversion, originating from non-aversion: When aversion is gone, that action is thus abandoned, destroyed at the root, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

-- ANY ACTION PERFORMED WITH NON-DELUSION -- born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its

root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

Just as when seeds are not broken, not rotten, not damaged by wind & heat, capable of sprouting, well-buried, planted in well-prepared soil, and a man would burn them with fire and, burning them with fire, would make them into fine ashes. Having made them into fine ashes, he would winnow them before a high wind or wash them away in a swift-flowing stream. Those seeds would thus be destroyed at the root, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

In the=same way, any action performed with non-greed... performed with non-aversion... performed with non-delusion -- born of non-delusion, caused by non-delusion, originating from non-delusion: WHEN DELUSION IS GONE, THAT ACTION IS THUS ABANDONED, ITS ROOT DESTROYED, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

These, monks, are three causes for THE ORIGINATION of action."

¢(i.e. That doesn't mean that we should drop all actions now; or that all choices, actions or investments are "bad". It only means that our actual actions are all mostly based on false expectations, on a wrong view about reality, on //IGNORANCE// of THE ARISING and FALLING AWAY of everything. And the only way out is to gradually develop clear knowing / wisdom, using the Noble Path, the Middle Way. That is to make relatively better choices (accumulating merit), and accomplish relatively more wholesome actions of body speech and mind, that will ultimately permit to transcend all choices, all actions, all karma.)

L7: [SN36.3 – GIVING UP] :L7

¢(i.e. All unwholesome actions of body speech and mind, all defilements, are based on the three poisons – desire, hate, delusion. They are all based on the //IGNORANCE// of the relativity of all feelings, on the real nature of everything. Until one has direct knowledge of this, one should resist the reactive mode to feelings.)

"In the case of pleasant feelings, O monks, the underlying tendency 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, he has made an end of suffering."

L5: [The need to abandon belief in absolute views and methods] :L5

L7: [AN8.53 - THE DISCOURSE TO GOTAMI] :L7

-- [WRONG PATH] `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.'

[RIGHT PATH] `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.'" (i.e. see sutras about the relativity of what is leading this way or not depending on the situation and beings. ex. AN3.78)

L7: [AN10.96 – ON VIEWPOINTS] :L7

«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."

L7: [SN12.48 - THE COSMOLOGIST] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

-- "'EVERYTHING EXISTS' is the senior form of cosmology, Brahmin. (i.e. Realism)

-- 'EVERYTHING DOES NOT EXIST' is the second form of cosmology, Brahmin. (i.e. Idealism or nihilism)

-- 'EVERYTHING IS A ONENESS' is the third form of cosmology, Brahmin. (i.e. Monism or oneness: neither existence nor non-existence)

-- 'EVERYTHING IS A MANYNESS' is the fourth form of cosmology, Brahmin. (i.e. Dualism or

manyness: both existence and non-existence)

-- AVOIDING THESE TWO EXTREMES, THE TATHAGATA TEACHES THE DHARMA VIA THE MIDDLE: [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [SN12.46 - A CERTAIN BRAHMIN] :L7

¢(i.e. The Middle Way about the subject: the one who creates karma and the one who experiences its consequences are ****NOT-THE-SAME****, ****NOT-DIFFERENT**** – ****NON-DUAL****: not

one, not two – no continuity (no existence), no discontinuity (no non-existence). And it is the same with everything that changes, from one moment to the next, with everything that is //DEPENDENTLY-ARISEN// ... the world and mind.)

-- "[To say,] 'The one who acts is ****THE-SAME**** one who experiences,' is one extreme.

-- [To say,] 'The one who acts is SOMEONE ****OTHER**** THAN the one who experiences,' is the second extreme.

-- AVOIDING BOTH OF THESE EXTREMES, THE TATHAGATA TEACHES THE DHARMA BY MEANS OF THE MIDDLE:

-- [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [SN44.10 - TO ANANDA (ON SELF, NO SELF, AND NOT-SELF) BEING] :L7

¢(i.e. The self is not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind.)

-- "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.

-- "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?'"

L7: [SNP4.5 – ON VIEWS] :L7

¢(i.e. Transcending all discrimination, all dualities; adopting no absolute position, no extreme view. All methods & views are //DEPENDENTLY-ARISEN//, thus corrupted, unreliable ... so we should not be dependent on them ... we should adopt the Middle Way: not accepting as absolute or inherently existing, not rejecting as non-existent ...)

"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 judgment) say that (a view becomes) a bond if, relying on it, one regards everything else as inferior.

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.)

¢(i.e. 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.)

L7: [MN72 - TO VACCHAGOTTA ON FIRE] :L7

¢(i.e. No absolute position or view; but still teaching what is skillful: ORIGINATION & CESSATION, //DEPENDENT-ORIGINATION//)

"A "POSITION," VACCHA, IS SOMETHING THAT A TATHAGATA HAS DONE AWAY WITH.

WHAT A TATHAGATA SEES IS THIS:

- "Such is form, SUCH ITS ORIGIN, SUCH ITS DISAPPEARANCE;
- such is feeling, such its ORIGIN, such its DISAPPEARANCE;
- such is perception...
- such are mental fabrications...
- such is consciousness, such its ORIGIN, such its DISAPPEARANCE."

Because of this, I say, a Tathagata -- with the ending, fading out, CESSATION, RENUNCIATION, & RELINQUISHMENT OF ALL CONSTRUINGS, ALL EXCOGITATIONS, ALL I-MAKING & MINE-MAKING & TENDENCIES TO CONCEITS -- is, through lack of sustenance/clinging, released."

¢(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.)

L5: [The need to abandon THE ILLUSION OF THE SELF] :L5

L7: [MN109 - THE GREAT FULL-MOON NIGHT DISCOURSE & MN44 - THE SHORTER SET OF QUESTIONS-AND-ANSWERS] :L7

¢(i.e. The illusions of a self that is **THE-SAME** or **DIFFERENT** than the five aggregates.)

"LORD, HOW DOES SELF-IDENTITY VIEW COME ABOUT?"

"There is the case, monk, where an uninstructed, run-of-the-mill person ASSUMES

\ form to be the [same as the] self,

\ (MN148: 'This is me, this is my self, this is what I am.')

---- 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.

L7: [SN12.46 - A CERTAIN BRAHMIN] :L7

¢(i.e. The Middle Way about the subject: the one who creates karma and the one who experiences its consequences are ****NOT-THE-SAME****, ****NOT-DIFFERENT**** – ****NON-DUAL****: not

one, not two – no continuity (no existence), no discontinuity (no non-existence). And it is the same with everything that changes, from one moment to the next, with everything that is //DEPENDENTLY-ARISEN// ... the world and mind.)

"[To say,] 'The one who acts is ****THE-SAME**** one who experiences,' is one extreme.

[To say,] 'The one who acts is SOMEONE ****OTHER**** THAN the one who experiences,' is the second extreme.

Avoiding both of these extremes, the Tathagata teaches the Dharma by means of the middle: [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [SN22.81 – AT PALIEYYAKA] :L7

¢(i.e. The illusions of a self that is ****THE-SAME**** or ****DIFFERENT**** than the five aggregates.)

"There is the case where an uninstructed, run-of-the-mill person 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// 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. ...

-- or '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 '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. "

L5: [The need to abandon all the fermentations / cankers / effluents / taints] :L5

L7: [DHARMAPADA 272] :L7

«O monks, rest content, until the utter destruction of CANKERS (Arahatship) is reached."

L7: [DHARMAPADA 386 & 420] :L7

"He who is meditative, stainless and settled, whose work is done and who is free from cankers, having reached the highest goal -- him do I call a holy man."

"He whose track no gods, no angels, no humans trace, the Arahat who has destroyed all cankers -- him do I call a holy man."

L7: [DHARMAPADA 89] :L7

"Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things -- rid of cankers, glowing with wisdom, they have attained Nirvana in this very life."

or : "Whose minds are well-developed in the factors of self-awakening, who delight in non-clinging, relinquishing grasping -- resplendent, their effluents ended: they, in the world, are Unbound."

L7: [DHARMAPADA 93] :L7

"He whose cankers are destroyed and who is not attached to food, whose object is the Void, the Unconditioned Freedom -- his path cannot be traced, like that of birds in the air."

or "Effluents ended, independent of nutriment, their pasture -- //EMPTINESS// & freedom without sign: their trail, like that of birds through space, can't be traced."

L7: [MN 118 - MINDFULNESS OF BREATHING] :L7

«In this community of monks there are monks who are Arahants, whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are RELEASED THROUGH RIGHT GNOSIS: such are the monks in this community of monks. "

L7: [DHARMAPADA 292] :L7

"The cankers only increase for those who are arrogant and heedless, who leave undone what

should be done and do what should not be done.

The cankers cease for those mindful and clearly comprehending ones who always earnestly practice mindfulness of the body, who do not resort to what should not be done, and steadfastly pursue what should be done."

L7: [DHARMAPADA 253] :L7

«He who seeks another's faults, who is ever censorious -- his cankers grow. He is far from destruction of the cankers." or "If you focus on the errors of others, constantly finding fault, your effluents flourish. You're far from their ending."

L7: [MN102 - THE GREAT DISCOURSE ON THE LION'S ROAR] :L7

«I understand Nirvana, and the path and way leading to Nirvana. And I also understand how one who has entered this path will, by realizing it for himself with DIRECT KNOWLEDGE, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints."

L7: [AN6.63 – PENETRATIVE] :L7

-- "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.' ...

There are these three kinds of fermentations:

- the fermentation of sensuality,
 - the fermentation of becoming,
 - the fermentation of //IGNORANCE//. (see more further)
-

L7: [MN9 - THE DISCOURSE ON RIGHT VIEW] :L7

When, friends, a noble disciple UNDERSTANDS THE TAINTS, the ORIGIN of the taints, THE CESSATION of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dharma and has arrived at this true Dharma. ...

There are three taints:

- the taint of sensual desire,
 - the taint of being
 - and the taint of //IGNORANCE//. (see more further)
-

L7: [MN125 - THE DISCOURSE ON THE "TAMED STAGE"] :L7

"Then with the mind composed... immovable, he directs his mind to THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS.

He UNDERSTANDS AS IT REALLY IS:

- This is anguish,
- this is THE ARISING of anguish,
- this is the stopping of anguish,
- this is the course leading to the stopping of anguish.

He UNDERSTANDS AS IT REALLY IS:

- These are the cankers,
- this is THE ARISING of the cankers,
- this is the stopping of the cankers,
- this is the course leading to the stopping of the cankers.

KNOWING THUS, SEEING THUS, his mind

- is freed from the canker of sense pleasures,
- is freed from the canker of becoming,
- freed from the canker of //IGNORANCE//.

In freedom the knowledge came to be: I am freed; and he comprehends: Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such.

That monk is able to endure, heat, cold, hunger, thirst, the touch of mosquitoes, gadflies, wind, sun and creeping things, abusive language and unwelcome modes of speech: he has grown to bear bodily feelings which as they arise are painful, acute, sharp, severe, wretched, miserable, deadly. Purged of all the dross and impurities of attachment, aversion and confusion, he is worthy of oblations, offerings, respect and homage, an unsurpassed field of merit in the world."

L7: [DN16 - LAST DAYS OF THE BUDDHA] :L7

And the Blessed One, living at Rajagaha, at the hill called Vultures' Peak, often gave counsel to the bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and //IGNORANCE// is the mind that is fully developed in wisdom."

(Translator note: Taints: Asava: those defiling factors -- sensual desire, craving for existence, and //IGNORANCE// -- primarily responsible for maintaining bondage to the cycle of rebirths. Also translated as "cankers" or "corruptions." Later texts add a fourth, the taint of wrong views.)

L7: [MN2 – ALL THE FERMENTATIONS / TAINTS :

¢(i.e. The Buddha teaches seven methods for eliminating the deeply-rooted defilements in the mind (sensuality, becoming, and //IGNORANCE//) that obstruct the realization of awakening.)

"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, (sensuality, becoming, //IGNORANCE//, wrong views)

---- by restraining, (the 6 sense-faculties)

---- by using, (using the robe, the alms food, lodging, medicinal requisites ... appropriately)

---- by tolerating, (heat, cold, ...)

---- by avoiding, (wild animals, dangers,)

---- by destroying, (thought of sensuality, ill will, cruelty, evil, unskillful mental qualities)

---- by developing. (mindfulness, analysis of qualities, persistence, rapture, serenity, concentration, equanimity)

L7: [SN12.23 – PREREQUISITES] :L7

"Monks, THE ENDING OF THE EFFLUENTS (THE DESTRUCTION OF THE CANKERS) IS FOR ONE WHO KNOWS &

SEES, I tell you, not for one who does not know & does not see. For one who knows what & sees what is there the ending of effluents?

-- 'Such is form, such its ORIGINATION, such its DISAPPEARANCE.

-- Such is feeling, such its ORIGINATION, such its DISAPPEARANCE.

-- Such is perception, such its ORIGINATION, such its DISAPPEARANCE.

-- Such are fabrications, such their ORIGINATION, such their DISAPPEARANCE.

-- Such is consciousness, such its ORIGINATION, such its DISAPPEARANCE.'

-- The ending of the effluents is for one who knows in this way & sees in this way.

L7: [SN36.11 – ALONE] :L7

"And I have also taught THE STEP-BY-STEP CESSATION OF FABRICATIONS. When one has attained

the first jhana, speech has ceased. When one has attained the second jhana, directed thought & evaluation have ceased. When one has attained the third jhana, rapture has ceased. When one has attained the fourth jhana, in-and-out breathing has ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained THE CESSATION of perception & feeling, perception & feeling have ceased. When a monk's effluents have ended, passion has ceased, aversion has ceased, delusion has ceased.

Then, monk, I have also taught THE STEP-BY-STEP STILLING OF FABRICATIONS. When one has attained the first jhana, speech has been stilled. When one has attained the second jhana,

directed thought & evaluation have been stilled. When one has attained the third jhana, rapture has been stilled. When one has attained the fourth jhana, in-and-out breathing has been stilled. When one has attained the dimension of the infinitude of space, the perception of forms has been stilled. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has been stilled. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has been stilled. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has been stilled. When one has attained THE CESSATION of perception & feeling, perception & feeling have been stilled. When a monk's effluents have ended, passion has been stilled, aversion has been stilled, delusion has been stilled.

There are THESE SIX CALMINGS. When one has attained the first jhana, speech has been calmed. When one has attained the second jhana, directed thought & evaluation have been calmed. When one has attained the third jhana, rapture has been calmed. When one has attained the fourth jhana, in-and-out breathing has been calmed. When one has attained THE CESSATION of perception & feeling, perception & feeling have been calmed. When a monk's effluents have ended, passion has been calmed, aversion has been calmed, delusion has been calmed."

L5: [The need to abandon //IGNORANCE//, the root cause] :L5

L7: [ITI 14] :L7

«Monks, I don't envision even one other obstruction -- obstructed by which people go wandering & transmigrating on for a long, long time -- like THE OBSTRUCTION OF //IGNORANCE//. Obstructed with the obstruction of //IGNORANCE//, people go wandering & transmigrating on for a long, long time."

L7: [AN22.99 - THE LEASH] :L7

«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. ... 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"

L7: [SN45.1 – //IGNORANCE//] :L7

"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."

L7: [SN12.2: ANALYSIS OF //DEPENDENT-CO-ARISING//] :L7

«AND WHAT IS //IGNORANCE//?

¢(i.e. All about //IGNORANCE// of ORIGINATION and CESSATION; of //DEPENDENT-ORIGINATION//s and //EMPTINESS OF INHERENT EXISTENCE//.)

-- 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//.

L5: [The need to abandon the **INTERDEPENDENT** or **INSEPARABLE** taints/fermentations/effluents/cankers and //IGNORANCE// together – otherwise it is not complete] :L5

¢[i.e. Note: Abandoning those two together means to realize the **INSEPARABILITY** of //DEPENDENT-ORIGINATION// and //EMPTINESS//, the Middle Way between existence and non-existence. Just stopping all formations through deep concentration is not enough, because it is //DEPENDENTLY-ARISEN// and impermanent.]

L7: [SN7.6 – THE TANGLE] :L7

¢(i.e. Three stages of progression – Liberation is reached by acting in accord with reality; that is the Middle Way: accumulating both merit (virtue) and wisdom (discernment, direct knowledge); that is by using virtuous adapted skillful means like renunciation, morality, concentration, etc., while gradually realizing their real nature (**UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS**). The Middle Way: not accepting them as absolute (inherently existent), not rejecting them as completely useless or non-existent. Only by using this Middle Way can one cause the automatic abandonment of the three poisons, and reach Liberation.)

"A MAN ESTABLISHED IN VIRTUE, DISCERNING (ACCUMULATING BOTH MERIT & WISDOM), DEVELOPING DISCERNMENT & MIND (**UNION-OF-SAMATHA-AND-VIPASSANA**), a monk ardent, astute: HE CAN

untangle this tangle. (using the Middle Way)

Those whose passion, aversion, & //IGNORANCE// (the three poisons) have faded away, Arahants, their effluents ended: for them THE TANGLE'S UNTANGLED. (liberation from all taints)

Where name-&-form, along with perception of impingement & form, totally stop without trace: that's where THE TANGLE IS CUT." (complete release through final knowledge)

L7: [ITI.44] :L7

«Bhikkhus, there are THESE TWO NIRVANA-ELEMENTS. What are the two? The Nirvana-element with residue left and the Nirvana-element with no residue left.

What, bhikkhus, is the NIRVANA-ELEMENT WITH RESIDUE LEFT? Here a bhikkhu is AN ARAHANT, ONE

WHOSE TAINTS ARE DESTROYED, the holy life fulfilled, who has done what had to be done, laid down the burden, attained the goal, destroyed the fetters of being, completely released through final knowledge. However, his five sense faculties remain unimpaired, by which he still experiences what is agreeable and disagreeable and feels pleasure and pain. It is the extinction of attachment, hate, and delusion in him that is called the Nirvana-element with residue left.

Now what, bhikkhus, is the NIRVANA-ELEMENT WITH NO RESIDUE LEFT? Here a bhikkhu is an arahant... COMPLETELY RELEASED THROUGH FINAL KNOWLEDGE. For him, here in this very life, all that is experienced, not being delighted in, will be extinguished. That, bhikkhus, is called the Nirvana-element with no residue left.

L7: [UD3.2] :L7

«Nanda, by the ending of the taints, has realized here and now THE TAINLESS MIND-DELIVERANCE AND WISDOM-DELIVERANCE, and entering into it, he abides in it. ... your mind was released from the taints without grasping"

L7: [MN 119 - MINDFULNESS IMMERSSED IN THE BODY & SN51-20] :L7

«Through the ending of the mental effluents, he remains in THE EFFLUENT-FREE AWARENESS-RELEASE & DISCERNMENT-RELEASE, having known and made them manifest for himself right in the here & now. "

L7: [AN5.28 - THE FACTORS OF CONCENTRATION & AN3.100] :L7

« If he wants, then through the ending of the mental effluents, he remains in THE EFFLUENT-FREE AWARENESS-RELEASE & 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."

¢(see sutras about the ***UNION-OF-SAMATHA-AND-VIPASSANA***: AN4.41, ...)

L7: [SN22.85] :L7

«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'?"

L7: [SN22.86] :L7

«And so, Anuradha -- when you can't pin down the Tathagata as a truth or reality even in the present life -- (i.e. **NOT-THE-SAME**, **NOT-DIFFERENT** than the five aggregates -- and no other possibility) is it proper for you to declare,
-- 'Friends, the Tathagata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions:

---- The Tathagata exists after death,
---- does not exist after death,
---- both does & does not exist after death,
---- neither exists nor does not exist after death'?"

"No, lord." (i.e. after death or before, and this applies to everything: the self and the five aggregates)

"Very good, Anuradha. Very good.

"BOTH FORMERLY & NOW, IT IS ONLY
-- [THE //DEPENDENT-ORIGINATION// OF] STRESS
-- AND THE [NECESSARY] CESSATION OF STRESS,
THAT I DESCRIBE."

¢(i.e. It all comes down to realizing THE
UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS, THE
UNION-OF-THE-WORLD-and-MIND –
the ***UNION-OF-THE-TWO-TRUTHS***.

L5: [ABANDONING UNWHOLESOMENESS, THE THREE POISONS, THE CANKERS, IS DONE THROUGH USING
VIRTUOUS METHODS AND UNDERSTANDING + DIRECTLY KNOWING THE ARISING & FALLING AWAY OF ALL
DHARMA] :L5

¢(i.e. Should be known: wholesomeness & unwholesomeness, the three poisons, the five

aggregates, the six sense-media, the four great elements, sensuality, feeling, perception, nutriment, suffering, the 12 links of //DEPENDENT-ORIGINATION//, stress, karma, fermentation, taints, cankers, effluents, ... THE ORIGINATION and necessary FALLING AWAY of the world & mind (self).)

L7: [ITI.8-13] :L7

«Monks, one who has not FULLY KNOWN & FULLY UNDERSTOOD conceit ... GREED ... AVERSION...

DELUSION... anger... contempt, who has not detached his mind from it and let go of it, is incapable of putting an end to stress. But one who has fully known & fully understood aversion... delusion... anger... contempt, who has detached his mind from it and let go of it, is capable of putting an end to stress."

L7: [SN22.101: THE SHIP] :L7

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

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

- '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 PASSING AWAY.'

It is for one who knows & sees in this way that there is the ending of the effluents.

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 [the 37 qualities / factors / wings of awakening]

L7: [AN6.63 – PENETRATIVE] :L7

- "Sensuality SHOULD BE KNOWN. ... the cause .. THE CESSATION ...
 - "Feeling should be known. ... the cause.. THE CESSATION ...
 - "Perception should be known. ... the cause.. THE CESSATION ...
 - "Fermentation should be known. ... the cause.. THE CESSATION
 - "Stress should be known. ... the cause.. THE CESSATION ...
 - "'Karma should be known.
 - The cause by which karma comes into play should be known.
 - The CESSATION of karma should be known.
 - The path of practice for THE CESSATION of karma should be known.'
 - The diversity in karma should be known.
 - The result of karma should be known.
-

L7: [AN6.63 – PENETRATIVE] :L7

- "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.' ...

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. ...

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 disciple of the noble ones 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.

L7: [MN9 - THE DISCOURSE ON RIGHT VIEW] :L7

"When, friends, a noble disciple UNDERSTANDS [UNWHOLESOMENESS]

- the unwholesome,
- the root of the unwholesome,
- the wholesome,
- and the root of the wholesome,

in that way he is one of right view, whose view is straight, who has perfect confidence in the Dharma, and has arrived at this true Dharma.

And what, friends, is the unwholesome, ...? Killing living beings is unwholesome; taking what

is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

And what is the root of the unwholesome?

- Greed is a root of the unwholesome;
- hate is a root of the unwholesome;
- delusion is a root of the unwholesome. ...

And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; non-covetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

And what is the root of the wholesome?

- Non-greed is a root of the wholesome;
- non-hate is a root of the wholesome;
- non-delusion is a root of the wholesome. ...

When a noble disciple has thus understood the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome,

- he entirely abandons the underlying tendency to lust,
- he abolishes the underlying tendency to aversion,
- he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning //IGNORANCE// and arousing true knowledge

he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dharma and has arrived at this true Dharma." ...

"When, friends, a noble disciple UNDERSTANDS NUTRIMENT, the ORIGIN of nutriment, THE CESSATION of nutriment, and the way leading to the cessation of nutriment ...

- With THE ARISING of craving there is THE ARISING of nutriment.
- With THE CESSATION of craving there is THE CESSATION of nutriment.

"When, friends, a noble disciple UNDERSTANDS SUFFERING, the ORIGIN of suffering, THE CESSATION of suffering, and the way leading to the cessation of suffering...

- And what is the ORIGIN of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being and craving for non-being.
- And what is THE CESSATION of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go and rejecting of that same craving.

"When, friends, a noble disciple UNDERSTANDS AGING AND DEATH, the ORIGIN of aging and death, THE CESSATION of aging and death, and the way leading to the cessation of aging and death...

- With THE ARISING of birth there is THE ARISING of aging and death.
- With THE CESSATION of birth there is THE CESSATION of aging and death.

"When, friends, a noble disciple understands birth, the ORIGIN of birth, THE CESSATION of

birth, and the way leading to the cessation of birth...

- With THE ARISING of being there is THE ARISING of birth.
- With THE CESSATION of being there is THE CESSATION of birth.

