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Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**

Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To the Bhikkhus Sāriputta, Mahā Moggallān and Ānanda,
and all those unnamed Bhikkhus
that carried the Dhamma in mind before it was written down.

To my book-learn'n teachers
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Ven. M. Puṇṇaji
And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Evam Me Sutam

**The Way I hear tell
the story goes:**

Ekam Samayam

Once Upon a Time

(All the good old Suttas — Hear/Tells — begin this way.)

A Very Long Time Ago

(Around 2600 years ago; 600 B.C.)

in the Kingdom of the A-Y-Y-A

(The ancient Kosala and Magadha
in the territory now known as
Nepal and North India)

a Great Teacher came Revisiting.



**There, renouncing the great wealth of his family,
giving up his wife and child,**

(whom he subsequently brought to the highest degree
of accomplishment in his system),

he entered on a period of fierce austerities.

Later he gave this up too, saying:

**"If awakening were to be got by self-torture,
I would have got it that way,
for no one ever underwent greater austerities than I.**

**There were times when I lived
on one grain of rice every two weeks.**

I got so that all my hair fell out.

**When I got up to pee,
I was so weak I fell flat on my face.**

**When I went to grab my stomach,
it was my backbone I grabbed,
when I went to grab my backbone,
it was my stomach I grabbed,**

for the one clove to the other."

Thereafter he adopted the life of a wandering beggar,
content with the clothes on his back
and his beggar's bowl.

It was almost immediately after he gave up his austerities
that he attained Buddhahood (Awakening),
and thereafter he wandered from place to place
gathering an enormous following (in the millions)
teaching the Way (*Magga*) he had discovered
to overcome the pain associated with life.

The way of living he described as:

"Beating the drum of deathlessness
in a world gone blind."



"*Bhikkhus!*"

he would say — Beggars!

"Pay attention!

Give ear!

I will speak!"

... and "*Bhante!*"

the beggars would respond, 'Venerable!'

the convention used for allowing another to speak.

And then they would fall

absolutely quiet ...

nobody would even dare to cough.

(When you meet "Monks" today, the proper
form of address is still "*Bhante*".)

"These two extremes should be avoided, beggars,
by a beggar looking for his wishes to come true:

The Path down hedonistic self-indulgence, and
the path down self-torture."

(Freud would say id and super ego.)

"Avoiding those two extremes, come up

The *Majjhima Path*."

Majjhima — Middle, Magic

But first ...

Maha-Yana, Thera-Vada, or what?

Originally Gotama never called himself 'The Buddha', the teaching was called *Dhamma-Vinaya* (The Teaching and The Discipline), and the followers who renounced the household life (*Bhikkhus*) were called *Samanas* (Shaman; either *Sikkhas*, Seekers, or *Asikkhas*, not seek'n (because they had already found). The whole system, as well as the language used to teach it was called *Pāḷi*; The Line, or Passed Lip, what we would call the Lingo.

Different schools and their different names devolved out of the fact that at the beginning level the teaching is so fundamental that it easily adapts to any culture into which it is introduced, while at the upper level it is so difficult to grasp that it leads to all the pitfalls of self deception. That is, every school thinks it is the one and only school that has it right.

Japanese Buddhism, or *Zen Buddhism* (*Zen* from the Chinese *Chan* from the *Pāḷi Jhāna* which is Latin *Nosco*, English gnorant which is one who isn't ignorant, that is, one who is a man of knowledge) is Buddhism grafted to Shinto.

Chinese Buddhism is Buddhism grafted to Tao and Confucianism.

Tibetan Buddhism is Buddhism grafted to Bohn.

These three are the principle schools of *Maha-Yana Buddhism*.

The Buddhism of Viet Nam, Burma, Thailand, Sri Lanka, and to a certain extent in India and Nepal is the Buddhism known as *Thera-Vada* (The Way of the Elders).

At the most obvious level the difference between the two major schools has to do with their points of reference. The *Maha-Yana* schools rely heavily on local and recent commentary, the *Thera-Vada* schools rely heavily on ancient commentary and the collection of *Pāḷi Suttas* which is essentially unchanged since the time of Gotama.

Great teachers emerge from all schools and point to the differences as being matters of approach. The *Maha-Yana* approach is to focus on *Karuṇā*, (Compassion), understanding that this is most accessible to the majority and that the exceptional will delve deeper on their own power. The *Thera-Vada* approach is to focus on attainment, understanding that

those who fall short will spread abroad the teaching of *Karuṇā*.

What follows is a bare-bones course using an American English rendering of the original *Pāḷi*. The teaching is taken from the original documentation, the Four *Nikāyas*, (*Digha*, *Majjhima*, *Anguttara*, *Samyutta*), and sticking to reading translations of such (rather than the commentary of any school) is the method recommended here for further research.