"When, friends, a noble disciple UNDERSTANDS BEING [becoming], the ORIGIN of being, THE CESSATION of being, and the way leading to the cessation of being...

- With THE ARISING of clinging there is THE ARISING of being.
- With THE CESSATION of clinging there is THE CESSATION of being.

"When, friends, a noble disciple UNDERSTANDS CLINGING, the ORIGIN of clinging, THE CESSATION

of clinging, and the way leading to the cessation of clinging...

- With THE ARISING of craving there is THE ARISING of clinging.
- With THE CESSATION of craving there is THE CESSATION of clinging.

"When, friends, a noble disciple UNDERSTANDS CRAVING, the ORIGIN of craving, THE CESSATION

of craving, and the way leading to the cessation of craving...

- With THE ARISING of feeling there is THE ARISING of craving.
- With THE CESSATION of feeling there is THE CESSATION of craving.

"When, friends, a noble disciple UNDERSTANDS FEELING, the ORIGIN of feeling, THE CESSATION of feeling, and the way leading to the cessation of feeling...

- With THE ARISING of contact there is THE ARISING of feeling.
- With THE CESSATION of contact there is THE CESSATION of feeling.

"When, friends, a noble disciple UNDERSTANDS CONTACT, the ORIGIN of contact, THE CESSATION

of contact, and the way leading to the cessation of contact...

- With THE ARISING of the sixfold base there is THE ARISING of contact.
- With THE CESSATION of the sixfold base there is THE CESSATION of contact.

"When, friends, a noble disciple UNDERSTANDS THE SIXFOLD BASE, the ORIGIN of the sixfold base, THE CESSATION of the sixfold base, and the way leading to the cessation of the sixfold base...

- With THE ARISING of mentality-materiality there is THE ARISING of the sixfold base.
- With THE CESSATION of mentality-materiality there is THE CESSATION of the sixfold base.

When, friends, a noble disciple UNDERSTANDS MENTALITY-MATERIALITY [name-&-form], the ORIGIN

of mentality-materiality, THE CESSATION of mentality-materiality, and the way leading to the cessation of mentality-materiality...

- With THE ARISING of consciousness there is THE ARISING of mentality-materiality.
- With THE CESSATION of consciousness there is THE CESSATION of mentality-materiality.

"When, friends, a noble disciple UNDERSTANDS CONSCIOUSNESS, the ORIGIN of consciousness, THE

CESSATION of consciousness, and the way leading to the cessation of consciousness...

- With THE ARISING of formations there is THE ARISING of consciousness.
- With THE CESSATION of formations there is THE CESSATION of consciousness.

¢(i.e. In other sutras it will be shown that consciousness and name-&-form are

INTERDEPENDENT, and do not go further. That is the nature of karma. That is what has to

be realized. It seems that, here, name-&-form are represented by mentality-materiality, but also by formations and taints. All of this represents the cycle of karma.)

When, friends, a noble disciple UNDERSTANDS FORMATIONS,

- the ORIGIN of formations,
- the CESSATION of formations,
- and the way leading to the cessation of formations,

in that way he is one of right view... and has arrived at this true Dharma. ...

There are these three kinds of formations:

- the bodily formation,
- the verbal formation,
- the mental formation.

With THE ARISING of //IGNORANCE// there is THE ARISING of formations.

With THE CESSATION of //IGNORANCE// there is THE CESSATION of formations.

The way leading to the cessation of formations is just this Noble Eightfold Path; that is, right view... right concentration.

When a noble disciple has thus understood formations, the ORIGIN of formations, THE CESSATION of formations, and the way leading to the cessation of formations,

- he entirely abandons the underlying tendency to lust,
- he abolishes the underlying tendency to aversion,
- he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning //IGNORANCE// and arousing true knowledge

he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dharma." ...

When, friends, a noble disciple UNDERSTANDS //IGNORANCE//, the ORIGIN of //IGNORANCE//, THE

CESSATION of //IGNORANCE//, and the way leading to the cessation of //IGNORANCE//, in that way he is one of right view... and has arrived at this true Dharma.

And what is //IGNORANCE//, ...?

- Not knowing about suffering,
- not knowing about the ORIGIN of suffering,
- not knowing about THE CESSATION of suffering,
- not knowing about the way leading to the cessation of suffering -- this is called //IGNORANCE//.

With THE ARISING of the taints there is THE ARISING of //IGNORANCE//.

With THE CESSATION of the taints there is THE CESSATION of //IGNORANCE//.

The way leading to the cessation of //IGNORANCE// is just this Noble Eightfold Path; that is, right view... right concentration.

When a noble disciple has thus understood //IGNORANCE//, the ORIGIN of //IGNORANCE//, THE CESSATION of //IGNORANCE//, and the way leading to the cessation of //IGNORANCE//... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dharma."

When, friends, a noble disciple UNDERSTANDS THE TAINTS,

- the ORIGIN of the taints,
- the CESSATION of the taints,
- and the way leading to the cessation of the taints,

in that way he is one of right view, whose view is straight, who has perfect confidence in the Dharma and has arrived at this true Dharma. ...

There are three taints:

- the taint of sensual desire,
- the taint of being
- and the taint of //IGNORANCE//.

With THE ARISING of //IGNORANCE// there is THE ARISING of the taints.

With THE CESSATION of //IGNORANCE// there is THE CESSATION of the taints.

The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

When a noble disciple has thus understood the taints, the ORIGIN of the taints, THE CESSATION of the taints, and the way leading to the cessation of the taints,

- he entirely abandons the underlying tendency to lust,
- he abolishes the underlying tendency to aversion,
- he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning //IGNORANCE// and arousing true knowledge

he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dharma and has arrived at this true Dharma."

L7: [SN12.63 – A SON’S FLESH] :L7

- \ "When physical food is COMPREHENDED,
- \ passion for the five strings of sensuality is COMPREHENDED.

When passion for the five strings of sensuality is COMPREHENDED, there is no fetter bound by which a disciple of the noble ones would come back again to this world.

- \ When the nutriment of contact is COMPREHENDED,
- \ the three feelings [pleasure, pain, neither pleasure nor pain] are COMPREHENDED.

When the three feelings are COMPREHENDED, I tell you, there is nothing further for a disciple of the noble ones to do.

When the nutriment of intellectual intention is COMPREHENDED, the three forms of craving [for sensuality, for becoming, and for non-becoming] are COMPREHENDED.

When the three forms of craving are COMPREHENDED, I tell you, there is nothing further for a disciple of the noble ones to do.

- \ When the nutriment of consciousness is COMPREHENDED,
- \ name & form are COMPREHENDED.

When name & form are COMPREHENDED, I tell you, there is nothing further for a disciple of the noble ones to do."

L7: [MN125 - THE DISCOURSE ON THE "TAMED STAGE"] :L7

"Then with the mind composed... immovable, he directs his mind to THE KNOWLEDGE OF THE DESTRUCTION OF THE CANKERS.

HE UNDERSTANDS AS IT REALLY IS:

---- This is anguish,
---- this is the ARISING of anguish,
---- this is the STOPPING of anguish,
---- this is the course leading to the stopping of anguish.

HE UNDERSTANDS AS IT REALLY IS:

---- These are the cankers,
---- this is the ARISING of the cankers,
---- this is the STOPPING of the cankers,
---- this is the course leading to the stopping of the cankers.

KNOWING THUS, SEEING THUS,

---- his mind is freed from the canker of sense pleasures,
---- is freed from the canker of becoming,
---- freed from the canker of //IGNORANCE//.

IN FREEDOM THE KNOWLEDGE came to be: I am freed; and he comprehends: Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such.

That monk is able to endure, head, cold, hunger, thirst, the touch of mosquitoes, gadflies, wind, sun and creeping things, abusive language and unwelcome modes of speech: he has grown to bear bodily feelings which as they arise are painful, acute, sharp, severe, wretched, miserable, deadly. Purged of all the dross and impurities of attachment, aversion and confusion, he is worthy of oblations, offerings, respect and homage, an unsurpassed field of merit in the world."

L7: [SN12.23 – PREREQUISITES] :L7

"Monks, THE ENDING OF THE EFFLUENTS (THE DESTRUCTION OF THE CANKERS) IS FOR ONE WHO KNOWS &

SEES, I tell you, not for one who does not know & does not see. For one who knows what & sees what is there the ending of effluents?

-- 'Such is form, such its ORIGINATION, such its DISAPPEARANCE.
-- Such is feeling, such its ORIGINATION, such its DISAPPEARANCE.
-- Such is perception, such its ORIGINATION, such its DISAPPEARANCE.
-- Such are fabrications, such their ORIGINATION, such their DISAPPEARANCE.
-- Such is consciousness, such its ORIGINATION, such its DISAPPEARANCE.'
-- The ending of the effluents is for one who knows in this way & sees in this way.

L7: [SN35.204 – THE RIDDLE TREE] :L7

"When a monk DISCERNS, AS IT ACTUALLY IS, THE ORIGINATION & PASSING AWAY
-- of the six media of sensory contact, ...
-- of the five aggregates of clinging/sustenance, ...
-- of the four great elements [earth, water, wind, & fire],
-- my friend, it is to that extent that his vision is said to be well-purified." (i.e. Even
the four great elements are //DEPENDENTLY-ARISEN//, thus empty of inherent existence.)...

When a monk DISCERNS, AS IT ACTUALLY IS, THAT WHATEVER IS SUBJECT TO ORIGINATION
IS ALL

SUBJECT TO CESSATION, my friend, it is to that extent that his vision is said to be
well-purified." (i.e. Meaning that since everything is //DEPENDENTLY-ARISEN//, then
everything is //EMPTY-OF-INHERENT-EXISTENCE//.) ..."

L7: [AN8.2 – DISCERNMENT] :L7

"Monks, these eight causes, these eight requisite conditions lead to the acquiring of the
as-yet-unacquired discernment ...

8. 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 its ORIGINATION,
---- such its DISAPPEARANCE.
-- Such is perception...
---- such its ORIGINATION,
---- such its DISAPPEARANCE.
-- Such are fabrications...
---- such its ORIGINATION,
---- such its DISAPPEARANCE.
-- Such is consciousness,
---- such its ORIGINATION,
---- such its DISAPPEARANCE.'

L7: [AN5.2] :L7

«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."

L7: [SN12.15 - TO KACCAYANA GOTTA (ON RIGHT VIEW) & SN22.90] :L7

"By & large, Kaccayana, THIS WORLD IS SUPPORTED BY (TAKES AS ITS OBJECT) A POLARITY
(i.e.

duality), 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. realizing ORIGINATION = realizing the not non-existence = realizing //DEPENDENT-ORIGINATION// of all dharma).

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. realizing CESSATION =

realizing the not existence = realizing the //EMPTINESS OF INHERENT EXISTENCE// of all dharma)" (i.e. This is about the //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT

EXISTENCE// of all dharma in the world, or about the Middle Way between existence and non-existence, ...)

'Everything exists': That is one extreme. (i.e. Realism)

'Everything doesn't exist': That is a second extreme. (i.e. Quietism, idealism and nihilism)

Avoiding these two extremes, the Tathagata teaches the Dharma via the middle:

[the 12 links of //DEPENDENT-ORIGINATION//]"

L4: [Meanwhile, the need to use antidotes and develop what is skillful] :L4

L7: [AN6.12 ON COOPERATION] :L7

«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"

L7: [AN5.200 – LEADING TO ESCAPE] :L7

«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.

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.

"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.

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.

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...
- the lack of any obsession to harmfulness...
- the lack of any obsession to form...
- the lack of any obsession 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.

L7: [SN8.4 - ANANDA (INSTRUCTIONS TO VANGISA)] :L7

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

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

Shun the theme of the beautiful accompanied by lust.

See mental fabrications as other, as stress, & not-self. (i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are ****NOT-SEPARATE/DIFFERENT**** than the self. Consciousness and name-&-form are ****INTERDEPENDENT****, ****INSEPARABLE****.)

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

Develop the mind -- well-centered & one -- in the foul, through the foul.
-- Have your mindfulness immersed in the body.

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

L7: [AN5.161 - SUBDUING HATRED] :L7

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

L7: [AN6.19 - MINDFULNESS OF DEATH] :L7

«They develop mindfulness of death acutely for the sake of ending the effluents.".

L7: [[SEE AN8.2] :L7

«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."]

¢(see AN5.27 & AN8.63 on the development of the four immeasurables, DN22 for the four frames of reference, AN11.16 for good will, ...]

L4: [The relativity of what is skillful or unskillful] :L4

L7: [AN3.78 – PRECEPT AND PRACTICE] :L7

¢(i.e. Transcending the duality wholesome vs. unwholesome practices, all discrimination; seeing through their real nature. There are no absolute; only adapted skillful means; and they are judged by their results in each situation.)

"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."

L7: [AN3.65 (KALAMA SUTRA) & AN3.66] :L7

¢(i.e. One should rely on his own experience to realize what is skillful and unskillful, watching carefully the results of his choices and actions.)

"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 ...

L4: [Relativity of karma] :L4

L7: [AN3.99 -THE SALT CRYSTAL] :L7

¢(i.e. Relativity of the consequences of karma)

"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. ..."

L7: [MN136 - THE GREAT EXPOSITION OF KARMA] :L7

¢(i.e. Relativity of the consequences of karma – no absolute)

"Ananda, there are FOUR KINDS OF PERSONS EXISTING IN THE WORLD. What four?

-- Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

-- But here some person kills living beings... and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

-- Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

-- But here some person abstains from killing living beings... and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

[But he rejects the claim that we can deduct absolute karmic laws from these observations]

Now, Ananda, there is the person who has killed living beings here... has had wrong view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell. But (perhaps) the evil karma producing his suffering was done by him earlier, or the evil karma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has killed living beings here... has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

Now there is the person who has killed living beings here... has had wrong view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. But (perhaps) the good karma producing his happiness was done by him earlier, or the good karma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has killed living beings here... has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

Now there is the person who has abstained from killing living beings here... has had right view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. But (perhaps) the good karma producing his happiness was done by him earlier, or the good karma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has abstained from killing living beings here... has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

Now there is the person who has abstained from killing living beings here... has had right view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell. But (perhaps) the evil karma producing his suffering was done by him earlier, or the evil karma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has abstained from killing living beings here... has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

So, Ananda,

- there is karma that is incapable (of good result) and appears incapable (of good result);
- there is karma that is incapable (of good result) and appears capable (of good result);
- there is karma that is capable (of good result) and appears capable (of good result);
- there is karma that is capable (of good result) and appears incapable (of good result)."

L7: [MN136 - THE GREAT EXPOSITION OF KARMA] :L7

"So, Ananda,

- there is karma that is incapable (of good result) and appears incapable (of good result);
- there is karma that is incapable (of good result) and appears capable (of good result);
- there is karma that is capable (of good result) and appears capable (of good result);
- there is karma that is capable (of good result) and appears incapable (of good result)."

L7: [AN4.77 – UNCONJECTURABLE] :L7

¢(i.e. Relativity of the consequences of karma. We cannot predict the karma results because there is no absolute cause and effect)

"There are these FOUR UNCONJECTURABLES that are not to be conjectured about, that would bring madness & vexation to anyone who conjectured about them. Which four?

The Buddha-range of the Buddhas [i.e., the range of powers a Buddha develops as a result of becoming a Buddha] is an unconjecturable that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it.

The jhana-range of a person in jhana [i.e., the range of powers that one may obtain while absorbed in jhana] is an unconjecturable that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it.

THE [PRECISE WORKING OUT OF THE] RESULTS OF KARMA IS AN UNCONJECTURABLE that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it.

Conjecture about [the ORIGIN, etc., of] the world is an unconjecturable that is not to be conjectured about, that would bring madness & vexation to anyone who conjectured about it."

L4: [The Middle Way about karma: not absolute, not non-existent] :L4

L7: [SN12.46 - A CERTAIN BRAHMIN] :L7

¢(i.e. The Middle Way about the subject: the one who creates karma and the one who experiences its consequences are **NOT-THE-SAME**, **NOT-DIFFERENT** – **NON-DUAL**:
not

one, not two – no continuity (no existence), no discontinuity (no non-existence). And it is the same with everything that changes, from one moment to the next, with everything that is

//DEPENDENTLY-ARISEN// ... the world and mind.)

"[To say,] 'The one who acts is ****THE-SAME**** one who experiences,' is one extreme.

[To say,] 'The one who acts is **SOMEONE **OTHER**** THAN the one who experiences,' is the second extreme.

Avoiding both of these extremes, the Tathagata teaches the Dharma by means of the middle:
[the 12 links of //DEPENDENT-ORIGINATION//]

¢(i.e. The Middle Way between existence and non-existence, between continuity and discontinuity: the

*****UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS-OF-INHERENT-EXISTENCE*****.)

L7: ["AN3.61 - SECTARIANS"] :L7

¢(i.e. The Middle Way about karma: staying away from extreme views about it.)

"Monks, there are **THESE THREE [EXTREME VIEWS ABOUT THE ORIGIN OF FEELINGS:**

`Whatever a

person experiences -- pleasant, painful, or neither pleasant nor painful --

-- 'that is all caused by what was done in the past'

-- 'that is all caused by a supreme being's act of creation'

-- 'that is all without cause & without condition'

Then I said to them ... When one falls back

-- on what was done in the past as being essential,

-- on creation by a supreme being as being essential,

-- 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 first righteous refutation of those priests & contemplative who hold to such teachings, such views."

L7: [SN36.21 - TO SIVAKA] :L7

¢(i.e. The Middle Way about karma: staying away from extreme views about it.)

"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."

L7: [MN117 – THE GREAT FORTY] :L7

«AND WHAT IS RIGHT VIEW?

Right view, I tell you, is of two sorts:

- There is right view with fermentations [asava], siding with merit, resulting in the acquisitions [of becoming]; (i.e. The skillful means of the teaching of karma)
- and there is noble right view, without fermentations, transcendent, a factor of the path. (i.e. The Middle Way about karma: not accepting, not rejecting; between existence and non-existence)

And what is the RIGHT VIEW THAT HAS FERMENTATIONS, sides with merit, & results in acquisitions? (i.e. Mundane)

- 'There is what is given, what is offered, what is sacrificed.
- There are fruits & results of good & bad actions.
- There is this world & the next world.
- There is mother & father.
- There are spontaneously reborn beings; there are priests & contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.'
- This is the right view that has fermentations, sides with merit, & results in acquisitions.

And what is the RIGHT VIEW THAT IS WITHOUT FERMENTATIONS, transcendent, a factor of the path?

- The discernment, the faculty of discernment, the strength of discernment,
- analysis of qualities as a factor of Awakening, the path factor of right view in one developing the noble path whose mind is noble, whose mind is free from fermentations, who is fully possessed of the noble path.
- This is the right view that is without fermentations, transcendent, a factor of the path.

L4: [Rebirth should not be taken literally] :L4

L7: [PRAJNAPARAMITA – THE PERFECTION OF WISDOM] :L7

"Question: IF IMPERMANENCE IS NOT ACTUALLY THE CASE, WHY DID THE BUDDHA SPEAK OF

IMPERMANENCE?

Response: The Buddha accorded with what was appropriate for particular beings and so spoke the Dharma for their sakes.

It was in order to refute the inverted view which imagines permanence that he spoke of impermanence.

In the opposite case, because people were unaware of or did not believe in later existences, he spoke of the [permanent] mind going on into a later existence and being reborn in the heavens, explaining that the karmic causes and conditions of offenses and merit are not lost even in a million kalpas. (i.e. No absolute, only adapted skillful means. The Middle Way: staying away from any extreme by using its opposite / antidote while not getting attached to it either.)

These are instances of the counteractive siddhaanta. They do not represent the supreme meaning siddhaanta. The ultimate reality aspect of all dharmas is neither permanent nor impermanent. Then too, the Buddha spoke in place after place of the //EMPTINESS// of dharmas. In the sphere of the //EMPTINESS// of dharmas, impermanence [itself] is non-existent. Therefore, to declare that the world is impermanent is an erroneous view. Hence one refers to the //EMPTINESS// of dharmas. "

L7: [PRAJNAPARAMITA - BIRTH AND DEATH AND THE UNMOVING MIND] :L7

Question: The five aggregates are impermanent, empty and devoid of a self. Why [were these beings] led to gain rebirth in the heavens? So just who is it that dies and who is it that is born?

Reply: This matter has already been extensively treated in the chapter "In Praise of the Bodhisattvas." Now, we shall [merely] offer a summary reply. As for your claim that the five aggregates are "empty, impermanent, and devoid of a self," in this Prajnaparamita, the five aggregates are devoid of permanence, impermanence, //EMPTINESS//, non - //EMPTINESS//, self and non - self. If, like the non - buddhist, one seeks to find an actual self, this cannot be found. It is only on account of false names and the coming together of all manner of causes and conditions that it is [perceived as] existent. There are these names.

This is analogous to [a pair of] magically - conjured men who proceed to kill each other. And so people see them die. By the power of the magical conjuration they are caused to rise up again. And so people see them come to life. Although the names "birth" and "death" do exist, they are devoid of any reality. In the realm of worldly dharmas, there truly do exist birth and death. But in the dharma of the reality mark, there is no birth and there is no death.

Then again, one may say that those people who are subject to birth and death [are the ones who] do have birth and death whereas those people who are not subject to birth and death [are the ones who] have no birth and death. How is this so? The person who is not born and does not die, by employing the great wisdom, is able to put to an end the feature of being subject to birth. This is as described in a verse which says:

\ In the Dharma of the Buddha, though marks are empty,
\ Still, they're not cut off and annihilated.
\ Although there is production, still, this is not eternalism.

\ Actions and their karma are not lost.
 \ All dharmas are like [the stalk of] the plantain.
 \ Everything arises from the mind.
 \ If one is aware that dharmas are devoid of reality,
 \ This mind itself is also [seen as] empty.
 \ If there is a man who [is fixed on] mindfulness of //EMPTINESS//,
 \ This then is a practice contrary to the Way,
 \ Dharmas are neither produced nor destroyed.
 \ Because of the existence of thought one mistakes their [actual] features.
 \ If one is possessed of thought one falls into the demon's net.
 \ Through the absence of thought one makes his escape.
 \ Through movement of the mind one contravenes the Way.
 \ Not moving,- this is the imprint of Dharma.

¢(i.e. The real meaning of rebirth, and birth and death, are more subtle than what we usually think about them. There is no real birth & death, no real ORIGINATION, duration and CESSATION. nothing stays **THE-SAME** even for an infinitesimal moment; everything is always dependent on an infinity of causes and conditions, ever changing; so what birth, duration and death are we talking about. – the=same for karma ... but still they are useful introductory skillful means, and their understanding are the door to more subtle concepts, and insights ...)

L3: [//DEPENDENT-CO-ORIGINATION// of the world and mind] :L3

L4: [IT IS ALL ABOUT REALIZING THE ORIGINATION AND FALLING AWAY OF ALL DHARMA – OF THE WORLD & SELF] :L4

L7: [AN5.159 - ABOUT UDAYIN] :L7

'I will speak explaining the sequence [of cause & effect].'

L7: [SN6.1 – THE REQUEST] :L7

«For a generation delighting in attachment, excited by attachment, enjoying attachment, THIS/THAT CONDITIONALITY AND //DEPENDENT-CO-ARISING// ARE HARD TO SEE."

L7: [DN15 - THE GREAT CAUSES DISCOURSE] :L7

«It's amazing, lord, it's astounding, how deep this //DEPENDENT-CO-ARISING// is, and how deep its appearance, and yet to me it seems as clear as clear can be." [The Buddha:] "Don't say that, Ananda. DON'T SAY THAT. DEEP IS THIS //DEPENDENT-CO-ARISING//, AND DEEP ITS APPEARANCE. It's because of not understanding and not penetrating this Dharma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad

destinations. ... "

[then followed an explanation of the 12 links + details; including the ****INTERDEPENDENCE**** of consciousness and name-&-form. See : SN12.65 & SN12.67 for more on this ****NON-DUALITY****.]

'Name-and-form comes from consciousness as its requisite condition.'

-- 'Consciousness comes from name-and-form as its requisite condition.'

L7: [UD1.3: BODHI SUTRA – AWAKENING] :L7

-- 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: [the 12 links both ways]"

L7: [AN10.92: ANIMOSITY] :L7

«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: [the 12 links both ways]"

L7: [SN22.86 - TO ANURADHA] :L7

-- "BOTH FORMERLY & NOW, IT IS ONLY

-- [THE //DEPENDENT-ORIGINATION// OF] STRESS

-- AND THE [NECESSARY] CESSATION OF STRESS,

-- THAT I DESCRIBE."

¢(i.e. It all comes down to realizing THE

*****UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS*****,

THE

*****UNION-OF-THE-WORLD-and-MIND***** –

the *****UNION-OF-THE-TWO-TRUTHS*****.)

L7: [DHARMAPADA 277-279] :L7

«When you see with discernment, 'ALL FABRICATIONS ARE INCONSTANT' -- you grow disenchanted

with stress. This is the path to purity. When you see with discernment, 'All fabrications are STRESSFUL' -- you grow disenchanted with stress. This is the path to purity. When you see with discernment, 'All phenomena are NOT-SELF'

¢(i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are

****NOT-SEPARATE/DIFFERENT**** than the self. Consciousness and name-&-form are

****INTERDEPENDENT**, **INSEPARABLE**.)**

-- you grow disenchanted with stress. This is the path to purity."

L7: [DN16 - THE GREAT DISCOURSE ON THE TOTAL UNBINDING] :L7

«Enough, friends. Don't grieve. Don't lament. Hasn't the Blessed One already taught the state of growing different with regard to all things dear & appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect? IT'S IMPOSSIBLE THAT ONE COULD FORBID ANYTHING BORN, EXISTENT, FABRICATED, & SUBJECT TO DISINTEGRATION FROM DISINTEGRATING."

L7: [MN44 - THE SHORTER SET OF QUESTIONS-AND-ANSWERS] :L7

«Is the noble eightfold path fabricated or unfabricated?" "THE NOBLE EIGHTFOLD PATH IS FABRICATED."

¢(i.e. The Noble Path is also //EMPTY-OF-INHERENT-EXISTENCE// because //DEPENDENTLY-ARISEN//; no absolute, only adapted skillful means)

L7: [AN56.11 - SETTING THE WHEEL OF DHARMA IN MOTION] :L7

«... there arose to Ven. Kondañña the dustless, stainless Dharma eye: WHATEVER IS SUBJECT TO ORIGINATION IS ALL SUBJECT TO CESSATION."

¢(i.e. Everything is //EMPTY-OF-INHERENT-EXISTENCE// (not existent, FALLING AWAY) because //DEPENDENTLY-ARISEN// (not non-existent, arisen); and vice versa.)

L7: [ITI3.85] :L7

«... REMAIN FOCUSED ON THE INCONSTANCY OF ALL FABRICATIONS. ... For one who remains focused on the inconstancy of all fabrications, //IGNORANCE// is abandoned, clear knowing arises."

L7: [AN5.57 - SUBJECTS FOR CONTEMPLATION] :L7

«"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 ..."

¢(i.e. even the self is subject to //DEPENDENT-ORIGINATION// and necessary FALLING AWAY)

L4: [The //DEPENDENT-CO-ORIGINATION// of all dharma] :L4

¢(i.e. //DEPENDENT-ORIGINATION// of the world, of the six sense-media, of the five aggregates, of the four great elements, of the 12 links of //DEPENDENT-ORIGINATION//, of stress, of the self, of views about production, of extreme views, of obsessions, complications, disputes, ...
¢-- **INTERDEPENDENCE** of world and mind, of name-&-form and consciousness, ...]

L5: [//DEPENDENT-ORIGINATION// of the world] :L5

L7: [SN12.15 - TO KACCAYANA GOTTA (ON RIGHT VIEW) & SN22.90] :L7

-- "By & large, Kaccayana, THIS WORLD IS SUPPORTED BY (TAKES AS ITS OBJECT) A POLARITY (i.e. duality), 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. realizing ORIGINATION = realizing the not non-existence = realizing //DEPENDENT-ORIGINATION// of all dharma).

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. realizing CESSATION = realizing the not existence = realizing the //EMPTINESS OF INHERENT EXISTENCE// of all dharma)" (i.e. This is about the //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE// of all dharma in the world, or about the Middle Way between existence and non-existence, ...)

'Everything exists': That is one extreme. (i.e. Realism)

-- 'Everything doesn't exist': That is a second extreme. (i.e. Quietism, idealism and nihilism)

Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [SN12.44 – THE WORLD] :L7

«I will teach you THE ORIGINATION OF THE WORLD & THE ENDING OF THE WORLD.

AND WHAT IS THE ORIGINATION OF THE WORLD? (i.e. //DEPENDENT-ORIGINATION// of the world)

-- Dependent on the eye & forms there arises eye-consciousness.

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

---- From contact as a requisite condition comes feeling.

---- From feeling as a requisite condition comes craving.

---- From craving as a requisite condition comes clinging/sustenance.

---- From clinging/sustenance as a requisite condition comes becoming.

---- From becoming as a requisite condition comes birth.

---- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. This is THE ORIGINATION of the world.

-- Dependent on the ear & sounds there arises ear-consciousness. The meeting of the three

is contact

-- Dependent on the nose & aromas there arises nose-consciousness. The meeting of the three is contact

-- Dependent on the tongue & flavors there arises tongue-consciousness. The meeting of the three is contact

-- Dependent on the body & tactile sensations there arises body-consciousness. The meeting of the three is contact

-- Dependent on the intellect & mental qualities there arises intellect-consciousness.

AND WHAT IS THE ENDING OF THE WORLD?

-- Dependent on the eye & forms there arises eye-consciousness.

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

---- From contact as a requisite condition comes feeling.

---- From feeling as a requisite condition comes craving.

---- Now, from the remainderless CESSATION & fading away of that very craving comes THE CESSATION of clinging/sustenance.

---- From THE CESSATION of clinging/sustenance comes THE CESSATION of becoming.

---- From THE CESSATION of becoming comes THE CESSATION of birth.

---- From THE CESSATION of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.

---- Such is THE CESSATION of this entire mass of stress & suffering. This is the ending of the world.

-- Dependent on the ear & sounds there arises ear-consciousness. The meeting of the three is contact

-- Dependent on the nose & aromas there arises nose-consciousness. The meeting of the three is contact

-- Dependent on the tongue & flavors there arises tongue-consciousness. The meeting of the three is contact

-- Dependent on the body & tactile sensations there arises body-consciousness. The meeting of the three is contact

-- Dependent on the intellect & mental qualities there arises intellect-consciousness. ..."

L7: [SN35.204 – THE RIDDLE TREE] :L7

"WHEN A MONK DISCERNS, AS IT ACTUALLY IS, THE ORIGINATION & PASSING AWAY OF THE SIX MEDIA OF SENSORY CONTACT, my friend, it is to that extent that his vision is said to be well-purified." ...

When a monk discerns, as it actually is, THE ORIGINATION & PASSING AWAY OF THE FIVE AGGREGATES OF CLINGING/SUSTENANCE, my friend, it is to that extent that his vision is said to be well-purified." ...

When a monk discerns, as it actually is, THE ORIGINATION & PASSING AWAY OF THE FOUR GREAT

ELEMENTS [earth, water, wind, & fire], my friend, it is to that extent that his vision is said to be well-purified." (i.e. Even the four great elements are //DEPENDENTLY-ARISEN//, thus empty of inherent existence.)...

When a monk discerns, as it actually is, THAT WHATEVER IS SUBJECT TO ORIGINATION IS ALL

SUBJECT TO CESSATION, my friend, it is to that extent that his vision is said to be well-purified." (i.e. The necessity to realize the //DEPENDENT-ORIGINATION// of all dharma) ..."

L5: [//DEPENDENT-ORIGINATION// of the five aggregates] :L5

L7: [MN109 – THE GREAT FULL-MOON NIGHT DISCOURSE] :L7

«Lord, what is the cause, what the condition, for the delineation[2] of the aggregate of form ... of feeling ... perception ... fabrications ... consciousness?"

¢(i.e. //DEPENDENT-ORIGINATION// OF THE FIVE AGGREGATES)

"Monk, the four great existents (earth, water, fire, & wind) ARE THE CAUSE, the four great existents the condition, for the delineation of the aggregate of form.

-- Contact is the cause, contact the condition, for the delineation of the aggregate of feeling.

-- Contact is the cause, contact the condition, for the delineation of the aggregate of perception.

-- Contact is the cause, contact the condition, for the delineation of the aggregate of fabrications.

-- Name-&-form is the cause, name-&-form the condition, for the delineation of the aggregate of consciousness."

-- "Monk, WHATEVER PLEASURE & JOY ARISES DEPENDENT ON form: that is the allure of form. The

fact that form is inconstant, stressful, subject to change: that is the drawback of form.

The subduing of desire & passion, the abandoning of desire & passion for form: that is the escape from form.

-- Whatever pleasure & joy arises dependent on feeling: that is the allure of feeling...

-- Whatever pleasure & joy arises dependent on perception: that is the allure of perception...

-- Whatever pleasure & joy arises dependent on fabrications: that is the allure of fabrications...

-- Whatever pleasure & joy arises dependent on consciousness: that is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: that is the drawback of consciousness. The subduing of desire & passion, the abandoning of desire & passion for consciousness: that is the escape from consciousness."

L7: [MN148 – THE SIX SEXTETS] :L7

¢(i.e. //DEPENDENT-ORIGINATION// OF CONSCIOUSNESS, CONTACT, FEELING, CRAVING / THREE POISONS

– DESIRE, HATE, DELUSION)

-- "Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling [pleasure, pain, or neither pleasure nor pain]. With feeling as a requisite condition there is craving.

-- If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains

fastened to it, then the underlying tendency to PASSION lies latent within one.

-- If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then the underlying tendency to RESISTANCE lies latent within one.

-- If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, THE ORIGINATION, PASSING AWAY, allure, drawback, or escape from that feeling, then the underlying tendency to //IGNORANCE// lies latent within one.

-- Dependent on the ear & sounds ...

-- Dependent on the nose & aromas ...

-- Dependent on the tongue & flavors ...

-- Dependent on the body & tactile sensations ...

-- Dependent on the intellect & ideas ...

L7: [SN36.9 - IMPERMANENT] :L7

¢(i.e. //DEPENDENT-ORIGINATION// OF FEELINGS)

"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."

L7: [SN36.7 – THE SICK WARD] :L7

¢(i.e. //DEPENDENT-ORIGINATION// of feelings)

"As he is dwelling thus mindful & alert--heedful, ardent, & resolute -- a feeling of [pleasure, pain or] 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."

L7: [SN36.10 - ROOTED IN SENSE-IMPRESSION] :L7

¢(i.e. //DEPENDENT-ORIGINATION// of feelings)

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

L7: [MN11 – THE SHORTER DISCOURSE ON THE LION'S ROAR] :L7

¢(i.e. //DEPENDENT-ORIGINATION// OF CLINGING)

"Now these four kinds of clinging have what as their source, what as their ORIGIN, from what are they born and produced?

-- These four kinds of clinging have CRAVING as their source, craving as their ORIGIN, they are born and produced from craving.

-- Craving has what as its source ...? Craving has feeling as its source....

-- Feeling has what as its source ...? Feeling has contact as its source ...

-- Contact has what as its source ...? Contact has the sixfold base as its source....

-- The sixfold base has what as its source ...? The sixfold base has mentality-materiality as its source....

-- Mentality-materiality has what as its source ...? Mentality-materiality has consciousness as its source....

-- Consciousness has what as its source ...? Consciousness has formations as its source....

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

Bhikkhus, WHEN //IGNORANCE// IS ABANDONED AND TRUE KNOWLEDGE HAS ARISEN in a bhikkhu, then

with the fading away of //IGNORANCE// and THE ARISING of true knowledge he

-- no longer clings to sensual pleasures,

-- no longer clings to views,

-- no longer clings to rules and observances,

-- no longer clings to a doctrine of self.

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

-- When he is not agitated, he personally attains Nirvana.

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

L5: [//DEPENDENT-ORIGINATION// of the 12 links; **INTERDEPENDENCE** of consciousness and

name-&-form] :L5

L7: [SN12.20 - REQUISITE CONDITIONS + SN12.65 THE CITY + SN12.2 ANALYSIS OF //DEPENDENT-CO-ARISING//] :L7

«Monks, I will teach you //DEPENDENT-CO-ARISING// & //DEPENDENTLY-CO-ARISEN// phenomena.

¢(i.e. //DEPENDENT-ORIGINATION// OF THE 12 LINKS & **INTERDEPENDENCE** OF CONSCIOUSNESS AND NAME-&-FORM, OR THE WORLD AND MIND)
NOW WHAT IS //DEPENDENT-CO-ARISING//?

From BIRTH as a requisite condition comes AGING & DEATH.

-- Whether or not there is THE ARISING of Tathagatas, this property stands -- this regularity of the Dharma, this orderliness of the Dharma, THIS THIS/THAT CONDITIONALITY. THE TATHAGATA DIRECTLY AWAKENS TO THAT, BREAKS THROUGH TO THAT. Directly awakening & breaking

through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, & says, 'Look.' From birth as a requisite condition comes aging & death. [same for each of the 12]

-- Now what is aging and death? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, PASSING AWAY, breaking up, DISAPPEARANCE, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

-- And what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] media of the various beings in this or that group of beings, that is called birth.

From BECOMING as a requisite condition comes birth....

-- And what is becoming? These three are becomings: sensual becoming, form becoming, & formless becoming. This is called becoming. (i.e. Nirvana is presented as the prevention of being in any of the three realms of existence: body, speech and mind – or desire/sense realm, form realm, and formless realm. In fact it is the Middle way between existence and non-existence. And the purification of our body speech and mind (the five aggregates) is accomplished by directly realizing the real nature of those three realms, their **INSEPARABILITY**, their **NON-DUALITY**. That is how we transmute our impure body speech &

mind into the pure body speech and mind of a Buddha (the trikaya). By directly realizing the **INTERDEPENDENCE** and **INSEPARABILITY-OF-THE-WORLD-AND-MIND**. -- "The three realms of desire, form, and the formless, are the cities of appearance, half-appearance, and non-appearance. This is because they have coarse appearance, subtle appearance, and none at all.")

From CLINGING/SUSTENANCE as a requisite condition comes becoming....

-- And what is clinging/sustenance? These four are clingings: sensuality clinging, view clinging, precept & practice clinging, and doctrine of self clinging. This is called clinging.

From CRAVING as a requisite condition comes clinging/sustenance....

-- And what is craving? These six are classes of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.

From FEELING as a requisite condition comes craving....

-- And what is feeling? These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

From CONTACT as a requisite condition comes feeling [pleasure, pain, or neither pleasure nor pain]....

-- And what is contact? These six are classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact.

From THE SIX SENSE MEDIA as a requisite condition comes contact....

-- And what are the six sense media? These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media.

From NAME-&-FORM as a requisite condition come the six sense media....

-- And what is name-&-form? Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form.

From CONSCIOUSNESS as a requisite condition comes name-&-form....

-- And what is consciousness? These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

£(SN12.65: **INTERDEPENDENCE** of consciousness and name-&-form:

£-- "Name-&-form exists when consciousness exists.

£-- From consciousness as a requisite condition comes name-&-form.

£-- Consciousness exists when name-&-form exists.

£-- From name-&-form as a requisite condition comes consciousness.

£-- This consciousness turns back at name-&-form, and goes no farther." See also SN12.67)

-- From FABRICATIONS as a requisite condition comes consciousness....

-- And what are fabrications? These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

-- From //IGNORANCE// as a requisite condition come fabrications.

-- 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//.

What's there in this way is a reality, not an unreality, not other than what it seems, conditioned by THIS/THAT. This is called //DEPENDENT-CO-ARISING//."

AND WHAT ARE //DEPENDENTLY-CO-ARISEN// PHENOMENA?

Aging & death are //DEPENDENTLY-CO-ARISEN// phenomena: inconstant, compounded, //DEPENDENTLY-CO-ARISEN//, subject to ending, subject to PASSING AWAY, subject to fading, subject to CESSATION.

-- Birth is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Becoming is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Clinging/sustenance is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Craving is a //DEPENDENTLY-CO-ARISEN// phenomenon....

-- Feeling is a //DEPENDENTLY-CO-ARISEN// phenomenon....
 -- Contact is a //DEPENDENTLY-CO-ARISEN// phenomenon....
 -- The six sense media are //DEPENDENTLY-CO-ARISEN// phenomena....
 -- Name-&-form is a //DEPENDENTLY-CO-ARISEN// phenomenon....
 -- Consciousness is a //DEPENDENTLY-CO-ARISEN// phenomenon....
 -- Fabrications are //DEPENDENTLY-CO-ARISEN// phenomena....
 -- //IGNORANCE// is a //DEPENDENTLY-CO-ARISEN// phenomenon: inconstant, compounded,
 //DEPENDENTLY-CO-ARISEN//, subject to ending, subject to PASSING AWAY, subject to fading,
 subject to CESSATION.

These are called //DEPENDENTLY-CO-ARISEN// phenomena.

When a noble disciple has SEEN WELL WITH RIGHT DISCERNMENT this
 //DEPENDENT-CO-ARISING// &
 these //DEPENDENTLY-CO-ARISEN// phenomena as they are actually present, it is not possible

-- that he would run after the past, thinking, 'Was I in the past? Was I not in the past?
 What was I in the past? How was I in the past? Having been what, what was I in the past?'
 -- or that he would run after the future, thinking, 'Shall I be in the future? Shall I not
 be in the future? What shall I be in the future? How shall I be in the future? Having been
 what, what shall I be in the future?'
 -- or that he would be inwardly perplexed about the immediate present, thinking, 'Am I? Am
 I not? What am I? How am I? Where has this being come from? Where is it bound?

Such a thing is not possible. Why is that? BECAUSE THE NOBLE DISCIPLE HAS SEEN WELL WITH
 RIGHT DISCERNMENT THIS //DEPENDENT-CO-ARISING// & THESE
 //DEPENDENTLY-CO-ARISEN// PHENOMENA
 AS THEY ARE ACTUALLY PRESENT.

¢(i.e. MORE ON THE THREE REALMS OF BECOMING : Here we are talking about the objects of
 consciousness / the various phenomena/beings in the three worlds.

¢-- BODY / COARSE: THE SENSE-WORLD (including the Six Realms) is designated as purely the
 domain of sensuous desires, since its objects are bounded, 'I'-conditioned, in their
 individualness set in contrast with the subject, incapable of union with the subject, and
 hence beget that state of tension (dualism) which we call craving. -- Material objects which
 are limited. Perceivable through the senses.

¢-- SPEECH / SUBTLE: THE REALM OF PURE FORM is intermediary between the two other realms
 inasmuch as it has something in common with each of the two - with the sense-domain, the
 property of form-ness; with the formless domain, the property of abstraction, namely, from
 the egocentricity of the lower domain of the senses filled with desires. That this is no
 mere artificial, intellectual abstraction, follows from the intuitive character of these two
 domains. The properties of each domain are not something added to their particular
 character, but only modifications of the same. -- Immaterial objects which are limited. Not
 perceptible to the lower senses, but certainly to the higher senses, when free from 'I', and
 therefore able to merge completely into the object, to become one with it, to experience it
 from within -- The consciousness in the realm of Pure Form: the five jhanas.

¢-- MIND / VERY SUBTLE: The objects belonging to THE REALM OF NON-FORM possess no
 limiting
 boundaries, are beyond all multiplicity and every kind of isolation or 'I'-entanglement.
 With this is excluded all possibility of tension, of craving. -- Immaterial objects which
 are unlimited. Perceivable by the mind. -- The consciousness in the realm of Non-Form: the

fifth jhana. - ex. of objects: space, the infinity of space, the infinity of consciousness,
nothingness, //EMPTINESS// of consciousness
¢-- from Govinda – see in Great Chariot-3)

L7: [AN3.61 - TITTHA SUTRA – SECTARIANS] :L7

¢(i.e. The middle way about karma; the teachings of the Buddha doesn't have the faults of the extremes.)

¢(i.e. The relation between the Four Noble Truths and the 12 links of
//DEPENDENT-ORIGINATION//)

And what is the noble truth of stress? 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.

And what is the noble truth of THE ORIGINATION of stress?

- 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.

And what is the noble truth of THE CESSATION of stress?

- 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 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.

And what is the noble truth of the path of practice leading to the cessation of stress? 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. "

L7: [SN12.48 - THE COSMOLOGIST] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

""Everything exists' is the senior form of cosmology, Brahmin. (i.e. Realism)

-- 'Everything does not exist' is the second form of cosmology, Brahmin. (i.e. Idealism or nihilism)

-- 'Everything is a Oneness' is the third form of cosmology, Brahmin. (i.e. Monism or oneness: neither existence nor non-existence)

-- 'Everything is a Manyness' is the fourth form of cosmology, Brahmin. (i.e. Dualism or manyness: both existence and non-existence)

Avoiding these two extremes, the Tathagata teaches the Dharma via the middle:

-- From //IGNORANCE// as a requisite condition come fabrications.

-- From fabrications as a requisite condition comes consciousness.

£(SN12.65: **INTERDEPENDENCE** of consciousness and name-&-form:

£-- "Consciousness exists when name-&-form exists.

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

£-- This consciousness turns back at name-&-form, and goes no farther.

£-- Name-&-form exists when consciousness exists.

£-- From consciousness as a requisite condition comes name-&-form." See also SN12.67)

-- 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 ORIGIN 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.

£(SN12.65: **INTERDEPENDENCE** of consciousness and name-&-form:

£-- "Consciousness doesn't exist when name-&-form doesn't exist.

£-- From THE CESSATION of name-&-form comes THE CESSATION of consciousness.
£-- Name-&-form doesn't exist when consciousness doesn't exist.
£-- From THE CESSATION of consciousness comes THE CESSATION of name-&-form." See also
SN12.67)

-- 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."

L5: [//DEPENDENT-ORIGINATION// of the self, and of THE ILLUSION OF THE SELF] :L5
L7: [SN12.46 - A CERTAIN BRAHMIN] :L7

¢(i.e. The Middle Way about the subject: the one who creates karma and the one who
experiences its consequences are ****NOT-THE-SAME****, ****NOT-DIFFERENT**** – ****NON-DUAL****;
not
one, not two – no continuity (no existence), no discontinuity (no non-existence). And it is
the same with everything that changes, from one moment to the next, with everything that is
//DEPENDENTLY-ARISEN// ... the world and mind.)

"[To say,] 'The one who acts is ****THE-SAME**** one who experiences,' is one extreme.

[To say,] 'The one who acts is SOMEONE ****OTHER**** THAN the one who experiences,' is the
second extreme.

Avoiding both of these extremes, the Tathagata teaches the Dharma by means of the middle:
-- [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [MN109 - THE GREAT FULL-MOON NIGHT DISCOURSE & MN44 - THE SHORTER SET OF
QUESTIONS-AND-ANSWERS] :L7

¢(i.e. The //DEPENDENT-ORIGINATION// of the illusions of a self that is ****THE-SAME**** or
****DIFFERENT**** than the five aggregates.)

"Lord, how does self-identity view come about?"

"There is the case, monk, where an uninstructed, run-of-the-mill person assumes

\ form to be the [same as the] self,
\ (MN148: 'This is me, this is my self, this is what I am.')

---- 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.

L7: [SN22.81 – AT PALIEYYAKA] :L7

¢(i.e. The //DEPENDENT-ORIGINATION// of the illusions of a self that is ****THE-SAME**** or ****DIFFERENT**** than the five aggregates.)

"There is the case where an uninstructed, run-of-the-mill person 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// 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. ...

-- or '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 '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. "

L5: [//DEPENDENT-ORIGINATION// of extreme views about production] :L5

L7: [SN12.25 - TO BHUMIJA] :L7

«The Blessed One, my friend, has said that pleasure & pain are //DEPENDENTLY-CO-ARISEN//. Dependent on what? Dependent on contact."

¢(i.e. //DEPENDENT-ORIGINATION// of extreme views about production of feelings [pleasure & pain])

Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are SELF-MADE [otherwise than through contact], even that (i.e. this view of self-production) is dependent on contact.

Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are OTHER-MADE [otherwise than through contact], even that (i.e. this view of other-production) is dependent on contact.

Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are SELF-MADE & OTHER-MADE [otherwise than through contact], even that (i.e. this view of both self- and other-production) is dependent on contact.

Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are NEITHER SELF-MADE NOR OTHER-MADE, BUT ARISE SPONTANEOUSLY [otherwise than through contact], even that (i.e. this view of neither self- and other-production, or of production without cause) is dependent on contact. "

L7: [SN12.67 – SHEAVES OF REEDS] :L7

¢(i.e. //DEPENDENT-ORIGINATION// of extreme views about production of the 12 links; including the //INTERDEPENDENT-CO-ORIGINATION// of consciousness and name-&-form [of the world and mind])

"It's not the case that aging & death

-- are SELF-MADE, (i.e. refuting self-production)

-- that they are OTHER-MADE, (i.e. refuting other-production)

-- that they are BOTH SELF-MADE & OTHER-MADE, (i.e. refuting self—and-other-production)

-- or that -- WITHOUT SELF-MAKING OR OTHER-MAKING -- THEY ARISE SPONTANEOUSLY. (i.e.

refuting production without a cause)

-- However, from birth as a requisite condition comes aging & death.

It's not the case that birth... from becoming as a requisite condition comes birth.

-- It's not the case that becoming... from clinging/sustenance as a requisite condition comes becoming.

-- It's not the case that clinging/sustenance... from craving as a requisite condition comes clinging/sustenance.

-- It's not the case that craving... from feeling as a requisite condition comes craving.

-- It's not the case that feeling... from contact as a requisite condition comes feeling.

-- It's not the case that contact... from the six sense media as a requisite condition comes contact.

-- It's not the case that the six sense media ... from name & form as a requisite condition come the six sense media.

It's not the case that name-&-form

- are self-made, (i.e. refuting self-production of the world)
- that they are other-made, (i.e. refuting other-production of the world)
- that they are both self-made & other-made, (i.e. refuting self—and-other-production of the world)
- or that -- without self-making or other-making -- they arise spontaneously. (i.e. refuting production without a cause of the world)
- However, from consciousness as a requisite condition comes name-&-form. (i.e. ****INTERDEPENDENCE**** of consciousness and name-&-form.)

It's not the case that consciousness

- is self-made, (i.e. refuting self-production of the mind)
- that it is other-made, (i.e. refuting other-production of the mind)
- that it is both self-made & other-made, (i.e. refuting self—and-other-production of the mind)
- or that -- without self-making or other-making -- it arises spontaneously. (i.e. refuting production without a cause of the mind)
- However, from name-&-form as a requisite condition comes consciousness." (i.e. ****INTERDEPENDENCE**** of consciousness and name-&-form.)

L7: [SN22.81 – AT PALIEYYAKA] :L7

¢(i.e. //DEPENDENT-ORIGINATION// of extreme views about the self, or other extreme views.)

"There is the case where an uninstructed, run-of-the-mill person

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// 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.

Or 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. "

L7: [AN10.93 – VIEWS] :L7

«As for the venerable one who says,

¢(i.e. //DEPENDENT-ORIGINATION// of the ten extreme views; and //DEPENDENTLY-ARISEN// means
impermanent, stressful, not-self,)

'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.'

'The cosmos is eternal...'...

-- '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...'...

-- '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.' "

L7: [AN3.61 - SECTARIANS] :L7

¢(i.e. rejecting the extreme views about //DEPENDENT-ORIGINATION// / feelings caused by karma or not)

"Monks, there are THESE THREE [EXTREME VIEWS ABOUT THE ORIGIN OF FEELINGS]:

`Whatever a

person experiences -- pleasant, painful, or neither pleasant nor painful --

-- 'that is all caused by what was done in the past'

-- 'that is all caused by a supreme being's act of creation'

-- 'that is all without cause & without condition'

Then I said to them ... When one falls back
-- on what was done in the past as being essential,
-- on creation by a supreme being as being essential
-- 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 first righteous refutation of those priests & contemplative who hold to such teachings, such views."

L7: [PRAJNAPARAMITA - THE BODHISATTVA'S REALITY-BASED SKILLFULNESS :
(/EMPTINESS// OF
PRODUCTION)] :L7

«All of these bodhisattvas gained the patience arising from REALIZATION OF THE
NON-PRODUCTION OF DHARMAS."

L5: [/DEPENDENT-ORIGINATION// of complications, views, obsessions, dispute] :L5
L7: [MN18 – THE BALL OF HONEY] :L7

¢(i.e. //DEPENDENT-ORIGINATION// of complications, obsessions, and suffering)

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

-- The meeting of the three is contact.
-- With contact as a requisite condition, there is feeling.
-- What one feels, one perceives (labels in the mind).
-- What one perceives, one thinks about.
-- What one thinks about, ONE COMPLICATES.
-- Based on what a person complicates, the perceptions & categories of complication assail him/her with regard to past, present, & future forms cognizable via the eye.

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

-- Dependent on nose & aromas, nose-consciousness arises...
-- Dependent on tongue & flavors, tongue-consciousness arises...
-- Dependent on body & tactile sensations, body-consciousness arises...
-- Dependent on intellect & ideas, intellect-consciousness arises... one complicates "

L7: [SNP4.3 – CORRUPTED] :L7

¢(i.e. All views are //DEPENDENTLY-ARISEN//, thus corrupted, unreliable ... so we should adopt the Middle Way: not accepting as absolute or inherently existing, not rejecting as non-existent ...)

"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."

L7: [SNP4.5 – ON VIEWS] :L7

¢(i.e. Transcending all discrimination, all dualities; adopting no absolute position, no extreme view. All methods & views are //DEPENDENTLY-ARISEN//, thus corrupted, unreliable ... so we should not be dependent on them ... we should adopt the Middle Way: not accepting as absolute or inherently existing, not rejecting as non-existent ...)

"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 judgment) say that (a view becomes) a bond if, relying on it, one regards everything else as inferior.

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; between existence and non-existence about any dharma in the three realms of 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.)

¢(i.e. 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.)

L7: [MN72 - TO VACCHAGOTTA ON FIRE] :L7

¢(i.e. No absolute position or view; but still teaching what is skillful: ORIGINATION & CESSATION, //DEPENDENT-ORIGINATION//)

"A "POSITION," VACCHA, IS SOMETHING THAT A TATHAGATA HAS DONE AWAY WITH.

What a Tathagata sees is this:

- "Such is form, SUCH ITS ORIGIN, SUCH ITS DISAPPEARANCE;
- such is feeling, such its ORIGIN, such its DISAPPEARANCE;
- such is perception...
- such are mental fabrications...
- such is consciousness, such its ORIGIN, such its DISAPPEARANCE."

Because of this, I say, a Tathagata -- with the ending, fading out, CESSATION, RENUNCIATION, & RELINQUISHMENT OF ALL CONSTRUINGS, ALL EXCOGITATIONS, ALL I-MAKING & MINE-MAKING & TENDENCIES TO CONCEITS -- is, through lack of sustenance/clinging, released."

¢(i.e. 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.)

L4: [DIRECTLY REALIZING //DEPENDENT-ORIGINATION// & NECESSARY FALLING AWAY, ONE BECOMES

FREE] :L4

L7: [SN12.31 – THIS HAS COME INTO BEING] :L7

¢(i.e. Realizing //DEPENDENT-ORIGINATION// one becomes free)

"ONE SEES WITH RIGHT DISCERNMENT, lord, that `this has come into being.' Seeing with right discernment that `THIS HAS COME INTO BEING,' one is -- through disenchantment, dispassion, CESSATION, through lack of clinging/sustenance -- released from what has come into being.

One sees with right discernment that `IT HAS COME INTO BEING FROM THIS NUTRIMENT.'
Seeing
with right discernment that `it has come into being from this nutriment,' one is -- through
disenchantment, dispassion, CESSATION, through lack of clinging/sustenance -- released from
the nutriment by which it has come into being.

One sees with right discernment that `FROM THE CESSATION OF THIS NUTRIMENT, WHAT HAS
COME
INTO BEING IS SUBJECT TO CESSATION.' Seeing with right discernment that `from THE
CESSATION
of this nutriment, what has come into being is subject to CESSATION,' one is -- through
disenchantment, dispassion, CESSATION, through lack of clinging/sustenance -- released from
what is subject to CESSATION."

L7: [SN12.23 – PREREQUISITES] :L7

¢(i.e. Liberation has its prerequisites)

"Monks, THE ENDING OF THE EFFLUENTS (THE DESTRUCTION OF THE CANKERS) IS FOR
ONE WHO KNOWS &
SEES, I tell you, not for one who does not know & does not see. For one who knows what &
sees what is there the ending of effluents?

- 'Such is form, such its ORIGINATION, SUCH ITS DISAPPEARANCE.
- Such is feeling, such its ORIGINATION, such its DISAPPEARANCE.
- Such is perception, such its ORIGINATION, such its DISAPPEARANCE.
- Such are fabrications, such their ORIGINATION, such their DISAPPEARANCE.
- Such is consciousness, such its ORIGINATION, such its DISAPPEARANCE.'
- The ending of the effluents is for one who knows in this way & sees in this way.

THE KNOWLEDGE OF ENDING IN THE PRESENCE OF ENDING (i.e. knowledge of destruction with
respect to destruction) has its prerequisite, I tell you. It is not without a prerequisite.
-- And what is the prerequisite for the knowledge of ending? Release, it should be said.
-- Release (i.e. emancipation) has its prerequisite, I tell you. It is not without a
prerequisite. And what is its prerequisite?

- Dispassion...
- Disenchantment...
- Knowledge & vision of things as they actually are present...
- Concentration...
- Pleasure/happiness...
- Serenity/tranquility...
- Rapture...
- Joy...
- Conviction/faith...
- Stress/suffering...
- Birth...
- Becoming/existence...
- Clinging...
- Craving...
- Feeling...

-- Contact...
-- The six sense media...
-- Name-&-form/mentality-materiality...
-- Consciousness...
-- Fabrications/karma-formations...
-- Fabrications have their prerequisite, I tell you. They are not without a prerequisite.
And what is their prerequisite? //IGNORANCE//, it should be said."

¢(i.e. See Upanissa Sutta – Wheel Pub. # 277-278 – for details on these)

L7: [SN12.68 – AT KOSAMBI] :L7

«Musila, my friend, putting aside conviction

¢(i.e. blind faith), putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: DO YOU HAVE TRULY PERSONAL KNOWLEDGE THAT,

¢(i.e. the necessity to have personal direct knowledge of //DEPENDENT-ORIGINATION// to become free; mere conceptual understanding is helpful but not enough)

'From birth as a requisite condition come aging & death'?

-- 'From becoming as a requisite condition comes birth'...
-- 'From clinging/sustenance as a requisite condition comes becoming'...
-- 'From craving as a requisite condition comes clinging/sustenance'...
-- 'From feeling as a requisite condition comes craving'...
-- 'From contact as a requisite condition comes feeling'...
-- 'From the six sense media as a requisite condition comes contact'...
-- 'From name-&-form as a requisite condition come the six sense media'...
-- 'From consciousness as a requisite condition comes name-&-form'...

£(SN12.65: **INTERDEPENDENCE** of consciousness and name-&-form:

£-- "Name-&-form exists when consciousness exists.

£-- From consciousness as a requisite condition comes name-&-form.

£-- Consciousness exists when name-&-form exists.

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

£-- This consciousness turns back at name-&-form, and goes no farther." See also SN12.67)

-- 'From fabrications as a requisite condition comes consciousness.'

-- 'From //IGNORANCE// as a requisite condition come fabrications'?

-- -----

-- 'From THE CESSATION of birth comes THE CESSATION of aging & death'?

-- 'From THE CESSATION of becoming comes THE CESSATION of birth'...

-- 'From THE CESSATION of clinging/sustenance comes THE CESSATION of becoming'...

-- 'From THE CESSATION of craving comes THE CESSATION of clinging/sustenance'...

-- 'From THE CESSATION of feeling comes THE CESSATION of craving'...

-- 'From THE CESSATION of contact comes THE CESSATION of feeling'...

-- 'From THE CESSATION of the six sense media comes THE CESSATION of contact'...

-- 'From THE CESSATION of name-&-form comes THE CESSATION of the six sense media'...

-- 'From THE CESSATION of consciousness comes THE CESSATION of name-&-form'...

£(SN12.65: ****INTERDEPENDENCE**** of consciousness and name-&-form:
£-- "Name-&-form doesn't exist when consciousness doesn't exist.
£-- From THE CESSATION of consciousness comes THE CESSATION of name-&-form.
£-- Consciousness doesn't exist when name-&-form doesn't exist.
£-- From THE CESSATION of name-&-form comes THE CESSATION of consciousness." See also
SN12.67)

-- 'From THE CESSATION of fabrications comes THE CESSATION of consciousness.'
-- 'From THE CESSATION of //IGNORANCE// comes THE CESSATION of fabrications' ...
-- -----

-- 'The CESSATION of becoming (sensual becoming, form becoming, & formless becoming) is
Unbinding'?"

¢(i.e. Nirvana is presented as the prevention of being in any of the three realms of
existence: body, speech and mind – or desire/sense realm, form realm, and formless realm. In
fact it is the Middle way between existence and non-existence. And the purification of our
body speech and mind (the five aggregates) is accomplished by directly realizing the real
nature of those three realms, their ****INSEPARABILITY****, their ****NON-DUALITY****. That is how
we transmute our impure body speech & mind into the pure body speech and mind of a Buddha
(the trikaya). By directly realizing the ****INTERDEPENDENCE**** and
****INSEPARABILITY-OF-THE-WORLD-AND-MIND****. -- "The three realms of desire, form, and the
formless, are the cities of appearance, half-appearance, and non-appearance. This is because
they have coarse appearance, subtle appearance, and none at all.")

¢(i.e. From THE CESSATION of karma production, from seeing through karma production and
conditioning, from realizing its real nature: //DEPENDENT-CO-ORINATION// and necessary
FALLING AWAY / non-independence / //EMPTINESS OF INHERENT EXISTENCE//. That is
directly
realizing the real nature of the three realms: sense, form and formless realms – or the
****INSEPARABILITY**** of the body speech and mind.)

L4: [//DEPENDENT-ORINATION// after 'Release'] :L4
L7: [MN121 – THE LESSER DISCOURSE ON //EMPTINESS//] :L7

¢(i.e. We cannot deny //DEPENDENT-ORINATION// even after 'Release')

-- "Further, Ananda, the monk -- not attending to the perception of the sphere of
nothingness, not attending to the perception of the sphere of neither perception nor
non-perception -- attends to the singleness based on the theme-less concentration of
awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its
theme-less concentration of awareness.

He discerns that 'This theme-less concentration of awareness (i.e. CESSATION of perception
and feeling) is fabricated & mentally fashioned.'

And he discerns that 'Whatever is fabricated & mentally fashioned is inconstant & subject to
CESSATION.'

For him -- thus knowing, thus seeing -- the mind is released from the effluent of

sensuality, the effluent of becoming, the effluent of //IGNORANCE// (the three poisons). With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

He discerns that 'Whatever disturbances would exist based on the effluent of sensuality... the effluent of becoming... the effluent of //IGNORANCE// (the three poisons), are not present.

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.'

He discerns that 'This mode of perception is empty of the effluent of sensuality... becoming... //IGNORANCE//. And there is just this non-//EMPTINESS//: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into //EMPTINESS//, accords with actuality, is undistorted in meaning, pure -- superior & unsurpassed.

L7: [AN9.45 - (RELEASED) BOTH WAYS] :L7

«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."

L7: [AN10.94 - ABOUT VAJJIYA] :L7

«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."

L3: [No-self (/DEPENDENT-ORIGINATION// and //EMPTINESS// of the self)] :L3

L4: [Seeking for the self -- all //DEPENDENTLY-ARISEN// phenomena are not-self] :L4

L7: [AN4.49 - PERVERSIONS] :L7

«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 is a perversion of perception, a perversion of mind, a perversion of view.

-- 'Self' with regard to not-self is a perversion of perception, a perversion of mind, a perversion of view. (i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are ****NOT-SEPARATE/DIFFERENT**** than the self.)

-- 'Attractive' with regard to the unattractive is a perversion of perception, a perversion of mind, a perversion of view."

L7: [AN3.134 - THE DISCOURSE ON THE ORDERLINESS OF THE DHARMA] :L7

«Monks, whether or not there is THE ARISING of Tathagatas, this property stands -- this steadfastness of the Dharma, this orderliness of the Dharma: All processes are inconstant. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All processes are inconstant. Whether or not there is THE ARISING of Tathagatas, this property stands -- this steadfastness of the Dharma, this orderliness of the Dharma: All processes are stressful. The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All processes are stressful. Whether or not there is THE ARISING of Tathagatas, this property stands -- this steadfastness of the Dharma, this orderliness of the Dharma: All phenomena are not-self.

¢(i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are ****NOT-SEPARATE/DIFFERENT**** than the self. Consciousness and name-&-form are ****INTERDEPENDENT****, ****INSEPARABLE****.)

The Tathagata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, & makes it plain: All phenomena are not-self."

L7: [DHARMAPADA 277-279] :L7

«WHEN YOU SEE WITH DISCERNMENT, 'All fabrications are inconstant' -- you grow disenchanted with stress. This is the path to purity. When you see with discernment, 'All fabrications are stressful' -- you grow disenchanted with stress. This is the path to purity. When you see with discernment, 'All phenomena are not-self'

¢(i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are ****NOT-SEPARATE/DIFFERENT**** than the self. Consciousness and name-&-form are ****INTERDEPENDENT****, ****INSEPARABLE****.)

-- you grow disenchanted with stress. This is the path to purity."

L7: [SN22.90 – TO CHANNA] :L7

"Form, friend Channa, is inconstant. Feeling is inconstant. Perception is inconstant.

Fabrications are inconstant. Consciousness is inconstant. All phenomena are 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. Not only are they ****NOT-THE-SAME**** as the self, but they are
****NOT-SEPARATE/DIFFERENT**** than the self. Consciousness and name-&-form are
****INTERDEPENDENT****, ****INSEPARABLE****.)

L7: [SN22.122: VIRTUOUS BEING] :L7

«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.

¢(i.e. Not only are they ****NOT-THE-SAME**** as the self, but they are
****NOT-SEPARATE/DIFFERENT**** than the self. The world and mind are ****INTERDEPENDENT****,
****INSEPARABLE****.)

For it is possible that a virtuous monk, attending in an appropriate way to these five aggregates of clinging as inconstant... and //EMPTINESS// ... not-self, would realize the fruit of stream-entry. ... or realize the fruit of arhatship ..."

L7: [AN10.93 - VIEWS] :L7

«'As for the venerable one who says, [Any of the 10 extreme views]. 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. ... '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.'"

¢(i.e. "only this is true, anything else 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 PROBLEM IS THINKING THAT THE SELF AND [SOME OR ALL OF] THE FIVE AGGREGATES ARE

****THE-SAME****, OR ****DIFFERENT****] :L4

L7: [SN22.47 – ASSUMPTIONS] :L7

«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)."

¢(i.e. Not only are they **NOT-THE-SAME** as the self, but they are **NOT-SEPARATE/DIFFERENT** than the self. Consciousness and name-&-form are **INTERDEPENDENT**, **INSEPARABLE**.)

L7: [SN22.93 – THE RIVER] :L7

¢(i.e. 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.)

¢(i.e. Not only are they **NOT-THE-SAME** as the self, but they are **NOT-SEPARATE/DIFFERENT** than the self. Consciousness and name-&-form are **INTERDEPENDENT**, **INSEPARABLE**.)

L7: [MN109 - THE GREAT FULL-MOON NIGHT DISCOURSE & MN44 - THE SHORTER SET OF QUESTIONS-AND-ANSWERS] :L7

"Lord, how does self-identity view come about?"

"There is the case, monk, where an uninstructed, run-of-the-mill person assumes

\ form to be the [same as the] self,
\ (MN148: 'This is me, this is my self, this is what I am.')

---- 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.

£-- SN22.1: 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.

£-- MN138: "There is the case where an uninstructed, run-of-the-mill person ... assumes form [or the any other aggregates] to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes & is unstable. Because of the change & instability of form, his consciousness alters in accordance with the change in form. With the agitation born from the alteration in accordance with the change in form and coming from the CO-ARISING of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, & solicitous."

£-- 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."

£-- SN22.100: "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.")

L4: [//DEPENDENT-ORINATION// of the self, and of THE ILLUSION OF THE SELF] :L4
L7: [SN12.46 - A CERTAIN BRAHMIN] :L7

¢(i.e. The Middle Way about the subject: the one who creates karma and the one who experiences its consequences are ****NOT-THE-SAME****, ****NOT-DIFFERENT**** – ****NON-DUAL****;
not

one, not two – no continuity (no existence), no discontinuity (no non-existence). And it is the same with everything that changes, from one moment to the next, with everything that is //DEPENDENTLY-ARISEN// ... the world and mind.)

"[To say,] 'The one who acts is ****THE-SAME**** one who experiences,' is one extreme.

[To say,] 'The one who acts is SOMEONE ****OTHER**** THAN the one who experiences,' is the second extreme.

Avoiding both of these extremes, the Tathagata teaches the Dharma by means of the middle:
-- [the 12 links of //DEPENDENT-ORINATION//]"

L7: [MN109 - THE GREAT FULL-MOON NIGHT DISCOURSE & MN44 - THE SHORTER SET OF QUESTIONS-AND-ANSWERS] :L7

¢(i.e. The //DEPENDENT-ORINATION// of the illusions of a self that is ****THE-SAME**** or ****DIFFERENT**** than the five aggregates.)

"Lord, how does self-identity view come about?"

"There is the case, monk, where an uninstructed, run-of-the-mill person assumes

\ form to be the [same as the] self,
\ (MN148: 'This is me, this is my self, this is what I am.')
---- 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.

L7: [SN22.81 – AT PALIEYYAKA] :L7

¢(i.e. The //DEPENDENT-ORINATION// of the illusions of a self that is ****THE-SAME**** or ****DIFFERENT**** than the five aggregates.)

"There is the case where an uninstructed, run-of-the-mill person assumes form to be the self. That assumption is a fabrication.

-- Now what is the cause, what is THE ORINATION, 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// 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. ...

-- or '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 '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. "

L4: [Proving that the self and the five aggregates [the world] are **NOT-THE-SAME**,
NOT-SEPARATE/DIFFERENT – BECAUSE THE RISE AND FALLING AWAY ARE DISCERNED]

:L4

L7: [MN148 – THE SIX SEXTETS] :L7

¢(i.e. The reasoning proving that the self and the five aggregates CANNOT BE **THE-SAME**.
The self is assumed permanent, thus with no discernable arising & CESSATION.)

"If anyone were to say, 'The eye is the self,'

---- that wouldn't be tenable.

---- THE RISE & FALLING AWAY OF THE EYE ARE DISCERNED.

---- And when its rise & FALLING AWAY are discerned, it would follow that 'My self rises & falls away.'

---- That's why it wouldn't be tenable if anyone were to say, 'The eye is the self.'

-- So the eye is not-self.

If anyone were to say, 'Forms are the self,'

---- that wouldn't be tenable.

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

-- Thus the eye is not-self and forms are not-self.

If anyone were to say, 'Consciousness at the eye is the self,'

---- that wouldn't be tenable. ...

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

-- Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self.

If anyone were to say, 'Contact at the eye is the self,'

---- that wouldn't be tenable. ...

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

-- Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self,
contact at the eye is not-self.

If anyone were to say, 'Feeling is the self,'

---- that wouldn't be tenable. ...

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

-- Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self,
contact at the eye is not-self, feeling is not self.

If anyone were to say, 'Craving is the self,'

-- that wouldn't be tenable. ...

-- THE RISE & FALLING AWAY... ARE DISCERNED. ...

-- Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self,
contact at the eye is not-self, feeling is not self, craving is not-self.

"If anyone were to say, 'The ear is the self,' ... sounds ... consciousness ... contact ... feeling
... craving ...

---- that wouldn't be tenable. ...

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

"If anyone were to say, 'The nose is the self,'... smells ... consciousness ... contact ... feeling ... craving ...

---- that wouldn't be tenable. ...

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

"If anyone were to say, 'The tongue is the self,'... tastes ... consciousness ... contact ... feeling ... craving ...

---- that wouldn't be tenable. ...

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

"If anyone were to say, 'The body is the self,'... tactile sensations ... consciousness ... contact ... feeling ... craving ...

---- that wouldn't be tenable. ...

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

"If anyone were to say, 'The intellect is the self,'... ideas ... consciousness ... contact ... feeling ... craving ...

---- that wouldn't be tenable.

---- THE RISE & FALLING AWAY... ARE DISCERNED. ...