This work begins assuming no knowledge,
goes on step-wise skipping no essential idea,
(what is skipped, though important, is either encompassed by or the equal of this material),
and winds up in the traditional way ...
deep enough that the wise
might avoid the pitfalls of self-deception
if they heed the Buddha's first and last word:



Appamāda

a = don't

p-pa = sputter

māda = fat or madness

That is: Don't Be Careless!

**In the case of the first case
we have the case
of the
untamed,
untrained,
uneducated
common man.**

**Untamed,
untrained,
uneducated
in the manners,
skills,
lore,
discipline,
craft,**

The occasional — I hope not
disturbing — repetitions are
deliberate. You need to remember
these things!



—p.p.

teaching,
he thinks:

"Oh woe! Here I am,
bound up,
downbound,
up-end down
in this world
of birth,
sickness,
aging
and death,
subject to grief and lamentation
pain and misery,
and despair!

Maybe there is some way out
of all this pain."

In that case:

"Let him draw near.
Let him listen up.
Let him remember what he hears.
Let him meditate on what he remembers.
Let him test the truth of what he has meditated on.
Let him evaluate the results of what he tests.
Let him take a trusting stance on what he has evaluated.
And let him continue on This Way
until he has attained the final goal."

"I will teach you, beggars,
about the world!

Do you see, beggars,
this bit of excrementia
I have picked up
on the end of my nail?

I offer you a taste.

Do you see
that even this tiny bit
of such a thing
is considered to be disgusting?

In the same way, beggars,

**I do not recommend
living in the world
for even so short a time
as it takes
to snap the fingers."**



Dāna

Giving

The *Kappa* (Fit-and-Proper) way of offering a gift:

"Let the Good Sir accept

... whatever ...

from me

***as a service to me.*"**

The system is based on *Kamma* (Skt. *Karma*) (Eng. *Stuff-Making*) which is approximately the Golden Rule or the law of physics that states that for every action there is a reaction except that here the result is greatly magnified (not just one-for-one or equal and opposite) and includes as actions intentional thought and uttered speech.

Be a soft touch.

Easy.

One to ask a favor of.

Live the household life

free from the stingy grip of greed.

Give to: self, mate, children, relatives, workers, friends, teachers, and to beggars and sorcerers of good ethical habits.

Don't let it show up in your hand-outs if you know the difference between one sort of beggar and another.

The 4 basics for making friends:

1. Gifts;

2. Kind words;

3. Usefulness;

4. Equal treatment to all according to the same standard.

Be open handed.

Free handed.

A Master of the Gift.

Give the essential:

Food (*āhāra*, food — I have it all);

Clothing;

Medicine;

Shelter.

In so far as there is *Kamma* (rebounds from deeds) these are the things one needs rebounding back to one should there ever come a time when you're down and out, fall'n on hard times, hit bottom, or find yourself reborn as what you deserve.

Give

good things;

clean things;

with your own hand;

at the right time:

to one arriving,

to one departing,

to one in need;

first fruit of orchard or garden;

with a happy heart;

with no regrets;

believing in the rich fruition of good deeds.

And share with fellow seekers

right down to the bottom of the bowl.



Sila — Ethical Culture

**"Telling lies, beggars,
if made an habitual practice,
brings one to Hell,
of trifling consequence
is the fact that it leads to insanity
in the here and now.**

Wherefore beggars, train yourselves this way:

**'We will not deliberately say
that which is not true,
even in jest,
not even for life's sake.'**

The acts of an individual take place through 3 modes:

- 1. Imagining — picturing, dreaming up.**
- 2. Word-thought and speech — first you mutter to yourself and then, we shudder to think of it, you utter speech.**
- 3. Bodily deeds — extend arm if folded; fold arm back.**

**Train yourself to abstain
from intentional harm
to any living thing;**

**Train yourself to abstain
from intentional untrue talk, hurtful talk, useless talk;**

**Train yourself to abstain
from taking the ungiven things of others;**

**In your imaginings,
word-thought and speech
and bodily deeds —**

However it applies:

No violent fantasies, imagining theft, thinking up lies or curses, no covetous or threatening speech, no deceitful signifying with the body ...