¢(i.e. THUS THESE ARE "NOT" **THE-SAME** AS THE SELF – BECAUSE THEIR DEPENDENT ARISING AND

NECESSARY FALLING AWAY ARE DISCERNED – because they are //DEPENDENTLY-ARISEN// and

//EMPTY-OF-INHERENT-EXISTENCE//; and because a self is assumed permanent, not-stressful, not

changing :

¢-- eye, ear, nose, tongue, body, intellect,

¢-- forms, sounds, smells, tastes, tactile sensations, ideas,

¢-- eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness,

¢-- eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact,

¢-- 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,

¢-- perception of forms, perception of sounds, perception of smells, perception of tastes, perception of tactile sensations, perception of ideas,

¢-- intention for forms, intention for sounds, intention for smells, intention for tastes, intention for tactile sensations, intention for ideas,

¢-- craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas.]

L7: [SN22.59 - THE DISCOURSE ON THE NOT-SELF CHARACTERISTIC] :L7

¢(i.e. The reasoning proving that the self and the five aggregates Cannot Be **THE-SAME**. Otherwise we would have full control over them, and they would not be impermanent and

stressful.)

"Form, monks, is not self.

-- If form were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to dis-ease. And it is not possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.'

Feeling is not self.

-- If feeling were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to feeling, 'Let this form be thus. Let this feeling not be thus.' But precisely because feeling is not self, feeling lends itself to dis-ease. And it is not possible [to say] with regard to feeling, 'Let this feeling be thus. Let this feeling not be thus.'

Perception is not self.

-- If perception were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to perception, 'Let this perception be thus. Let this perception not be thus.' But precisely because perception is not self, perception lends itself to dis-ease. And it is not possible [to say] with regard to perception, 'Let this perception be thus. Let this perception not be thus.'

[Mental] fabrications are not self.

-- If mental fabrications were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to mental fabrication, 'Let this mental fabrication be thus. Let this mental fabrication not be thus.' But precisely because mental fabrication is not self, mental fabrication lends itself to dis-ease. And it is not possible [to say] with regard to mental fabrication, 'Let this mental fabrication be thus. Let this mental fabrication not be thus.'

Consciousness is not self.

-- If consciousness were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to consciousness, 'Let this consciousness be thus. Let this consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible [to say] with regard to consciousness, 'Let this consciousness be thus. Let this consciousness not be thus.'

☿(i.e. The five aggregates are "inconstant, stressful, subject to change", so they cannot be the "self" which is by definition "constant, not-stressful, not subject to change". SN22.97: "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.")

... What do you think, monks –

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"

-- "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 perception 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."

"Are fabrications 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 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."

Thus, monks, any body/form 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.' (i.e. same as SN22.79)

-- Any feeling whatsoever... 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 perception whatsoever... 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 fabrications whatsoever... 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 consciousness whatsoever... 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 disciple of the noble ones 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.'"

L7: [SN22.86 - TO ANURADHA & SN22.85 - TO ANURADHA] :L7

¢(i.e. Proving that the self and the five aggregates cannot be ****THE-SAME**** or ****DIFFERENT/SEPARATE****. And there is no other possibility. So a self cannot be found. It is not inherently existent, not completely non-existent, not both, not neither. There is no permanent continuous self anywhere, but there is a **//DEPENDENTLY-ARISEN//** self, an illusion of a self, that is functional in maintaining us in samsara. The self (or mind) and the five aggregates (or world) are ****INTERDEPENDENT****, **//DEPENDENTLY-CO-ARISEN//**, ****INSEPARABLE****, ****NON-DUAL****: not two, not one.)

"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." [not-self]
 -- "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." [not-self]

"How do you construe this, Anuradha:
 -- Do you regard form as [**THE-SAME** AS] the Tathagata?" "No, lord."
 -- "Do you regard feeling as the Tathagata?" "No, lord."
 -- "Do you regard perception as the Tathagata?" "No, lord."
 -- "Do you regard fabrications as the Tathagata?" "No, lord."
 -- "Do you regard consciousness as the Tathagata?" "No, lord."

"How do you construe this, Anuradha:
 -- Do you regard the Tathagata as being in form?[**SEPARATE OR DIFFERENT** THAN ...]
 ELSEWHERE THAN form?
 -- In feeling? Elsewhere than feeling?
 -- In perception? Elsewhere than perception?
 -- In fabrications? Elsewhere than fabrications?
 -- In consciousness?.... Elsewhere than consciousness?" "No, lord."

"How do you construe this:
 -- Do you regard the Tathagata as [**THE-SAME** AS] form ... feeling ... perception ...
 fabrications ... consciousness?" "No, lord."
 -- "Do you regard the Tathagata as that which is WITHOUT [**SEPARATE OR DIFFERENT**] form
 ..., without feeling..., without perception..., without fabrications?" "No, lord."

[CONCLUSIONS:]

-- SN22.85: "And so, my friend Yamaka -- when you can't pin down the Tathagata as a truth or
 reality even in the present life -- (i.e. **NOT-THE-SAME**, **NOT-DIFFERENT** THAN THE FIVE
 AGGREGATES -- AND NO OTHER POSSIBILITY) is it proper for you to declare,
 -- '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'?"

SN22.86: "And so, Anuradha -- when you can't pin down the Tathagata as a truth or reality
 even in the present life -- (i.e. **NOT-THE-SAME**, **NOT-DIFFERENT** THAN THE FIVE
 AGGREGATES -- AND NO OTHER POSSIBILITY) is it proper for you to declare,
 -- 'Friends, the Tathagata -- the supreme man, the superlative man, attainer of the
 superlative attainment -- being described, is described otherwise than with these four
 positions:
 ---- The Tathagata exists after death,
 ---- does not exist after death,
 ---- both does & does not exist after death,
 ---- neither exists nor does not exist after death'?"

"No, lord." (i.e. after death or before, and this applies to everything: the self and the

five aggregates) "Very good, Yamaka / Anuradha. Very good.

"Both formerly & now, it is only [THE //DEPENDENT-ORIGINATION// OF] STRESS AND THE [NECESSARY] CESSATION OF STRESS, that I describe." [It all comes down to realizing THE

UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS,

THE

UNION-OF-THE-WORLD-AND-MIND –

the ***UNION-OF-THE-TWO-TRUTHS***.]

L4: [But this doesn't mean that there is no self at all] :L4

L7: [SN44.10 - TO ANANDA (ON SELF, NO SELF, AND NOT-SELF) BEING] :L7

¢(i.e. The self is not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind.)

-- "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.

"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 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 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?'"

L7: [MN109 - THE GREAT FULL-MOON NIGHT DISCOURSE] :L7

¢(i.e. The //EMPTINESS// of the self doesn't completely deny the self and karma ...)

"Then the Blessed One, realizing with his awareness the line of thinking in that monk's awareness, addressed the monks: "It's possible that a senseless person -- immersed in //IGNORANCE//, overcome with craving -- might think that he could outsmart the Teacher's message in this way: 'So -- form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. THEN WHAT SELF WILL BE TOUCHED BY THE ACTIONS DONE BY WHAT IS NOT-SELF?' ..." [see the answer]

L4: [The Middle Way about the self (mind) and the world] :L4

L7: [SN44.10 - TO ANANDA (ON SELF, NO SELF, AND NOT-SELF) BEING] :L7

¢(i.e. The self is not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind.)

"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. ...

L7: [SN12.46 - A CERTAIN BRAHMIN] :L7

¢(i.e. The Middle Way about the subject: the one who creates karma and the one who experiences its consequences are **NOT-THE-SAME**, **NOT-DIFFERENT** – **NON-DUAL**:
not

one, not two – no continuity, no discontinuity. And it is the same with everything that changes, with everything that is //DEPENDENTLY-ARISEN// ... the world and mind.)

"[To say,] 'The one who acts is **THE-SAME** one who experiences,' is one extreme.

[To say,] 'The one who acts is SOMEONE **OTHER** THAN the one who experiences,' is the second extreme.

Avoiding both of these extremes, the Tathagata teaches the Dharma by means of THE MIDDLE:
-- [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [MN109 - THE GREAT FULL-MOON NIGHT DISCOURSE & MN44] :L7

¢(i.e. The Middle Way about the subject (mind, self) and object (world): they are
NOT-THE-SAME, **NOT-DIFFERENT** – **NON-DUAL**:
not two, not one. One cannot exist without the other; they are both //DEPENDENTLY-CO-ARISEN// (not non-existent) and thus //EMPTY-OF-INHERENT-EXISTENCE// (not existent).)

"Is clinging **THE-SAME** THING as the five clinging-aggregates, or is clinging **SEPARATE** from the five clinging-aggregates?"

"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."

L7: [AN4.174 - TO KOTTHITA] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

"With the remainderless stopping & fading of the six contact-media [vision, hearing, smell, taste, touch, & intellection] ... we don't 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."

"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.

The statement, ' ... is it the case that there is not anything else ...

is it the case that there both is & is not anything else ...

is it the case that there neither is nor is not anything else?' complicates non-complication.

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. With the remainderless fading & stopping of the six contact-media, there comes to be the stopping, the allaying of complication.

L7: [SN12.48 - THE COSMOLOGIST] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

"'EVERYTHING EXISTS' is the senior form of cosmology, Brahmin. (i.e. Realism)
-- 'EVERYTHING DOES NOT EXIST' is the second form of cosmology, Brahmin. (i.e. Idealism or nihilism)
-- 'EVERYTHING IS A ONENESS' is the third form of cosmology, Brahmin. (i.e. Monism or oneness: neither existence nor non-existence)
-- 'EVERYTHING IS A MANYNESS' is the fourth form of cosmology, Brahmin. (i.e. Dualism or manyness: both existence and non-existence)

AVOIDING THESE TWO EXTREMES, THE TATHAGATA TEACHES THE DHARMA VIA THE MIDDLE: [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [DN9 - 'LEVELS OF CONSCIOUSNESS'] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

"I have not declared that the Tathagata EXISTS after death...
-- Potthapada, I have not declared that the Tathagata DOES NOT EXIST after death...
-- I have not declared that the Tathagata BOTH EXISTS AND NOT EXISTS after death...
-- Potthapada, I have not declared that the Tathagata NEITHER EXISTS NOR NOT EXIST after death..."

L7: [DN15 - THE SHORTER INSTRUCTIONS TO MALUNKYA] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

'If anyone were to say with regard to a monk whose mind is thus released
-- that "The Tathagata EXISTS after death," is his view, that would be mistaken;
-- that "The Tathagata DOES NOT EXIST after death" ...
-- that "The Tathagata BOTH EXISTS AND DOES NOT EXIST after death" ...
-- that "The Tathagata NEITHER EXISTS NOR DOES NOT EXIST after death" is his view, that would be mistaken.

Why? Having directly known the extent of designation and the extent of the objects of designation, the extent of expression and the extent of the objects of expression, the extent of description and the extent of the objects of description, the extent of discernment and the extent of the objects of discernment, the extent to which the cycle revolves: Having directly known that, the monk is released. [To say that,] "The monk released, having directly known that, does not see, does not know is his opinion," that would be mistaken.

L7: [SN22.86 - TO ANURADHA & SN22.85 - TO ANURADHA] :L7

¢(i.e. Proving that the self and the five aggregates cannot be ****THE-SAME**** or ****DIFFERENT/SEPARATE****. And there is no other possibility. So a self cannot be found. It is not inherently existent, not completely non-existent, not both, not neither. There is no permanent continuous self anywhere, but there is a //DEPENDENTLY-ARISEN// self, an illusion of a self, that is functional in maintaining us in samsara. The self (or mind) and the five aggregates (or world) are ****INTERDEPENDENT****, //DEPENDENTLY-CO-ARISEN//, ****INSEPARABLE****, ****NON-DUAL****: not two, not one.)

"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." [not-self]
-- "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." [not-self]

"How do you construe this, Anuradha:
-- Do you regard form as [****THE-SAME**** AS] the Tathagata?" "No, lord."
-- "Do you regard feeling as the Tathagata?" "No, lord."

-- "Do you regard perception as the Tathagata?" "No, lord."
-- "Do you regard fabrications as the Tathagata?" "No, lord."
-- "Do you regard consciousness as the Tathagata?" "No, lord."

"How do you construe this, Anuradha:

-- Do you regard the Tathagata as being in form?[****SEPARATE OR DIFFERENT**** THAN ...]
ELSEWHERE THAN form?
-- In feeling? Elsewhere than feeling?
-- In perception? Elsewhere than perception?
-- In fabrications? Elsewhere than fabrications?
-- In consciousness?.... Elsewhere than consciousness?" "No, lord."

"How do you construe this:

-- Do you regard the Tathagata as [****THE-SAME**** AS] form ... feeling ... perception ...
fabrications ... consciousness?" "No, lord."
-- "Do you regard the Tathagata as that which is WITHOUT [****SEPARATE OR DIFFERENT****] form
..., without feeling..., without perception..., without fabrications?" "No, lord."

[CONCLUSIONS:]

SN22.85: "And so, my friend Yamaka -- when you can't pin down the Tathagata as a truth or reality even in the present life -- (I.E. ****NOT-THE-SAME****, ****NOT-DIFFERENT**** THAN THE FIVE AGGREGATES -- AND NO OTHER POSSIBILITY) is it proper for you to declare,
-- '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'?"

SN22.86: "And so, Anuradha -- when you can't pin down the Tathagata as a truth or reality even in the present life -- (i.e. ****NOT-THE-SAME****, ****NOT-DIFFERENT**** THAN THE FIVE AGGREGATES -- AND NO OTHER POSSIBILITY) is it proper for you to declare,
-- 'Friends, the Tathagata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions:
---- The Tathagata exists after death,
---- does not exist after death,
---- both does & does not exist after death,
---- neither exists nor does not exist after death'?"

"No, lord." (i.e. after death or before, and this applies to everything: the self and the five aggregates) "Very good, Yamaka / Anuradha. Very good.

"Both formerly & now, it is only [THE //DEPENDENT-ORIGINATION// OF] STRESS AND THE [NECESSARY] CESSATION OF STRESS, that I describe." [It all comes down to realizing THE ****UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS****, THE ****UNION-OF-THE-WORLD-and-MIND**** -- the ****UNION-OF-THE-TWO-TRUTHS****.]

¢(i.e. see also all the sutras about the ****INTERDEPENDENCE**** of consciousness (the self) and name-&-form (the world, the five aggregates) = they are ****INSEPARABLE****, not the different but still ****NOT-THE-SAME****, ****NON-DUAL****: not two, not one.]

L3: [//EMPTINESS// (/EMPTINESS OF INHERENT EXISTENCE// of all dharma)] :L3

L4: [The whole world is empty] :L4

L7: [SN20.7 – THE PEG] :L7

«words of the Tathagata -- deep, deep in their meaning, transcendent, CONNECTED WITH
//EMPTINESS// "

¢(i.e. Only the teachings about //EMPTINESS// are definitive.)

L7: [SN22.95 – FOAM] :L7

¢(i.e. the five aggregates (that means everything in the world) are like "a large glob of
foam", like "a water bubble", like "a mirage", like "a large banana tree", like "a magic
tree"; and they are "EMPTY, VOID TO WHOEVER SEES THEM APPROPRIATELY" ... "to him --
seeing it,
observing it, & appropriately examining it -- it would appear EMPTY, VOID, WITHOUT
SUBSTANCE")

¢(i.e. The five aggregates, the whole world, are //EMPTY-OF-INHERENT-EXISTENCE// because
//DEPENDENTLY-ARISEN//.)

L7: [DHARMAPADA 13.170 – THE WORLD]:L7

See it AS A BUBBLE, see it AS A MIRAGE: one who regards the world this way the king of death
doesn't see.

¢(i.e. The whole world is //EMPTY-OF-INHERENT-EXISTENCE//.)

L7: [SNP5.15 - MOGHARAJA'S QUESTION] :L7

«VIEW THE WORLD, MOGHARAJA, AS VOID"

¢(i.e. The whole world is //EMPTY-OF-INHERENT-EXISTENCE//)

L7: [UD1.10] :L7

«WHERE WATER, EARTH, FIRE, & WIND HAVE NO FOOTING, where long/short, coarse/fine,
fair/foul,
name/form are all brought to an end."

¢(i.e. Even the basic elements, and all dualities, are //EMPTY-OF-INHERENT-EXISTENCE//.)

L7: [PRAJNAPARAMITA - THE EIGHTEEN //EMPTINESS//ES] :L7

"Sutra: Moreover, Shariputra, the bodhisattva, mahasatva who desires to dwell in

- the //EMPTINESS// of the subject,
 - the //EMPTINESS// of the object,
 - the //EMPTINESS// of both the subject and the object,
 - the //EMPTINESS// of //EMPTINESS//,
 - the great //EMPTINESS//,
 - the //EMPTINESS// of the supreme meaning,
 - the //EMPTINESS// of the conditioned,
 - the //EMPTINESS// of the unconditioned,
 - the absolute //EMPTINESS//,
 - the //EMPTINESS// of beginninglessness*,
 - the //EMPTINESS// of dispersion,
 - the //EMPTINESS// of a nature,
 - the //EMPTINESS// of individual characteristics,
 - the //EMPTINESS// of all dharmas,
 - the //EMPTINESS// of the unattainable*,
 - the //EMPTINESS// of non-existent dharmas,
 - the //EMPTINESS// of existent dharmas,
 - and the //EMPTINESS// of dharmas which are non-existent and yet existent,
- [this bodhisattva, mahasatva] should study the Prajnaparamita." [see details of each in the Prajnaparamita]

L7: [PRAJNAPARAMITA - THE TEN SIMILES] :L7

¢(i.e. "those dharmas the //EMPTINESS// of which is easy to understand employed herein as similes for those the //EMPTINESS// of which is only understood with difficulty.")

Sutra: They understood all dharmas as being

- like a [magically- conjured] illusion,
 - like a mirage,
 - like the moon reflected in water,
 - like empty space,
 - like an echo,
 - like the city of the Gandharvas,
 - like a dream,
 - like a shadow,
 - like an image in a mirror,
 - and like a [supernatural] transformation.
- Upadesha: These ten similes are set forth for the sake of explaining [the nature of] empty dharmas. [see details of each in the Prajnaparamita]
- If a dharma from cause and condition arises,
 - This dharma in nature is actually empty.
 - [For] if it's the case that this dharma's not empty,
 - It does not exist based on cause and conditions.
 - It's just like the images found in a mirror,
 - Not [made by] the mirror, not [made by] the visage,
 - Nor [made by] the person who holds up the mirror.
 - It's not self- [created] nor barren of cause.
 - It is not existent, nor is it not existent,

- Nor is it both existent and devoid of existence.
- Not even these words here are granted acceptance.
- When according with this, then it's the Middle Way.

... The Buddha : "Although the marks of all dhammas are empty, because the foolish common person has not learned this and because he has no wisdom, he thereby, in the midst of [empty dhammas], generates all manner of afflictions.

- Afflictions causally condition the creation of physical, verbal and mental karmic deeds.
- Karmic activity causally conditions the creation of a later bodily incarnation.
- The [possession of a] body causally conditions the undergoing of suffering and the experiencing of pleasure. [However], there is not herein any actual creation of afflictions.
- Also, there are no physical, verbal or mental deeds. Additionally, there is no one who undergoes suffering or bliss.
- This is analogous to a magician producing magically- conjured illusions of all manner of phenomena. "

... "The characteristics of magically- conjured illusions are just this way. Although they are devoid of any basis, still they can be heard and seen."

The Buddha: "//IGNORANCE// is just the same as this.

- Although it is not internally existent, is not externally existent, is not both internally and externally existent, does not come into the present from the past, does not proceed forth from the present on into the future, is devoid of an actual nature, and is devoid of that which is produced and that which is destroyed, still, //IGNORANCE// causally conditions the creation of actions and so forth until we come to [causally conditions] the accumulation of a multitude of sufferings. And just as when a magically- conjured illusion ceases, that which is summoned forth by that magically- conjured illusion also ceases, so too it is in the case of //IGNORANCE//. When //IGNORANCE// is brought to an end, actions are also brought to an end and so forth until we come to the accumulation of a multitude of sufferings is also brought to an end."

L4: [Training to see the world as empty] :L4

L7: [SNP5.6 - UPASIVA'S QUESTIONS] :L7

¢(i.e. Until we have personal direct knowledge of the //EMPTINESS// of all dharma, we should train to see everything as like illusions; that is in accord with reality.)

"MINDFULLY FOCUSED ON NOTHINGNESS, RELYING ON 'THERE ISN'T,' you should cross over the flood. ...

- RELYING ON NOTHINGNESS ...
- WHEN ALL PHENOMENA ARE DONE AWAY WITH, ALL MEANS OF SPEAKING ARE DONE AWAY WITH AS WELL."

 L7: [SN23.2 – A BEING] :L7

¢(i.e. Until we have personal direct knowledge of the //EMPTINESS// of all dharma, we should

train to deconstruct everything mentally and see their //EMPTINESS//; that is in accord with reality.)

"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 [Liberation]."

L7: [MN121 - THE LESSER DISCOURSE ON //EMPTINESS//] :L7

¢(i.e. Until we have personal direct knowledge of the //EMPTINESS// of all dharma, we should train to empty our mind of all of those concepts; that is in accord with reality.)

'I now often remain in an attitude of //EMPTINESS//.' ...

"He discerns that 'This mode of perception is empty of the effluent of sensuality... becoming... //IGNORANCE//. And there is just this non-//EMPTINESS//: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' AND SO THIS, HIS ENTRY INTO //EMPTINESS//, ACCORDS WITH ACTUALITY, IS UNDISTORTED IN MEANING, PURE -- SUPERIOR & UNSURPASSED. ...

Whatever contemplatives and priests who in the [past, future or present] enter & remain in AN //EMPTINESS// that will be pure, superior, & unsurpassed, they all enter & remain in this very same //EMPTINESS// that is pure, superior, & unsurpassed."

L7: [SN22.122 - VIRTUOUS BEING] :L7

¢(i.e. Until we have personal direct knowledge of the //EMPTINESS// of all dharma, we should train to see the five aggregates as impermanent, unsatisfying, not-self, //EMPTY-OF-INHERENT-EXISTENCE//, ...like illusions; that is in accord with reality.)

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... AN //EMPTINESS// ... not-self, would realize the fruit of stream-entry. ... realize the fruit of arhatship ... [Liberation]"

L7: [MN1 - THE ROOT SEQUENCE] :L7

¢(i.e. Until we have personal direct knowledge of the //EMPTINESS// of all dharma, we should train to see everything as like illusions; that is in accord with reality.)

"An uninstructed run-of-the-mill person ... perceives earth as earth.

-- Perceiving earth as earth, he conceives [things] about earth, he conceives [things] in earth, he conceives [things] coming out of earth, he conceives earth as 'mine,' he delights in earth. Why is that? Because he has not comprehended it, ...

A monk who is a trainee ... directly knows earth as earth.

-- Directly knowing earth as earth, LET HIM NOT CONCEIVE THINGS ABOUT earth, let him not conceive things in earth, let him not conceive things coming out of earth, let him not conceive earth as 'mine,' let him not delight in earth. Why is that? SO THAT HE MAY COMPREHEND IT, I tell you.

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

-- He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, let him not conceive things about Unbinding, let him not conceive things in Unbinding, let him not conceive things coming out of Unbinding, let him not conceive Unbinding as 'mine,' let him not delight in Unbinding. Why is that? So that he may comprehend it, I tell you.

A monk who is a Worthy One, devoid of mental fermentations -- who has attained completion, finished the task, laid down the burden, attained the true goal, destroyed the fetters of becoming, and is released through right knowledge -- ... directly knows earth as earth.

Directly knowing earth as earth,

---- HE DOES NOT CONCEIVE THINGS ABOUT EARTH,

---- DOES NOT CONCEIVE THINGS IN EARTH,

---- DOES NOT CONCEIVE THINGS COMING OUT OF EARTH,

---- DOES NOT CONCEIVE EARTH AS 'MINE,' DOES NOT DELIGHT IN EARTH.

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

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

¢-- See also AN4.24)

-- Why is that?

---- BECAUSE HE HAS COMPREHENDED IT, I tell you. ...

---- Because, with the ending of passion, he is devoid of passion, ...

---- BECAUSE THE TATHAGATA HAS COMPREHENDED IT TO THE END, I tell you. ...

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

-- Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding."

L7: [SN36.5 – TO BE KNOWN] :L7

☿(i.e. Until we have personal direct knowledge of the //EMPTINESS// of all dharma, of all discrimination, we should train to see the relativity of feelings, of all concepts and discrimination; that is in accord with reality.)

"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.

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."

L4: [Directly realizing this //EMPTINESS//] :L4

L7: [AN4.24 - AT KALAKA'S PARK] :L7

☿(i.e. It is about directly realizing the real nature our mind and world, of everything: not existent, not non-existent, not both, not neither. – see also SN12.48 - The Cosmologist)

"Monks, whatever in the cosmos is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That do I know. ... THAT I DIRECTLY KNOW. ... That has been

realized by the Tathagata, but in the Tathagata it has not been established.

Thus, monks, the Tathagata, when seeing what is to be seen,

---- DOESN'T CONSTRUE AN [OBJECT AS] SEEN. (not existent–realism)

---- He doesn't construe an unseen. (not non-existent–nihilism)

---- He doesn't construe an [object] to-be-seen. (not neither–monism/oneness, not something else)

---- He doesn't construe a seer. (not both–dualism/manyness)

When hearing ...

When sensing ...

[tasting is missing ?]

When cognizing what is to be cognized,

---- HE DOESN'T CONSTRUE AN [OBJECT AS] COGNIZED.

---- He doesn't construe an uncognized.

---- He doesn't construe an [object] to-be-cognized.

---- He doesn't construe a cognizer.

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. "Whatever is seen or heard or sensed and fastened onto as true by others, One who is Such -- among the self-fettered -- wouldn't further claim to be true or even false.

"Having seen well in advance that arrow where generations are fastened & hung -- 'I know, I see, that's just how it is!' -- there's nothing of the Tathagata fastened."

L7: [SN1.20 – ABOUT SAMIDDHI] :L7

¢(i.e. It is about directly realizing the real nature of all concepts, all discrimination, all dualities, all things and beings.)

\ Perceiving in terms of signs, beings take a stand on signs.

\ Not fully comprehending signs, they come into the bonds of death.

\ But FULLY COMPREHENDING SIGNS, one doesn't construe a signifier. (i.e.

//EMPTINESS// of the object, of knowledge, of concepts, of characteristics, of discrimination)

\ YET NOTHING EXISTS FOR HIM by which one would say, 'To him no thought occurs.'

(i.e. //EMPTINESS// of the subject)

\ If you know this, spirit, then say so.

\ ---

\ Whoever construes 'equal,' 'superior,' or 'inferior,' by that he'd dispute.

(i.e. //EMPTINESS// of all dualities)

\ Whereas to one unaffected by these three, 'equal' 'superior' do not occur. (i.e.

//EMPTINESS// of the object & subject)

\ If you know this, spirit, then say so.

\ ---

\ HAVING SHED CLASSIFICATIONS, gone beyond conceit, he has here cut through craving

for name & form: (i.e. Directly realizing the //EMPTINESS// of the whole world is what makes the three poisons drop by themselves.)

\ This one -- his bonds cut through, free from trouble, from longing -- though they search they can't find him, human & heavenly beings, here & beyond, in heaven or any abode.

\ If you know this, spirit, then say so.

L4: [Everything is empty because //DEPENDENTLY-CO-ARISEN// with the mind] :L4

L7: [SN12.65 – THE CITY & SN12.67 – SHEAVES OF REEDS] :L7

«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 (self / mind) < -- -- > name-&-form (world / five aggregates);

-- one cannot exist without the other; they are **INTERDEPENDENT**, **INSEPARABLE**:

NOT-DIFFERENT, **NOT-THE-SAME**, **NON-DUAL**: not two, not one.

-- THE **INTERDEPENDENCE-OF-THE-WORLD-AND-MIND**." [It all comes down to realizing THE

UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS,

THE

UNION-OF-THE-WORLD-and-MIND –

the ***UNION-OF-THE-TWO-TRUTHS***.]

L4: [Realizing //EMPTINESS// is freedom] :L4

L7: [SN4.19 – THE FARMER] :L7

«Yours alone is the eye, Evil One. Yours are forms, yours is the sphere of consciousness of contact at the eye. WHERE NO EYE EXISTS, NO FORMS EXIST, NO SPHERE OF CONSCIOUSNESS &

CONTACT AT THE EYE EXISTS: THERE, EVIL ONE, YOU CANNOT GO. Yours alone is the ear... the nose... the tongue... the body... Yours alone is the intellect, Evil One. Yours are ideas, yours is the sphere of consciousness & contact at the intellect. Where no intellect exists, no ideas exist, no sphere of consciousness of contact at the intellect exists: there, Evil One, you cannot go."

¢(i.e. When the //EMPTINESS// of all dharma is seen, then there is no more room for the three poisons.)

L7: [MN18 - THE BALL OF HONEY] :L7

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

IS THE END OF THE OBSESSIONS of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder."

¢(i.e. When the //EMPTINESS// of all dharma is seen, then there is no more room for the three poisons, and of all unskillful habits and suffering because of them.)

L7: [DN11 - TO KEVATTA] :L7

«WHERE WATER, EARTH, FIRE, & WIND HAVE NO FOOTING, WHERE LONG/SHORT, COARSE/FINE, FAIR/FOUL, NAME/FORM ARE ALL BROUGHT TO AN END."

¢(i.e. When the //EMPTINESS// of all dualities, of all dharma is seen, then there is no more room for the three poisons.)

L7: [SN12.25 - TO BHUMIJA] :L7

¢(i.e. Realizing their //EMPTINESS OF INHERENT EXISTENCE//, one is free from the enslavement of the defilements of their body speech and mind, from the whole samsara.)

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/MIND 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."

L7: [DHARMAPADA 7.92-93 – ARHATS] :L7

¢(i.e. It is all about realizing the //DEPENDENTLY-ARISEN// nature of everything, that everything is dependent on its own causes and conditions (nutriment), thus empty of being independent, //EMPTY-OF-INHERENT-EXISTENCE//.)

"Not hoarding, having understood food, their pasture – //EMPTINESS// & freedom without sign: their trail, like that of birds through space, can't be traced. Effluents ended, independent of nutriment, their pasture – //EMPTINESS// & freedom without sign: their trail, like that of birds through space, can't be traced."

L7: [AN10.81 - TO BAHUNA] :L7

¢(i.e. Realizing their //EMPTINESS OF INHERENT EXISTENCE//, one is free from the enslavement

of the five aggregates, from the whole samsaric cycle.)

"Freed, dissociated, & released from ten things, Bahuna, the Tathagata dwells with unrestricted awareness. Which ten? FREED, DISSOCIATED, & RELEASED FROM FORM .. FEELING ...
PERCEPTION ... FABRICATIONS ... CONSCIOUSNESS ... BIRTH ... AGING ... DEATH ... STRESS ...
DEFILEMENT, the Tathagata dwells with unrestricted awareness."

L7: [SN6.15 - TOTAL UNBINDING] :L7

«LIKE A FLAME'S UNBINDING WAS THE LIBERATION OF AWARENESS."

¢(i.e. It is all about being always fully aware of the real nature of everything – that is Liberation.)

L7: [SN22.86 - TO ANURADHA] :L7

"BOTH FORMERLY & NOW, IT IS ONLY
-- [THE //DEPENDENT-ORIGINATION// OF] STRESS
-- AND THE [NECESSARY] CESSATION OF STRESS,
THAT I DESCRIBE."

[It all comes down to realizing THE
UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS, THE
UNION-OF-THE-WORLD-and-MIND – the ***UNION-OF-THE-TWO-TRUTHS***.]

L4: [Realizing the //EMPTINESS// of the self is not enough; we need to realize the
//EMPTINESS// of all dharma – the world and mind are **INSEPARABLE**] :L4

L7: [AN4.178 - THE WASTE-WATER POOL] :L7

¢(i.e. The two //EMPTINESS//es: of self and of all dharma.)

"He attends to the cessation OF SELF-IDENTIFICATION ... (i.e. the not-self, //EMPTINESS// of the self; the realization that the self and the five aggregates are **NOT-THE-SAME** – but they are not separate / different either. Realizing just the first part is not enough.)

He attends to THE BREACHING OF //IGNORANCE// ... " (i.e. THE ARISING and PASSING AWAY = //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE//; and the ***UNION-OF-THE-TWO-TRUTHS*** – the **INTERDEPENDENCE** or **INSEPARABILITY-OF-THE-WORLD-AND-MIND**.)

L7: [SN7.6 – THE TANGLE] :L7

¢(i.e. Three stages of progression – Liberation is reached by acting in accord with reality; that is the Middle Way: accumulating both merit (virtue) and wisdom (discernment, direct knowledge); that is by using virtuous adapted skillful means like renunciation, morality, concentration, etc., while gradually realizing their real nature

(***UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS***). The Middle Way: not accepting them as absolute (inherently existent), not rejecting them as completely useless or non-existent. Only by using this Middle Way can one cause the automatic abandonment of the three poisons, and reach Liberation.)

"A MAN ESTABLISHED IN VIRTUE, DISCERNING (ACCUMULATING BOTH MERIT & WISDOM), DEVELOPING DISCERNMENT & MIND (***UNION-OF-SAMATHA-AND-VIPASSANA***), a monk ardent, astute: he can untangle this tangle. (using the Middle Way)

Those whose passion, aversion, & //IGNORANCE// (the three poisons) have faded away, Arahants, their effluents ended: for them the tangle's untangled. (liberation from all taints)

Where name-&-form, along with perception of impingement & form, totally stop without trace: that's where the tangle is cut." (complete release through final knowledge)

L7: [AN4.181 - THE WARRIOR] :L7

¢(i.e. The two //EMPTINESS//es: of self and of all dharma. Four stages of progression.)

"And how is a monk skilled in his stance? (i.e. morality)

-- 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 faults. This is how a monk is skilled in his stance.

And how is a monk one who is able to shoot far? (i.e. the not-self, //EMPTINESS// of the self)

-- There is the case where a monk sees any form whatsoever that is past, future, or present; internal or external; blatant or subtle, common or sublime, far or near -- every form -- AS IT ACTUALLY IS WITH RIGHT DISCERNMENT AS:

---- `This is not mine.

---- This is not my self.

---- This is not what I am.'

-- He sees any feeling whatsoever....

-- He sees any perception whatsoever....

-- He sees any fabrications whatsoever....

-- He sees any consciousness whatsoever ...

And how is a monk one who is able to fire shots in rapid succession?

-- There is the case where a monk DISCERNS, AS IT ACTUALLY IS PRESENT, that (i.e. THE ARISING and PASSING AWAY = //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE//)

---- `This is stress' ...

---- `This is THE ORIGINATION of stress' ...

---- `This is THE CESSATION of stress' ...

---- `This is the path of practice leading to the cessation of stress.'

"And how is a monk one who is able to pierce great objects?

-- There is the case where a monk PIERCES RIGHT THROUGH THE GREAT MASS OF //IGNORANCE//.

(i.e. the ***UNION-OF-THE-TWO-TRUTHS***)

Endowed with these four qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

L7: [SN12.65 – THE CITY & SN12.67 – SHEAVES OF REEDS] :L7

«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 (self / mind) < -- -- > name-&-form (world / five aggregates);

-- one cannot exist without the other; they are **INTERDEPENDENT**;

INSEPARABLE.

NOT-DIFFERENT, **NOT-THE-SAME**, **NON-DUAL**: not two, not one.
-- THE **INTERDEPENDENCE-OF-THE-WORLD-AND-MIND**." [It all comes down to realizing THE

UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS,

THE

UNION-OF-THE-WORLD-and-MIND –

the ***UNION-OF-THE-TWO-TRUTHS***.]

L3: [The need to combine //DEPENDENT-ORIGINATION// & //EMPTINESS// – the Middle Way]
:L3

L4: [The Middle Way between two extremes, realizing their **NON-DUALITY**] :L4

L7: [SN44.10 - TO ANANDA – BEING] :L7

¢(i.e. The self is not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind.)

"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.

L7: [SN12.15 - TO KACCAYANA GOTTA (ON RIGHT VIEW) & SN22.90] :L7

¢(i.e. The Middle Way between the two extremes of existence and non-existence is realized by discerning THE ORIGINATION and CESSATION of the world – that is by realizing the //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE// of everything, and their

****INTERDEPENDENCE** / **INSEPARABILITY**.)**

"By & large, Kaccayana, THIS WORLD IS SUPPORTED BY (TAKES AS ITS OBJECT) A POLARITY (i.e. duality), 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. realizing ORIGINATION = realizing the not non-existence = realizing //DEPENDENT-ORIGINATION// of all dharma).

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. realizing CESSATION = realizing the not existence = realizing the //EMPTINESS OF INHERENT EXISTENCE// of all dharma)" (i.e. This is about the //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE// of all dharma in the world, or about the Middle Way between existence and non-existence, ...)

'Everything exists': That is one extreme. (i.e. Realism)

'Everything doesn't exist': That is a second extreme. (i.e. Quietism, idealism and nihilism)

Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [SN22.86 - TO ANURADHA] :L7

"Both formerly & now, it is only

-- [the //DEPENDENT-ORIGINATION// of] stress

-- and the [necessary] CESSATION of stress,

that I describe." [It all comes down to realizing THE

*****UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS***,**

THE

*****UNION-OF-THE-WORLD-and-MIND*** –**

the *****UNION-OF-THE-TWO-TRUTHS***.]**

L7: [MN11 - THE SHORTER DISCOURSE ON THE LION'S ROAR] :L7

¢(i.e. When one realize the Middle Way between the two extremes of being and non-being, then one is free from the three poisons, free from discrimination (dualities), free from the whole samsaric cycle.)

"Bhikkhus, THERE ARE THESE TWO VIEWS: THE VIEW OF BEING AND THE VIEW OF NON-BEING." ...

... Any recluses or Brahmins who UNDERSTAND as they actually are the ORIGIN (i.e.

//DEPENDENT-ORIGINATION//), the DISAPPEARANCE (i.e. //EMPTINESS OF INHERENT EXISTENCE//),

the gratification (i.e. conditioning), the danger (i.e. being slave to karma) and the escape

(i.e. the Noble Path) 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 (i.e. the Middle Way between accepting and rejecting), 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.

... Bhikkhus, when a Tathagata, accomplished and fully enlightened, claims to propound the full understanding of all kinds of clinging, he completely describes the full understanding of all kinds of clinging:

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

¢(i.e. To fully understand means: fabrications/stress (these four types of clinging) should be know, its ORIGIN should be know, its CESSATION should be know, the path leading to its CESSATION should be know ... It is all about seeing through the real nature of those four types of clinging; directly realizing their ORIGINATION and FALLING AWAY; their //DEPENDENT-ORIGINATION// and //EMPTINESS OF INHERENT EXISTENCE// (and the **INSEPARABILITY** of those two). And thus not opting for any of those two opposite views: existence and non-existence; and acting accordingly. That is the Middle Way between existence and non-existence; between accepting and rejecting. Liberation is gained by acting in accord with this reality, and only through this ultimate direct realization / wisdom.)

L4: [Liberation is reached by acting in accord with this reality – the Middle Way] :L4

L5: [The Middle Way between sensual pleasure and self-affliction] :L5

L7: [SN56.11 - SETTING THE WHEEL OF DHARMA IN MOTION] :L7

¢(i.e. Liberation is reached by acting in accord with reality; that is the Middle Way: not indulging into sensual pleasure, not going to the other extreme either: self-affliction – because everything is not existent, not non-existent; and all dualities are like illusions.)

"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."

L5: [The Middle Way between accepting and rejecting] :L5

L7: [UDANA 6.8 - THE COURTESAN] :L7

¢(i.e. Liberation is reached by acting in accord with reality; that is the Middle Way: not taking precepts and practices as absolute / inherently existent, not going to the other extreme either: rejecting all precepts and virtuous practices thinking they are all useless or completely non-existent – because everything is not existent, not non-existent; and all dualities are like illusions. The Middle Way is to use them while realizing their real nature.)

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.

L7: [MN24 - RELAY CHARIOTS] :L7

¢(i.e. Liberation is reached by acting in accord with reality; that is the Middle Way: not taking virtue as absolute / inherently existent, not going to the other extreme either: rejecting all virtuous qualities thinking they are all useless or completely non-existent – because everything is not existent, not non-existent; and all dualities are like illusions. The Middle Way is to use them while realizing their real nature.)

"If the Blessed One had described purity in terms of virtue as [**THE-SAME** AS] total Unbinding through lack of clinging, my friend, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. ...

But if total Unbinding through lack of clinging were [**DIFFERENT / SEPARATE**] 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. "

L7: [SN1.1 - CROSSING OVER THE FLOOD] :L7

¢(i.e. Liberation is reached by acting in accord with reality; that is the Middle Way: not accepting, not rejecting – because everything is not existent, not non-existent; and all dualities are like illusions.)

"Tell me, dear sir, how you crossed over the flood." "I CROSSED OVER THE FLOOD WITHOUT PUSHING FORWARD, WITHOUT STAYING IN PLACE." "But how, dear sir, did you cross over the flood

without pushing forward, without staying in place?" "When I pushed forward, I was whirled about. When I stayed in place, I sank. And so I crossed over the flood without pushing forward, without staying in place."

L7: [MN11: THE SHORTER DISCOURSE ON THE LION'S ROAR] :L7

¢(i.e. Liberation is reached by acting in accord with reality; that is the Middle Way: not accepting, not rejecting – because everything is not existent, not non-existent; and all dualities are like illusions.)

"Answering rightly, they would answer: 'Friends, THAT GOAL IS FOR ONE WHO DOES NOT FAVOR AND OPPOSE, not for one who favors and opposes.'

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 [OF BEING/EXISTENCE AND NON-BEING/NON-EXISTENCE] 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."

L7: [SN7.6 – THE TANGLE] :L7

¢(i.e. Three stages of progression – Liberation is reached by acting in accord with reality; that is the Middle Way: accumulating both merit (virtue) and wisdom (discernment, direct knowledge); that is by using virtuous adapted skillful means like renunciation, morality, concentration, etc., while gradually realizing their real nature (**UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS**). The Middle Way: not accepting them as absolute (inherently existent), not rejecting them as completely useless or non-existent. Only by using this Middle Way can one cause the automatic abandonment of the three poisons, and reach Liberation.)

"A MAN ESTABLISHED IN VIRTUE, DISCERNING (ACCUMULATING BOTH MERIT & WISDOM), DEVELOPING DISCERNMENT & MIND (**UNION-OF-SAMATHA-AND-VIPASSANA**), a monk ardent, astute: he can untangle this tangle. (using the Middle Way)

Those whose passion, aversion, & //IGNORANCE// (the three poisons) have faded away, Arahants, their effluents ended: for them the tangle's untangled. (liberation from all taints)

Where name-&-form, along with perception of impingement & form, totally stop without trace: that's where the tangle is cut." (complete release through final knowledge)

L7: [AN3.89 – TRAININGS] :L7

¢(i.e. Liberation is reached by acting in accord with reality; that is the Middle Way: accumulating both merit (virtue) and wisdom (discernment, direct knowledge); that is by using virtuous adapted skillful means like renunciation, morality, concentration, etc., while gradually realizing their real nature

(***UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS***). The Middle Way: not accepting them as absolute (inherently existent), not rejecting them as completely useless or non-existent. Only by using this Middle Way can one cause the automatic abandonment of the three poisons, and reach Liberation.)

"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)

[see also: AN3.73, MN24, SN20.4, SN20.5, AN3.93, AN4.1, AN11.1]

L7: [AN3.73 - TO THE SAKYAN] :L7

¢(i.e. Liberation is reached by acting in accord with reality; that is the Middle Way: accumulating both merit (virtue & concentration) and wisdom (discernment, direct knowledge); that is by using virtuous adapted skillful means like renunciation, morality, concentration, etc., while gradually realizing their real nature (***UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS***) – that is their perfection as explained in the Prajnaparamita. The Middle Way: not accepting them as absolute (inherently existent), not rejecting them as completely useless or non-existent. Only by using this Middle Way can one cause the automatic abandonment of the three poisons, and reach Liberation.)

"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.

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 ...
- This is THE CESSATION of stress ...
- This is the path of practice leading to the cessation of stress.'
- This is called the discernment of one who is in training.

Then there is the noble disciple --

- thus CONSUMMATE IN VIRTUE, (i.e. The perfection of virtuous methods)
- thus CONSUMMATE IN CONCENTRATION, (i.e. The perfection of concentration)
- thus CONSUMMATE IN DISCERNMENT -- (i.e. The perfection of wisdom)

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.

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."

L7: [PRAJNAPARAMITA] :L7

φ(i.e. see the gradual practice and the perfection of the six paramitas : giving, moral conduct, patience, vigor, concentration, wisdom)

Sutra: The Buddha told Sariputra, "It is by resort to the dharma of non-abiding that the bodhisattva, mahasatva abides in the prajna paramita.

- It is by means of the dharma of having nothing whatsoever which is relinquished that he perfects dana paramita. This is because neither giver, recipient nor material object can be gotten at."
- Because committing offenses and not committing offenses cannot be gotten at one should perfect shila paramita.
- "Il faut remplir la vertu de patience en se basant sur la non-agitation de l'esprit."
- It is through being vigorous and free of indolence in body and mind that one should perfect virya-paramita.
- It is through being neither [mentally distracted] nor inclined towards enjoyment [of meditative experiences] that one should perfect dhyana paramita.
- It is by means of having no attachment to any dharma that one should perfect the Prajnaparamita.

L7: [PRAJNAPARAMITA – THE PERFECTION OF WISDOM] :L7

- "One who is wanting in wisdom hears of the //EMPTINESS// entryway to liberation but fails to cultivate all manner of meritorious qualities. He wishes only to gain //EMPTINESS//. This amounts to using erroneous views to cut off all roots of goodness." ...

"Additionally, although in his practice of the Prajnaparamita, the Bodhisattva Mahasatva knows the identical characteristics of all dharmas, he is also able to know all of the different characteristics of all dharmas. Although he knows all of the different characteristics of all dharmas, he is still able to know the identical characteristics of all dharmas as well. Such wisdom on the part of the Bodhisattva qualifies as Prajnaparamita." ...

"After the Bodhisattva has come to know these dharmas, he is able to cause all dharmas to be subsumed within the //EMPTINESS OF INHERENT EXISTENCE// and so he has no attachment to any dharmas. He goes beyond the ground of the Hearers and PratyekaBuddhas and enters into the stages of the Bodhisattva. After he has entered into the stages of the Bodhisattva, on account of great compassion and pity for beings, he employs the power of skillful means to make distinctions among all of the various names of dharmas, and thus brings beings across to liberation, causing them to gain the Three Vehicles. He is like a skillful craftsman who, on account of the power of herbal potions, is able to cause silver to change into gold and gold to change into silver." ...

"From the time they first formulated the resolve to obtain bodhi, the Bodhisattvas they have had vast and great vows. They have possessed the great loving-kindness and compassion, have sought to create all forms of merit, and have made offerings to all of the Buddhas of the three periods of time throughout the ten directions. They possess great sharp wisdom with which they have sought the ultimate reality aspect of all dharmas. They have been able to dispense with all of the various kinds of contemplations such as the so-called contemplation of purity, the contemplation of impurity, the contemplation of permanence, the contemplation of impermanence, the contemplation of blissfulness, the contemplation of suffering, the contemplation of //EMPTINESS//, the contemplation of substantiality, the contemplation of self, and the contemplation of the absence of self. They have relinquished all such contemplations as these which are rooted in the power of the mind influenced by erroneous perceptions. They have taken the ultimate reality aspect of external conditions as the sole object of contemplation. It is neither pure nor impure, neither permanent nor impermanent, neither blissful nor suffering, neither empty nor substantial, and neither self nor non-self. They have not become attached to any such contemplations as these because worldly, common dharmas cannot be gotten at. They do not correspond to the supreme meaning, universal pervasiveness, and purity and are not beyond being refuted or demolished. The place in which all of the Aryas course is what is worthy to be referred to as the Prajnaparamita."

L7: [MN44 - THE SHORTER SET OF QUESTIONS-AND-ANSWERS] :L7

«Is the noble eightfold path fabricated or unfabricated?" "The noble eightfold path is fabricated."

¢(i.e. The Noble Path is also //EMPTY-OF-INHERENT-EXISTENCE// because //DEPENDENTLY-ARISEN//; no absolute, only adapted skillful means)

L5: [The Middle Way in meditation – not about shutting down the mind, not by rejecting thoughts] :L5

L7: [MN8 - THE DISCOURSE ON EFFACEMENT] :L7

¢(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.)

"But in the Noble One's discipline it is not these [eight attainments: 4 jhanas, 4 spheres] that are called 'effacement'; in the Noble One's discipline they are called 'abidings in ease here and now.'"

L7: [MN36 – THE LONGER DISCOURSE TO SACCACA] :L7

¢(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.)