Cover Your Bets

**The two-sided, safe position,
in the matter of whether there is or is not ...**

**a good rebounding consequence from good deeds,
a bad rebounding consequence from bad deeds,
heaven and hell,
mother and father,
rebirth according to one's deeds,
God, gods, and evil ones,
seers who have seen for themselves
and are able to teach others,**

**... is to conform one's actions
to the ways indicated by the position that
'there is'.**

**This way, if there is,
one has made one's self safe;
if there is not,
then even in the here and now
the wise see that one has adopted the two-sided position.**

**On the other hand, to say that
'There is not.'
when one does not know,
is to say that one does know
what one does not know,
which is to speak an intentional untruth,
which the wise see is unwise
even in the here and now.**

How To Judge from Personal Experience

Do not do a thing

**because it is the law of the land,
the word of the elders,
the pronouncement of some authority,**

because hear-say say so,
because it is traditional,
"The custom of my people."
because it is written in some book,
because it is the conclusion reached after thinking over reasons ...
a logical inference ...
or because it appeals to your mind,

But do deeds
after careful consideration
of your own personal experience
before, during, and after.

If good conditions increase and bad conditions decrease,
either in yourself or in the situation or in both,
then that thing is OK to do.

If good conditions decrease and bad conditions increase,
then don't do that thing,
even if it means you have to get up and go without saying goodbye.

For good conditions use the absence of bad conditions,
for bad conditions use objective criteria

(not the way it feels!):

lies, theft, harm, lust, anger, confusion, greed, stupidity, involvement, bias,
prejudice, not minding your own business, fear, carelessness, pride ...

Knowing a Man

"It is through having dealings with a man
that his character is to be known.

It is through being in continuous association with a man
that his consistency is to be known.

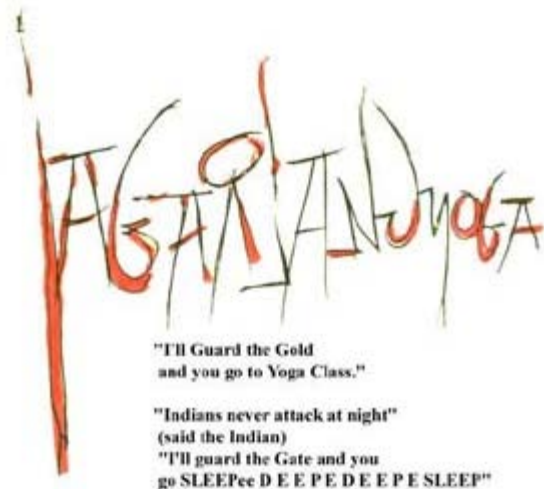
It is in times of adversity
that a man's strengths are to be know

It is through conversing with a man
that his wisdom is to be known

... and then only after a long time,
not by a passing thought,
or no thought at all,
and by a wise man, not a fool."

Bad Company

**"Beggars! I see no other single thing
more conducive to increasing bad conditions
and decreasing good conditions
as keeping bad company."**



Jagarianuyoga

Self Discipline

These four should not be dealt with carelessly simply because they are young:

- A crown-prince**
 - A Poisonous snake**
 - A Fire**
 - A Sorcerer's apprentice**
-

Guard the gates to the realm of the senses.

**Aware and awake to the watch
hep to the devious ways of the mind**

courageous

warded

alert

and on guard.

Aware of perceiving a

visible object

sound

scent

taste

touch or

idea.

Wary of interest in either general appearance or detail.

**Aware that because of interest
liking and disliking
(low, biased, unskillful conditions)
gain entry
or increase.**

The Vigilant Wake

**During the day (daybreak to 10:00 PM),
pace back and forth and sit,
clearing the mind of distracting mental states.**

**During the *Majjhima* watch (10:00 PM to 2:00 AM),
lie down on the right side,
in the lion posture,
foot resting on foot,
satisfied,
clearly conscious,
reflecting on the thought
of getting up again.**

**During the last watch (2:00 AM to Sunrise),
after rising,
pace back and forth and sit,
clearing the mind of distracting mental states.**

**As by day, so by night,
as by night, so by day,
thus he cultivates his mind to brilliance.**

(All watches flexible and allow for discussions, food breaks, the calls of nature, etc.)

Moderate Eating

**Take food reflecting carefully,
at one sitting,
after sun-up/before noon;
not for the pleasure of tasting,
not from the habit of eating,
not for physical beauty,
not as a distraction,
but just sufficient
to maintain the body,**

to bring hunger pains to an end,
to continue on a little farther in *this way*

keeping in mind the thought:

'By this method
I will bring to an end
the cravings set going by past indulgences
and will set going no new cravings;
and there will be for me
both subsistence and living blamelessly.'

Be Content with Little

Be set on little,
busied in little,
frugal,
well content with life's necessities.

Taking food in little,
be no slave to the belly.

Slothful in little, be *appamāda*.

Be little in talk,
make a limit to talk,
take heed of,
enter into,
and stand fast
in the limiting of talk.

"A beggar, beggars,
is content with little:

Clothing enough to protect the body
and food enough to carry on.