"But the thought occurred to me, 'This Dharma leads not to disenchantment, to dispassion, to CESSATION, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the sphere of nothingness.' So, dissatisfied with that Dharma, I left. ...

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.' ...

When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability,

-- I directed it to the knowledge of recollecting my past lives. ...

-- I directed it to the knowledge of the PASSING AWAY & reappearance of beings. ...

-- I directed it to the knowledge of the ending of the mental fermentations. (see also AN5.28, AN9.35 on using this developed concentration to pierce through the real nature of all dharma)

---- I discerned, as it was actually present, that

---- 'This is stress ...

---- This is THE ORIGINATION of stress ...

---- This is THE CESSATION of stress ...

---- This is the way leading to the cessation of stress ...

---- These are fermentations ...

---- This is THE ORIGINATION of fermentations ...

---- This is THE CESSATION of fermentations ...

---- This is the way leading to the cessation of fermentations.'

My heart, thus knowing, thus seeing,

-- was released from the fermentation of sensuality,

-- released from the fermentation of becoming,

-- released from the fermentation of //IGNORANCE//. (i.e. or from the three poisons)

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

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

L7: [AN9.34 – UNBINDING] :L7

¢(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.)

the first jhana ... HE IS BESET WITH attention to perceptions dealing with sensuality, that is an affliction for him ...

-- the second jhana ... he is beset with attention to perceptions dealing with directed thought, that is an affliction for him...

-- the third jhana ... he is beset with attention to perceptions dealing with rapture, that is an affliction for him...

-- the fourth jhana ... he is beset with attention to perceptions dealing with form, that is an affliction for him...

-- the dimension of the infinitude of consciousness ... he is beset with attention to perceptions dealing with the dimension of the infinitude of space, that is an affliction for him...

-- the dimension of nothingness ... he is beset with attention to perceptions dealing with the dimension of the infinitude of consciousness, that is an affliction for him...

-- the dimension of neither perception nor non-perception ... 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.

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. 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."

L5: [The Middle Way in meditation – the ***UNION-OF-SAMATHA-AND-VIPASSANA***] :L5

L7: [DN15] :L7

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.

L7: [MN138 - AN ANALYZIS OF THE STATEMENT] :L7

¢(i.e. Proper meditation is done by acting in accord with reality: not accepting any thoughts as inherently existing or representing something inherently existing, not by trying to reject all thoughts and to artificially stop all mentation. That is the Middle Way: not accepting, not rejecting – because everything is not existent, not non-existent; and all dualities are like illusions. It is more about realizing their real nature. This meditation is called the ***UNION-OF-SAMATHA-AND-VIPASSANA***.)

"A monk should investigate in such a way that, his consciousness NEITHER EXTERNALLY SCATTERED & DIFFUSED, NOR INTERNALLY POSITIONED, he would from lack of clinging/sustenance be unagitated. When -- his consciousness neither externally scattered & diffused, nor internally positioned -- from lack of clinging/sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress."

L7: [SN1.38 - THE STONE SLIVER] :L7

¢(i.e. Proper meditation is done by acting in accord with reality: not accepting any thoughts as inherently existing or representing something inherently existing, not by trying to reject all thoughts and to artificially stop all mentation. That is the Middle Way: not accepting, not rejecting – because everything is not existent, not non-existent; and all dualities are like illusions. It is more about realizing their real nature. This meditation is called the ***UNION-OF-SAMATHA-AND-VIPASSANA***.)

"See a concentration well-developed, a mind well-released -- NEITHER PRESSED DOWN NOR FORCED BACK, NOR WITH MENTAL FABRICATION KEPT BLOCKED OR SUPPRESSED."

L7: [SN22.79 - CHEWED UP] :L7

¢(i.e. Proper meditation is done by acting in accord with reality: not accepting (chewing on) any thoughts as inherently existing or representing something inherently existing, not by trying to reject all thoughts and to artificially stop all mentation. That is the Middle Way: not accepting, not rejecting – because everything is not existent, not non-existent; and all dualities are like illusions. It is more about realizing their real nature. This meditation is called the ***UNION-OF-SAMATHA-AND-VIPASSANA***.)

"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."

L7: [UDANA 1.10 - ABOUT BAHIIYA] :L7

¢(i.e. Proper meditation is done by acting in accord with reality: not accepting any thoughts as inherently existing or representing something inherently existing, not by trying to reject all thoughts and to artificially stop all mentation. That is the Middle Way: not accepting, not rejecting – because everything is not existent, not non-existent; and all

dualities are like illusions. It is more about realizing their real nature. This meditation is called the ***UNION-OF-SAMATHA-AND-VIPASSANA***.)

"Then, Bahiya, you should train yourself thus:

- 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.
- In reference to the cognized, only the cognized.

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,

then, Bahiya, you will not be 'thereby.'

When you are NOT THEREBY, YOU WILL NOT BE 'THEREIN.'

When you are not therein, you will be NEITHER 'HERE' NOR 'THERE' NOR BETWEEN THE TWO.

This, just this, is the end of stress." –

L7: [AN2.30 - A SHARE IN CLEAR KNOWING] :L7

¢(i.e. Proper meditation is the ***UNION-OF-SAMATHA-AND-VIPASSANA*** – the Middle Way. Only

then is it in accord with reality: not existence, not non-existence. Only then is it efficient in bringing full Liberation from the three poisons.)

"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."

L7: [AN4.94 – CONCENTRATION] :L7

¢(i.e. Proper meditation is the ***UNION-OF-SAMATHA-AND-VIPASSANA*** – the Middle Way.
Only

then is it in accord with reality: not existence, not non-existence. Only then is it
efficient in bringing full Liberation from the three poisons. One alone is not enough.)

"Monks, these FOUR TYPES OF INDIVIDUALS are to be found existing in world.

-- 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 ...

-- the individual who has attained insight into phenomena through heightened discernment,
but not internal tranquility of awareness.

---- should approach an individual who has attained internal tranquility of
awareness...and ask him ...

-- the individual who has attained neither internal tranquility of awareness nor insight
into phenomena through heightened discernment.

---- should approach an individual who has attained both internal tranquility of awareness
& insight into phenomena through heightened discernment...and ask him ...

-- 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. "

L7: [AN4.170: YUGANADDHA SUTRA – IN TANDEM] :L7

¢(i.e. Proper meditation is the ***UNION-OF-SAMATHA-AND-VIPASSANA*** – the Middle Way.
Only

then is it in accord with reality: not existence, not non-existence. Only then is it
efficient in bringing full Liberation from the three poisons. One alone is not enough. But
we can start with one or the other, or the two in tandem.)

"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."

L5: [The Middle Way after Liberation – still in accord with reality] :L5

L7: [MN121 – THE LESSER DISCOURSE ON //EMPTINESS//] :L7

¢(i.e. Even at Liberation, everything is still directly realized as the Middle Way between existence and non-existence. We cannot reject //DEPENDENT-ORIGINATION// (not non-existence) even after 'Release', even after realizing the //EMPTINESS OF INHERENT EXISTENCE// (not existence) of the whole world and of our own mind – their ****INSEPARABILITY****.)

"Further, Ananda, the monk -- not attending to the perception of the sphere of nothingness, not attending to the perception of the sphere of neither perception nor non-perception -- attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.

He discerns that 'This theme-less concentration of awareness (i.e. CESSATION of perception and feeling) is fabricated & mentally fashioned.'

And he discerns that 'Whatever is fabricated & mentally fashioned is inconstant & subject to CESSATION.'

For him -- thus knowing, thus seeing -- the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of //IGNORANCE// (the three poisons). With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

He discerns that 'Whatever disturbances would exist based on the effluent of sensuality... the effluent of becoming... the effluent of //IGNORANCE// (the three poisons), are not present.

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.'

He discerns that 'This mode of perception is empty of the effluent of sensuality... becoming... //IGNORANCE//. And there is just this non-//EMPTINESS//: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into //EMPTINESS//, accords with actuality, is undistorted in meaning, pure -- superior & unsurpassed.

L7: [AN9.45 - (RELEASED) BOTH WAYS] :L7

¢(i.e. Even at Liberation, everything is still directly realized as the Middle Way between existence and non-existence. Release both ways means the Middle Way: not accepting anything as inherently existing, not rejecting everything as if completely non-existent – everything is still //DEPENDENTLY-ARISEN// and functional. The Buddha still teach out of compassion for beings.)

"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."

L7: [AN10.94 - ABOUT VAJJIYA] :L7

¢(i.e. Even at Liberation, everything is still directly realized as the Middle Way between existence and non-existence. The Buddha didn't reject everything; no more that he is fooled by anything. He is always fully aware of the real nature of everything while using adapted skillful means to help other sentient beings stuck in samsara.)

"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."

L7: [AN9.44 - RELEASE] :L7

« released through discernment ... he knows it through discernment"

L7: [AN9.35 - THE COW] :L7

«If he wants, then through the ending of the 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."

L7: [AN9.43 - BODILY WITNESS] :L7

«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."

L7: [AN3.73 - TO THE SAKYAN] :L7

¢(i.e. Even at Liberation, everything is still directly realized as the Middle Way between existence and non-existence, and virtue and concentration are still present. The Buddha didn't reject everything; no more that he is fooled by anything. He has not drop everything, but perfected the three trainings as explained in the Prajnaparamita. He is always fully aware of the real nature of everything while using adapted skillful means to help other sentient beings stuck in samsara.)

"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.

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 ...

---- This is THE CESSATION of stress ...

---- This is the path of practice leading to the cessation of stress.'

-- This is called the discernment of one who is in training.

Then there is the noble disciple --

-- thus consummate in virtue, (i.e. The perfection of virtuous methods)

-- thus consummate in concentration, (i.e. The perfection of concentration)

-- thus consummate in discernment -- (i.e. The perfection of wisdom)

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.

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."

L3: [The Tetralemma – staying away from all extremes – a non-affirmative negation] :L3

L4: [Away from the four extremes] :L4

L7: [SN12.48 - THE COSMOLOGIST] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

"'EVERYTHING EXISTS' is the senior form of cosmology, Brahmin. (i.e. Realism)

-- 'EVERYTHING DOES NOT EXIST' is the second form of cosmology, Brahmin. (i.e. Idealism or nihilism)

-- 'EVERYTHING IS A ONENESS' is the third form of cosmology, Brahmin. (i.e. Monism or oneness: neither existence nor non-existence)

-- 'EVERYTHING IS A MANYNESS' is the fourth form of cosmology, Brahmin. (i.e. Dualism or manyness: both existence and non-existence)

Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: [the 12 links of //DEPENDENT-ORIGINATION//]"

L7: [AN4.24 - AT KALAKA'S PARK] :L7

¢(i.e. It is about directly realizing the real nature our mind and world, of everything: not existent, not non-existent, not both, not neither.)

"Monks, whatever in the cosmos is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: That do I know. ... That I directly know. ... That has been realized by the Tathagata, but in the Tathagata it has not been established.

Thus, monks, the Tathagata, when seeing what is to be seen,

---- DOESN'T CONSTRUE AN [OBJECT AS] SEEN. (not existent–realism)

---- HE DOESN'T CONSTRUE AN UNSEEN. (not non-existent–nihilism)

---- HE DOESN'T CONSTRUE AN [OBJECT] TO-BE-SEEN. (not neither–monism/oneness, not something else)

---- HE DOESN'T CONSTRUE A SEER. (not both–dualism/manyness)

When hearing ...

When sensing ...

[tasting is missing ?]

When cognizing what is to be cognized,

---- HE DOESN'T CONSTRUE AN [OBJECT AS] COGNIZED.

---- HE DOESN'T CONSTRUE AN UNCOGNIZED.

---- HE DOESN'T CONSTRUE AN [OBJECT] TO-BE-COGNIZED.

---- HE DOESN'T CONSTRUE A COGNIZER.

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. "Whatever is seen or heard or sensed and fastened onto as true by others, One who is Such -- among the self-fettered -- wouldn't further claim to be true or even false. "Having seen well in advance that arrow where generations are fastened & hung -- 'I know, I see, that's just how it is!' -- there's nothing of the Tathagata fastened."

L4: [It applies even to the Tathagata or Nirvana] :L4

L7: [DN9 - 'LEVELS OF CONSCIOUSNESS'] :L7

¢(i.e. This Tetralemma applies even to the Tathagata or Nirvana.)

"I have not declared that the Tathagata EXISTS after death...
-- Potthapada, I have not declared that the Tathagata DOES NOT EXIST after death...
-- I have not declared that the Tathagata BOTH EXISTS AND NOT EXISTS after death...
-- Potthapada, I have not declared that the Tathagata NEITHER EXISTS NOR NOT EXIST after death..."

L7: [DN15 - THE SHORTER INSTRUCTIONS TO MALUNKYA] :L7

¢(i.e. This Tetralemma applies even to the Tathagata or Nirvana. These are also
//DEPENDENTLY-ARISEN// extreme views applied to other //DEPENDENTLY-ARISEN//
concepts.)

'If anyone were to say with regard to a monk whose mind is thus released
-- that "The Tathagata EXISTS after death," is his view, that would be mistaken;
-- that "The Tathagata DOES NOT EXIST after death" ...
-- that "The Tathagata BOTH EXISTS AND DOES NOT EXIST after death" ...
-- that "The Tathagata NEITHER EXISTS NOR DOES NOT EXIST after death" is his view, that
would be mistaken.

Why? Having directly known the extent of designation and the extent of the objects of designation, the extent of expression and the extent of the objects of expression, the extent of description and the extent of the objects of description, the extent of discernment and the extent of the objects of discernment, the extent to which the cycle revolves: Having directly known that, the monk is released. [To say that,] "The monk released, having directly known that, does not see, does not know is his opinion," that would be mistaken.

L7: [AN4.174 - TO KOTTHITA] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is
//DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

"With the remainderless stopping & fading of the six contact-media [vision, hearing, smell,

taste, touch, & intellection] ... we don't 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."

"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.

- The statement, ' ... is it the case that there is not anything else ...
- is it the case that there both is & is not anything else ...
- is it the case that there neither is nor is not anything else?' complicates non-complication.
- 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. With the remainderless fading & stopping of the six contact-media, there comes to be the stopping, the allaying of complication.

L4: [It is not an absolute position, an extreme view, or a dogma] :L4

L7: [MN72 - TO VACCHAGOTTA ON FIRE] :L7

¢(i.e. The Middle Way between the two extremes of existence and non-existence, this Tetralemma, is a non-affirmative negation. This is not a position, not a view, not a dogma.)

""Does Master Gotama have any position at all?"

'A "position," Vaccha, is something that a Tathagata has done away with.'

- "REAPPEARS" doesn't apply.
- "DOES NOT REAPPEAR" doesn't apply.
- "BOTH DOES & DOES NOT REAPPEAR" doesn't apply.
- "NEITHER REAPPEARS NOR DOES NOT REAPPEAR" doesn't apply."

L7: [AN10.96 - TO KOKANUDA (ON VIEWPOINTS)] :L7

¢(i.e. The Middle Way between the two extremes of existence and non-existence, this Tetralemma, is a non-affirmative negation. The Buddha has no absolute position, no view to teach, no dogma. All views are flawed and a cause for more suffering, not for Nirvana. And it is realizing this that is Liberation.)

"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?" (i.e. "only this is true, anything else 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//, ...)

"No, my friend, I don't have that sort of view."

- (same for the other nine views including the Tathagata EXIST, DOESN'T EXIST, BOTH,

NEITHER ... after death) ...

"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."

"Now, how is the meaning of this statement to be understood?" ...

"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."

L7: [DHARMAPADA 26.385 – BRAHMINS] :L7

¢(i.e. Another form of the Tetralemma.)

One whose beyond or not-beyond or beyond-&-not-beyond can't be found; unshackled, carefree: he's what I call a Brahmin.

L7: [PRAJNAPARAMITA - THE FOUR SIDDHAANTAS (TEACHING MODES)] :L7

¢(i.e. The Middle Way between the two extremes of existence and non-existence, this Tetralemma, is a non-affirmative negation. The Buddha has no absolute position, no view to teach, no dogma. All views are flawed and a cause for more suffering, not for Nirvana. And it is realizing this that is Liberation.)

"As for the "supreme-meaning siddhaanta," the nature of all dharmas, all dialectical discourse, all categorizations of "correct Dharma" and "non-Dharma",-- all of them can be refuted and disintegrated through discrimination. The true and actual Dharma practiced by the Buddhas, PratyekaBuddhas, and Arhats cannot be refuted and cannot be disintegrated. Whatever is not reconciled within the three siddhaantas treated above is all reconciled herein." ...

"If all views possess faults, then what is [the status of] the supreme-meaning siddhaanta?"
"Reply: It goes beyond the path of all discourse. The locus of thought activity is extinct in it. Nowhere is there anything upon which it relies. It does not proclaim any dharma. The actual characteristic of all dharmas has no beginning, has no middle and has no end. It is inexhaustible and indestructible. This is what is meant by the "supreme-meaning siddhaanta." ...

---- "Everything is actual," "everything is non-actual,"
---- As well as "Everything is both actual and non-actual,"
---- And "Everything is neither actual nor non-actual"--
---- These refer to the actual characteristic of all dharmas."

L7: [PRAJNAPARAMITA - THE PERFECTION OF GIVING] :L7

"... There are also those who explain that the prajna paramita of the bodhisattva is non-outflow, unconditioned, not perceivable and beyond opposites.

There are also those who say that no matter whether [one would posit] existence, non-existence, permanence, impermanence, //EMPTINESS// or substantiality, this prajna paramita is characterized by unattainability. This prajna paramita is not subsumable within the sphere of the aggregates, [sense] realms or [sense] bases. It is neither conditioned nor unconditioned, neither dharma nor non-dharma. It is neither graspable nor relinquishable, neither produced nor destroyed. IT TRANSCENDS THE TETRALEMMA'S TREATMENT OF EXISTENCE AND

NON-EXISTENCE. It corresponds to an absence of [any] object of attachment. This is analogous to flames which cannot be touched from any of the four directions because they burn the hands. It is the characteristic of the prajna paramita that it too is like this. One cannot touch it because erroneous views are burned up by it.

Question: Of the various people's explanations of prajna paramita offered above, which of them reflects reality?

Response: There are those who say that each of them are principled. They all reflect reality. This is as stated in a sutra which says, "Five hundred Mahakasyapas each explained the two extremes and the meaning of the middle Way. The Buddha said, 'Each possesses a principle of the Way.'"

There are those who say that the last answer is the one which corresponds to reality. Why?

Because IT CANNOT BE REFUTED AND CANNOT BE DESTROYED. If one posits a dharma acknowledging

even the smallest degree of "existence," in every case such a dharma possesses faults and can be refuted. If one claims "non-existence," that too can be refuted. Within this prajna, existence is non-existent, non-existence is non-existent and neither existence nor non-existence is non-existent. And discussion of this sort is non-existent as well.(i.e.

Tetralemma) THIS IS A DHARMA OF STILL EXTINCTION WHICH IS IMMEASURABLE AND DEVOID OF

FRIVOLOUS DOCTRINAL DISCUSSION. Therefore it cannot be refuted and cannot be destroyed. This

is what is known as the true and actual prajna paramita. It is the most supreme and unsurpassed.

Just as when the wheel-turning sage king defeats his adversaries but still does not elevate himself above them, so too it is with the prajna paramita. It is able to refute any assertion or frivolous doctrinal discussion and yet it still maintains nothing itself which is the object of refutation.

Finally, from this point onward, many sorts of entryways to the meaning are employed in each chapter in the setting forth of the prajna paramita. They are all characterized by reality.

It is by resort to the dharma of non-abiding that one abides in the Prajnaparamita and is able to completely fulfill the six paramitas.

Question: What is meant by "Resorting to the dharma of non-abiding one abides in the Prajnaparamita and is able to completely perfect the six paramitas"?

Response: In this manner the bodhisattva contemplates all dharmas

- as being neither eternal nor non-eternal,
- as characterized neither by suffering nor by bliss ,
- as being neither empty nor substantial ,

-- as being neither possessed of selfhood nor devoid of selfhood
-- and as being neither produced and destroyed nor unproduced and undestroyed.

It is in this manner that one abides within the extremely profound Prajnaparamita
and yet still does not seize upon a mark of the Prajnaparamita.

This is an abiding which is characterized by the dharma of non-abiding.

If one were to seize upon a mark of the Prajnaparamita that would be a case of an abiding
which is characterized by the dharma of abiding. "

L3: [**NON-DUALITY**: **NOT-THE-SAME**, **NOT-DIFFERENT**/separate; not two, not one]
:L3

L4: [The nature of change: no continuity, no discontinuity [**NOT-THE-SAME**,
NOT-DIFFERENT] :L4

L7: [SN12.46 - A CERTAIN BRAHMIN] :L7

¢(i.e. The Middle Way about the subject: the one who creates karma and the one who
experiences its consequences are **NOT-THE-SAME**, **NOT-DIFFERENT** – **NON-DUAL**:
not

one, not two – no continuity (no existence), no discontinuity (no non-existence). And it is
the same with everything that changes, from one moment to the next, with everything that is
//DEPENDENTLY-ARISEN// ... the world and mind.)

"[To say,] 'The one who acts is **THE-SAME** one who experiences,' is one extreme.

[To say,] 'The one who acts is SOMEONE **OTHER** THAN the one who experiences,' is the
second extreme.

Avoiding both of these extremes, the Tathagata teaches the Dharma by means of the middle:
-- [the 12 links of //DEPENDENT-ORIGINATION//]"

L4: [**INSEPARABILITY** of the self and the five aggregates [**NOT-THE-SAME**,
NOT-DIFFERENT] :L4

L7: [MN109 - THE GREAT FULL-MOON NIGHT DISCOURSE & MN44] :L7

¢(i.e. The Middle Way about the subject (mind, self) and object (world): they are
NOT-THE-SAME, **NOT-DIFFERENT** – **NON-DUAL**: not two, not one. One cannot exist
without the other; they are both //DEPENDENTLY-CO-ARISEN// (not non-existent) and thus
//EMPTY-OF-INHERENT-EXISTENCE// (not existent).)

"Is clinging **THE-SAME** THING as the five clinging-aggregates, or is clinging **SEPARATE**
from the five clinging-aggregates?"

"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."

L7: [SN22.86 - TO ANURADHA & SN22.85 - TO ANURADHA] :L7

¢(i.e. Proving that the self and the five aggregates cannot be **THE-SAME** or **DIFFERENT/SEPARATE**. And there is no other possibility. So a self cannot be found. It is not inherently existent, not completely non-existent, not both, not neither. There is no permanent continuous self anywhere, but there is a //DEPENDENTLY-ARISEN// self, an illusion of a self, that is functional in maintaining us in samsara. The self (or mind) and the five aggregates (or world) are **INTERDEPENDENT**, //DEPENDENTLY-CO-ARISEN//, **INSEPARABLE**, **NON-DUAL**: not two, not one.)

"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." [not-self]
-- "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." [not-self]

"How do you construe this, Anuradha:

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

"How do you construe this, Anuradha:

-- Do you regard the Tathagata as being in form?[**SEPARATE OR DIFFERENT** THAN ...]
ELSEWHERE THAN form?
-- In feeling? Elsewhere than feeling?
-- In perception? Elsewhere than perception?
-- In fabrications? Elsewhere than fabrications?
-- In consciousness?.... Elsewhere than consciousness?" "No, lord."

"How do you construe this:

-- Do you regard the Tathagata as [**THE-SAME** AS] form ... feeling ... perception ...
fabrications ... consciousness?" "No, lord."
-- "Do you regard the Tathagata as that which is WITHOUT [**SEPARATE OR DIFFERENT**] FORM
..., without feeling..., without perception..., without fabrications?" "No, lord."

[CONCLUSIONS:]

SN22.85: "And so, my friend Yamaka -- when you can't pin down the Tathagata as a truth or reality even in the present life -- (i.e. ****NOT-THE-SAME****, ****NOT-DIFFERENT**** THAN THE FIVE AGGREGATES -- AND NO OTHER POSSIBILITY) is it proper for you to declare,
-- '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'?"

SN22.86: "And so, Anuradha -- when you can't pin down the Tathagata as a truth or reality even in the present life -- (i.e. ****NOT-THE-SAME****, ****NOT-DIFFERENT**** THAN THE FIVE AGGREGATES -- AND NO OTHER POSSIBILITY) is it proper for you to declare,
-- 'Friends, the Tathagata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions:

---- The Tathagata exists after death,
---- does not exist after death,
---- both does & does not exist after death,
---- neither exists nor does not exist after death'?"

"No, lord." (i.e. after death or before, and this applies to everything: the self and the five aggregates) "Very good, Yamaka / Anuradha. Very good.

"Both formerly & now, it is only [THE //DEPENDENT-ORIGINATION// OF] STRESS AND THE [NECESSARY] CESSATION OF STRESS, that I describe." [It all comes down to realizing THE *****UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS*****, THE *****UNION-OF-THE-WORLD-and-MIND***** -- the *****UNION-OF-THE-TWO-TRUTHS*****.]

L4: [****INSEPARABILITY**** of consciousness (self/mind) and name-&-form (world) [****NOT-THE-SAME****, ****NOT-DIFFERENT****] :L4
L7: [SN12.65 -- THE CITY & SN12.67 -- SHEAVES OF REEDS] :L7

«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 (self / mind) < -- -- > name-&-form (world / five aggregates);
-- one cannot exist without the other; they are ****INTERDEPENDENT****; ****INSEPARABLE****:
****NOT-DIFFERENT****, ****NOT-THE-SAME****; ****NON-DUAL****: not two, not one.
-- THE ****INTERDEPENDENCE-OF-THE-WORLD-AND-MIND****." [It all comes down to realizing THE *****UNION-OF-DEPENDENT-ORIGINATION-AND-EMPTINESS*****, THE *****UNION-OF-THE-WORLD-and-MIND***** -- the *****UNION-OF-THE-TWO-TRUTHS*****.]

L4: [**NON-DUALITY** of male & female [**NOT-THE-SAME**, **NOT-DIFFERENT**] :L4
L7: [AN7.48 – BONDAGE] :L7

-- "I will teach you a Dharma discourse on bondage & lack of bondage. Listen & pay close attention. I will speak.

-- ... This is how a woman does not transcend her femininity. ...

-- ... This is how a man does not transcend his masculinity....

-- ... This is how a woman transcends her femininity. ...

-- ... This is how a woman transcends her femininity. ...

L4: [**INSEPARABILITY** of the goal and the path – of method and wisdom] :L4
L7: [MN24 - RELAY CHARIOTS] :L7

¢(i.e. Liberation is reached by acting in accord with reality; that is the Middle Way: not taking virtue as absolute / inherently existent, not going to the other extreme either: rejecting all virtuous qualities thinking they are all useless or completely non-existent – because everything is not existent, not non-existent; and all dualities are like illusions. The Middle Way is to use them while realizing their real nature.)

"If the Blessed One had described purity in terms of virtue as [**THE-SAME** AS] total Unbinding through lack of clinging, my friend, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. ...

But if total Unbinding through lack of clinging were [**DIFFERENT / SEPARATE**] 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. "

L4: [Transcending all dualities] :L4
L7: [DN11 - TO KEVATTA] :L7

«WHERE WATER, EARTH, FIRE, & WIND HAVE NO FOOTING, WHERE LONG/SHORT, COARSE/FINE, FAIR/FOUL, NAME/FORM ARE ALL BROUGHT TO AN END."

¢(i.e. When the //EMPTINESS// of all dualities, of all dharma is seen, then there is no more room for the three poisons.)

L7: [UD1.10] :L7

¢(i.e. Transcending the duality bliss vs. pain, pure vs. impure, permanence vs. impermanence, label vs. labeled, ... all discrimination; seeing through their real nature.)

\ "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,
\ then, Bahiya, you will not be 'thereby.'
\ When you are not thereby, you will not be 'therein.'
\ When you are not therein, you will be neither 'here' nor 'there' nor between the two.

\ This, just this, is the end of stress."

\ ...
\ "Where water, earth, fire, & wind have no footing:
\ 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,
\ THEN FROM FORM & FORMLESS,
\ FROM BLISS & PAIN, HE IS FREED.

¢(i.e. 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"

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

L7: [SN36.5 – TO BE KNOWN] :L7

¢(i.e. Transcending the duality pleasure vs. pain, all discrimination; seeing through their real nature.)

"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.

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."

L7: [AN3.78 – PRECEPT AND PRACTICE] :L7

¢(i.e. Transcending the duality wholesome vs. unwholesome practices, all discrimination; seeing through their real nature. There are no absolute; only adapted skillful means; and they are judged by their results in each situation.)

"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."

[See also AN10.94 on the relativity of asceticism. And AN3.99 on the relativity of karma.]

L7: [AN4.183 - ON WHAT IS HEARD] :L7

¢(i.e. The relativity of any view / teaching – the duality of what should be spoken or not; the Middle Way: not accepting any as absolute, not rejecting any or all as completely useless or non-existent. It all depends on the situation, on the effect. No absolute, only adapted skillful means.)

"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. ...

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."

L7: [SNP4.5 – ON VIEWS] :L7

¢(i.e. Transcending all discrimination, all dualities; adopting no absolute position, no extreme view. All methods & views are //DEPENDENTLY-ARISEN//, thus corrupted, unreliable ... so we should not be dependent on them ... we should adopt the Middle Way: not accepting as absolute or inherently existing, not rejecting as non-existent ...)

"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 judgment) say that (a view becomes) a bond if, relying on it, one regards everything else as inferior.

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.)

¢(i.e. 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.)

L7: [SN1.20 – About Samiddhi] :L7

¢(i.e. It is about directly realizing the real nature of all concepts, all discrimination, all dualities, all things and beings.)

\ Perceiving in terms of signs, beings take a stand on signs.
 \ Not fully comprehending signs, they come into the bonds of death.
 \ But FULLY COMPREHENDING SIGNS, one doesn't construe a signifier. (i.e.
 //EMPTINESS// of the object, of knowledge, of concepts, of characteristics, of
 discrimination)
 \ YET NOTHING EXISTS FOR HIM by which one would say, 'To him no thought occurs.'
 (i.e. //EMPTINESS// of the subject)
 \ If you know this, spirit, then say so.
 \ ---

 \ Whoever construes 'equal,' 'superior,' or 'inferior,' by that he'd dispute.
 (i.e. //EMPTINESS// of all dualities)
 \ Whereas to one unaffected by these three, 'equal' 'superior' do not occur. (i.e.
 //EMPTINESS// of the object & subject)
 \ If you know this, spirit, then say so.
 \ ---

 \ HAVING SHED CLASSIFICATIONS, gone beyond conceit, he has here cut through craving
 for name & form: (i.e. Directly realizing the //EMPTINESS// of the whole world is what makes
 the three poisons drop by themselves.)
 \ This one -- his bonds cut through, free from trouble, from longing -- though they
 search they can't find him, human & heavenly beings, here & beyond, in heaven or any abode.
 \ If you know this, spirit, then say so.

----- L7: [PRAJNAPARAMITA – THE PERFECTION OF WISDOM] :L7

-- "Sutra: It is by means of having no attachment to any dharma that one should perfect the Prajnaparamita." ...

"Question: What is meant by the ultimate reality aspect of all dharmas?

Response: When each person speaks of the ultimate reality aspect of all dharmas he takes his own position on the matter as constituting what is genuine. The ultimate reality aspect which we speak of here is not such as can be refuted. It is eternally abiding, undifferentiated, and is not something which anyone can create.

It is as described by the Buddha to Sariputra in a later chapter,
 -- "WHEN THE BODHISATTVA CONTEMPLATES ALL DHARMAS,
 -- THEY ARE NEITHER PERMANENT NOR IMPERMANENT,
 -- NEITHER SUFFERING NOR BLISSFUL,
 -- NEITHER SELF NOR NON-SELF,
 -- NEITHER EXISTENT NOR NON-EXISTENT,
 -- AND SO FORTH, AND YET HE STILL DOES NOT ACTUALLY PERFORM THIS
 CONTEMPLATION."

This is what is meant by the Bodhisattva's practice of the Prajnaparamita. The purport of this leaves behind all contemplations, puts an end to all words and speech, and transcends all actions by the mind. From its very ORIGIN on up until the present, it has been neither produced nor destroyed and has been characterized by being like nirvana. The characteristic aspects of all dharmas are just like this. This is what is meant by the ultimate reality aspect of all dharmas." ...

Additionally, the Buddha discussed the sixty-two views in The Brahma's Net Sutra, saying,
-- "If there is a person who claims that the soul is permanent and that the world is permanent, these are erroneous views.
-- If one claims that the soul is impermanent and that the world is impermanent, these too are erroneous views.
-- To claim that the soul and the world are both permanent and impermanent
-- or to claim that the soul and the world are neither permanent nor impermanent is in each case an erroneous view.
-- Therefore one should know that all dharmas are empty. This is what is actually the case."

L3: [Beyond all description, beyond all conceptualization] :L3
L4: [Difficult to understand, to realize, difficult to teach] :L4
L7: [SN6.1 - THE REQUEST] :L7

«This Dharma that I have attained is DEEP, HARD TO SEE, HARD TO REALIZE ... And if I were to teach the Dharma and if others would not understand me, that would be tiresome for me, troublesome for me."

L4: [For those who can understand (with little dust in their eyes)] :L4
L7: [SN6.1 - THE REQUEST] :L7

«There are beings with little dust in their eyes who are FALLING AWAY because they do not hear the Dharma. THERE WILL BE THOSE WHO WILL UNDERSTAND THE DHARMA. ... Teach the Dharma, O Blessed One: There will be those who will understand ... Open are the doors to the Deathless to those with ears."

L7: [AN3.22 - SICK PEOPLE] :L7

«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."

L4: [Many will not realize it] :L4
L7: [SN6.1 - THE REQUEST] :L7

«This Dharma is NOT EASILY REALIZED BY THOSE OVERCOME WITH AVERSION & PASSION.
What is
abstruse, subtle, deep, hard to see, going against the flow -- those delighting in passion,
cloaked in the mass of darkness, won't see."

L4: [Beyond the scope of conjecture] :L4

L7: [SN6.1 - THE REQUEST] :L7

«BEYOND THE SCOPE OF CONJECTURE"

L4: [Beyond all conceptualization] :L4

L7: [MN72 - TO VACCHAGOTTA ON FIRE] :L7

¢(i.e. Tetralemma; beyond all classification, beyond all conceptualization. Cannot be
described using the five aggregates.)

"Does Master Gotama have any position at all?"

'A "position," Vaccha, is something that a Tathagata has done away with.'

'Even so, Vaccha, any physical form by which one describing the Tathagata would describe
him: That the Tathagata has abandoned, its root destroyed, like an uprooted palm tree,
deprived of the conditions of existence, not destined for future arising. FREED FROM THE
CLASSIFICATION OF FORM, VACCHA, THE TATHAGATA IS DEEP, BOUNDLESS, HARD TO
FATHOM, LIKE THE
SEA.

-- "Reappears" doesn't apply.
-- "Does not reappear" doesn't apply.
-- "Both does & does not reappear" doesn't apply.
-- "Neither reappears nor does not reappear" doesn't apply.'

'Any feeling.... Any perception.... Any mental fabrication....

'Any consciousness by which one describing the Tathagata would describe him: That the
Tathagata has abandoned, its root destroyed, like an uprooted palm tree, deprived of the
conditions of existence, not destined for future arising. FREED FROM THE CLASSIFICATION OF
CONSCIOUSNESS, VACCHA, THE TATHAGATA IS DEEP, BOUNDLESS, HARD TO FATHOM, LIKE
THE SEA.

-- "Reappears" doesn't apply.
-- "Does not reappear" doesn't apply.
-- "Both does & does not reappear" doesn't apply.
-- "Neither reappears nor does not reappear" doesn't apply."

L7: [SN12.48 - THE COSMOLOGIST] :L7

¢(i.e. The Middle Way about the self, before or after Total Unbinding: not existing, not non-existing, not both, not neither. And it is the same with everything that is //DEPENDENTLY-ARISEN// ... the world and mind – before or after purification. These four extreme views are all //DEPENDENTLY-ARISEN// views, complications, more karma.)

"'Everything exists' is the senior form of cosmology, Brahmin. (i.e. Realism)
-- 'Everything does not exist' is the second form of cosmology, Brahmin. (i.e. Idealism or nihilism)
-- 'Everything is a Oneness' is the third form of cosmology, Brahmin. (i.e. Monism or oneness: neither existence nor non-existence)
-- 'Everything is a Manyness' is the fourth form of cosmology, Brahmin. (i.e. Dualism or manyness: both existence and non-existence)

Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: [the 12 links of //DEPENDENT-ORIGINATION//]"

L4: [Leading to Unbinding, not to a view ...] :L4

L7: [AN7.80 - TO UPALI] :L7

«'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.'"

L7: [MN95 - WITH CANKI] :L7

¢(i.e. NO PRAMANA CAN LEAD TO ABSOLUTE CERTAINTY)

Conviction (blind faith), liking, unbroken tradition, reasoning by analogy, & an agreement through pondering views. These are the five things that can turn out in two ways in the here-&-now. ... In these cases it isn't proper for a knowledgeable person who safeguards the truth to come to a definite conclusion, 'Only this is true; anything else is worthless.'

¢(i.e. “only this is true, anything else 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//, ...)

L3: [Removing //IGNORANCE// with personal direct knowledge / awareness] :L3

L7: [SN12.25 - TO BHUMIJA] :L7

«Now, //IGNORANCE// is bound up in these things. From the remainderless fading & CESSATION

of that very //IGNORANCE//, there no longer exists [the sense of] the body on account of which that pleasure & pain internally arise. There no longer exists the [the sense of] speech ... the [sense of] intellect on account of which that pleasure & pain internally arise. There no longer exists the [the sense of] field, the [sense of] site, the [sense of] dimension, or the [the sense of] issue on account of which that pleasure & pain internally arise."

L7: [SN35.204 - THE RIDDLE TREE] :L7

«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."

L7: [SN6.15: TOTAL UNBINDING] :L7

...LIKE A FLAME'S UNBINDING WAS THE LIBERATION OF AWARENESS.

L7: [SN12.68: AT KOSAMBI] :L7

«... my friend, ... Do you have TRULY PERSONAL KNOWLEDGE THAT, ..." "My friend, although I HAVE SEEN PROPERLY WITH RIGHT DISCERNMENT, AS IT ACTUALLY IS PRESENT, THAT 'The CESSATION of becoming is Unbinding,' still I am not an arhat whose fermentations are ended. ... "

¢(i.e. Nirvana is presented as the prevention of being in any of the three realms of existence: body, speech and mind – or desire/sense realm, form realm, and formless realm. In fact it is the Middle way between existence and non-existence. And the purification of our body speech and mind (the five aggregates) is accomplished by directly realizing the real nature of those three realms, their **INSEPARABILITY**, their **NON-DUALITY**. That is how we transmute our impure body speech & mind into the pure body speech and mind of a Buddha (the trikaya). By directly realizing the **INTERDEPENDENCE** and **INSEPARABILITY-OF-THE-WORLD-AND-MIND**. -- "The three realms of desire, form, and the formless, are the cities of appearance, half-appearance, and non-appearance. This is because they have coarse appearance, subtle appearance, and none at all.")

L7: [SN22.56: THE FOURFOLD ROUND] :L7

«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.

L7: [MN11: THE SHORTER DISCOURSE ON THE LION'S ROAR] :L7

«Bhikkhus, there are these two views: the view of being and the view of non-being." ... "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. ... "Bhikkhus, when a Tathagata, accomplished and fully enlightened, CLAIMS TO PROPOUND THE FULL UNDERSTANDING OF all kinds of clinging, he completely describes the full understanding of all kinds of clinging: HE DESCRIBES THE FULL UNDERSTANDING OF clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self. ... Bhikkhus, WHEN //IGNORANCE// IS ABANDONED AND TRUE KNOWLEDGE HAS ARISEN IN A BHIKKHU, then with the fading away of //IGNORANCE// and THE ARISING of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nirvana. He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'"

L7: [MN1: THE ROOT SEQUENCE] :L7

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

¢(i.e. 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")

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

L7: [SN22.99: THE LEASH (1)] :L7

«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. ... 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"

L7: [SN22.101: THE SHIP] :L7

IT IS FOR ONE WHO KNOWS & SEES [THE ORIGINATION and CESSATION of the five aggregates]
that
there is the ending of the effluents. ... 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 [the 37 qualities / factors /
wings of awakening]

L7: [AN4.10: YOKES] :L7

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.

"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.

"Any view belonging to one who has come to be like this is his right view. Any resolve, his
right resolve. Any effort, his right effort. Any mindfulness, his right mindfulness. Any
concentration, his right concentration: just as earlier his actions, speech, & livelihood
were already well-purified. Thus for him, having thus developed the noble eightfold path,
the four frames of reference go to the culmination of their development. The four right
exertions ... the four bases of power ... the five faculties ... the five strengths ... the
seven factors of Awakening go to the culmination of their development. [And] for him these
two qualities occur in concert: tranquility & insight.

L7: [AN10.92: ANIMOSITY] :L7

«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."

L7: [MN149: THE GREAT SIX SENSE-MEDIA DISCOURSE] :L7

"HE COMPREHENDS THROUGH DIRECT KNOWLEDGE WHATEVER QUALITIES ARE TO BE COMPREHENDED THROUGH DIRECT KNOWLEDGE,
-- ABANDONS THROUGH DIRECT KNOWLEDGE WHATEVER QUALITIES ARE TO BE ABANDONED THROUGH DIRECT KNOWLEDGE,
-- DEVELOPS THROUGH DIRECT KNOWLEDGE WHATEVER QUALITIES ARE TO BE DEVELOPED THROUGH DIRECT KNOWLEDGE,
-- AND REALIZES THROUGH DIRECT KNOWLEDGE WHATEVER QUALITIES ARE TO BE REALIZED THROUGH DIRECT KNOWLEDGE.

"And what qualities are to be comprehended through direct knowledge? 'The five aggregates of clinging/sustenance,' should be the reply. Which five? Form as an aggregate of clinging/sustenance ... feeling ... perception ... fabrications ... consciousness as an aggregate of clinging/sustenance. These are the qualities that are to be comprehended through direct knowledge.

"And what qualities are to be abandoned through direct knowledge? //IGNORANCE// & craving for becoming; these are the qualities that are to be abandoned through direct knowledge.

"And what qualities are to be developed through direct knowledge? Tranquility & insight: these are the qualities that are to be developed through direct knowledge.

"And what qualities are to be realized through direct knowledge? Clear knowing & release: these are the qualities that are to be realized through direct knowledge.

\ "Knowing & seeing the ear ...
\ Knowing & seeing the nose ...
\ Knowing & seeing the tongue ...
\ Knowing & seeing the body ...
\ "Knowing & seeing the intellect ...

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

L7: [SN12.31: THIS HAS COME INTO BEING] :L7

«Excellent, Sariputta. Excellent.

ONE SEES WITH RIGHT DISCERNMENT THAT 'THIS HAS COME INTO BEING.' Seeing with right discernment that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for THE CESSATION of what has come into being.

ONE SEES WITH RIGHT DISCERNMENT THAT 'IT HAS COME INTO BEING FROM THIS

NUTRIMENT.' Seeing

with right discernment that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for THE CESSATION of the nutriment by which it has come into being.

ONE SEES WITH RIGHT DISCERNMENT THAT 'FROM THE CESSATION OF THIS NUTRIMENT, WHAT HAS COME

INTO BEING IS SUBJECT TO CESSATION.' Seeing with right discernment that 'from THE CESSATION

of this nutriment, what has come into being is subject to CESSATION,' one practices for disenchantment with, for dispassion toward, for THE CESSATION of what is subject to CESSATION.

This is how one is a learner.

"And how is one a person who has fathomed the Dharma?

"ONE SEES WITH RIGHT DISCERNMENT THAT 'THIS HAS COME INTO BEING.' Seeing with right

discernment that 'this has come into being,' one is -- through disenchantment, dispassion, CESSATION, through lack of clinging/sustenance -- released from what has come into being.

ONE SEES WITH RIGHT DISCERNMENT THAT 'IT HAS COME INTO BEING FROM THIS NUTRIMENT.' Seeing

with right discernment that 'it has come into being from this nutriment,' one is -- through disenchantment, dispassion, CESSATION, through lack of clinging/sustenance -- released from the nutriment by which it has come into being.

ONE SEES WITH RIGHT DISCERNMENT THAT 'FROM THE CESSATION OF THIS NUTRIMENT, WHAT HAS COME

INTO BEING IS SUBJECT TO CESSATION.' Seeing with right discernment that 'from THE CESSATION

of this nutriment, what has come into being is subject to CESSATION,' one is -- through disenchantment, dispassion, CESSATION, through lack of clinging/sustenance -- released from what is subject to CESSATION.

This is how one is a person who has fathomed the Dharma.

L7: [AN4.24: AT KALAKA'S PARK] :L7

«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. ... THAT I DIRECTLY KNOW. ... THAT HAS BEEN REALIZED BY THE TATHAGATA, but

in the Tathagata[1] it has not been established. ... 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. -- is 'Such.' And I tell you: There's no other 'Such' higher or more sublime.

"Whatever is seen or heard or sensed and

fastened onto as true by others,
One who is Such -- among the self-fettered --
wouldn't further claim to be true or even false.
"Having seen well in advance that arrow where generations are fastened & hung
-- 'I know, I see, that's just how it is!' --
there's nothing of the Tathagata fastened."

L7: [ITIVUTTAKA 1.7] :L7

«Monks, one who has not fully known and fully understood the All, who has not detached his mind from it and let go of it, is incapable of putting an end to stress. BUT ONE WHO HAS FULLY KNOWN AND FULLY UNDERSTOOD THE ALL, who has detached his mind from it and let go of it, is capable of putting an end to stress."

L7: [ITIVUTTAKA 2.36] :L7

«Monks, this holy life is lived, not for the sake of deceiving people, not for the sake of inveigling people, not for the sake of the rewards of gain, homage, and tribute, nor with the thought, "Thus may people know me." THIS HOLY LIFE IS LIVED FOR THE SAKE OF DIRECT KNOWLEDGE AND FULL COMPREHENSION."

L7: [ITIVUTTAKA 2.39] :L7

«The Tathagata, the Worthy one, the Rightly Self-awakened One has two Dharma discourses given in sequence. Which two?

'SEE EVIL AS EVIL.' This is the first Dharma discourse.

'Having seen evil as evil, become disenchanted with it, dispassionate toward it, freed from it.' This is the second Dharma discourse.

These are the two Dharma discourses that the Tathagata, the Worthy one, the Rightly Self-awakened One has given in sequence."

L7: [ITIVUTTAKA 2.40] :L7

«//IGNORANCE// PRECEDES THE ARRIVAL OF UNSKILLFUL QUALITIES; lack of conscience & lack of concern follow after.

CLEAR KNOWING PRECEDES THE ARRIVAL OF SKILLFUL QUALITIES; conscience & concern follow after."

L7: [ITIVUTTAKA 4.102] :L7

«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."

L7: [ITIVUTTAKA 4.103] :L7

«Any priests or contemplatives who do not 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 do not 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 not counted as priests among priests or as contemplatives among contemplatives. Furthermore, they do not enter & remain in the goal of the priestly life or the goal of the contemplative life, having directly known & realized it for themselves in the here & now.

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."

L1: [The 21 states of UNION] :L1

QUESTION: What are the yogas (states of union) that constitute Buddhahood?

ARYA NAGARJUNA (in paths and grounds of guhyasamaja tantra):

The 21 states of union which are included in the two types of union, "union with a factor of abandonment" and "union with a factor of insight" are

-- The state of union of Cyclic Existence (Samsara) and Cessation (Nirvana).

-- The state of union of the afflicted class of phenomena and the liberated class of phenomena.

-- The state of union of perceptions of objects with and without aspects.

-- The state of union of subjective perception and objective phenomena.

-- The state of union devoid of Eternalism and Nihilism.

-- The state of union of //EMPTINESS// and Compassion.

-- The state of ***UNION-OF-METHOD-AND-WISDOM***.

-- The union of those with and those without remainder.

-- The union of the two Selflessnesses.

-- The union of an Illusory Body and a Clear Light.

-- The union of Thorough and Gradual Dissolutions.

-- The ***UNION-OF-THE-TWO-TRUTHS***.

- The union of entering and emerging from a Meditative Equipoise (Shamata).
- The union of sleep and wakefulness.
- The union of Meditative Equipoise and the post meditational period.
- The union of mindfulness and forgetfulness.
- The union of Bliss and //EMPTINESS//.
- The union of Objects and Action.
- The union of the Generation stage and Completion stage.
- The union of Purity and Impurity.
- The union of those with and without forms.

[End]