Like a bird on the wing,
that takes only it's feathers with him as he fly,
so a beggar takes his bowl and robes
and goeth whithersoever he will."

*Under no circumstances does a beggar
in the system of the ayya
take gold or silver
(that is, money, mula — the root).*

THE 4
BRAHMAVIHARA

Brahma Viharas

Godly Abidings

METTA

Metta

To be friendly, to be fat, amity, active interest in others, desire to bring welfare and good to one's fellow man.

Say: "O,O,O May all beings feel friendly vibrations".

KARUNA

Karunā

To care, simpatico, to make crying, weeping, lamentation, uplifted, lofty, exalted, overflowing with joy; pity, compassion, mercifulness.

Say: "O,O,O, May all beings feel sympathetic vibrations".

MUDITA

Muditā

Empathy, non-envy, soft-hearted joy at the happiness of others, disinterested interest in the interest of others, benevolence.

Say: "O,O,O May all beings feel happiness at the happinesses of others".



Upekkhā

Say: "O,O,O May all beings know objective detachment".

First Expansion: Take each of the above and project them out in all directions: East, Southeast, South, Southwest, West, Northwest, North, Northeast ... above and below.

Second Expansion: May all beings ... whether they walk on two legs, four legs, many legs, slither over the ground, burrow beneath the ground, swim or fly, visible or invisible, may they all ...

Use your picture imagining faculty.

By concentrating on certain concepts (here arranged by number of ideas contained in the concept), by examining them in their deepest and broadest sense, by becoming thoroughly disenchanted with things as seen through them, by becoming completely free from things as seen through them, one is able to reach the highest form of freedom, detachment, *Nibbāna* ... that is, after attaining a thorough understanding of the *Magga*, the Way.

Any one of the following will do:

1. The First Lesson



Āhāra

Food

**All beings
Live On
On Food**

The Four Foods:

- [1] Material food**
- [2] Sense stimulation**
- [3] Intentions**
- [4] Re-knowing-knowledge**

**It is by taking any one of these four,
combined with re-knowing-knowledge,
that one projects one self into further births.**

**The food giver
Both gives and gets
Life, beauty, ease, energy and
Strength of wit.**

**The well-trained thoroughbred when he sees food placed before him
thinks:**

**"What task, I wonder,
will The Teacher set for me today?"**

2. The Second Lesson



Nāma/Rūpa

Named Forms

There is name and there is form

**"To this extent only is there birth, aging, death,
disappearance and reappearance —
to this extent is there verbal expression —
to this extent is there getting to the root —
to this extent is there knowing —
to this extent is there scope
for discriminating and drawing distinctions —
to this extent is there this run'n-round
showing up as some sort of being 'this'
at some place of being 'at' —
that is to say:
only just as far as named-form with re-knowing-knowledge."**

3. The Third Lesson

Tini Vedanā

The Three Sensations

- [1] Pleasant,
- [2] Painful,
- [3] Not-painful-but-not-pleasant

Sensations are of 2 classes:

Worldly

and connected to giving up;

and of six varieties:

of the eye, ear, nose, tongue, body, and mind.

**Having attained,
or remembering the attainment
of a sense experience,
one feels a worldly sweet sensation.**

**(Here, whether or not what is felt is felt as pleasant,
the fact of feeling at all
is held to be 'sweet' by the world.)**

**Having attained,
or remembering the attainment
of a sense experience,
and remembering that
such a thing is changeable,
impermanent,
one feels a sweet sensation
connected to giving up.**

**Not attaining,
or remembering the non-attainment
of a sense experience,
one feels a worldly painful sensation.**

**Not attaining,
or remembering the non-attainment
of a sense experience,
and remembering that
such a thing is changeable,
impermanent,**

**one longs for the unattained *Nibbāna*
and thereby feels a painful sensation
connected to giving up.**

**Not seeing freedom in freedom,
one experiences what is not-painful-but-not-pleasant
connected with the world.**

**Seeing freedom in freedom,
one experiences *Nibbāna*
not connected with anything at all in the world.**

4. The Fourth Lesson

The *Cattari Ariyasaccani*

The four truths of the aristocrat.

Better known here as 'The Four Noble Truths'.

[1] Things as they really are are *Dukkha* (Painful)

Birth is *Dukkha*,
Old Age is *Dukkha*,
Death is *Dukkha*,
Grief and Lamentation are *Dukkha*,
Pain and Misery are *Dukkha*,
Despair is *Dukkha*,
Not getting what is wished for is *Dukkha*,
Getting what is not wished for is *Dukkha*.

In a word: this entire five-dimensional stockpiled (... um ... compost) pile is a heap of flaming *Dukkha*.

[2] The propagation of the ... species is *Taṇhā*: thirst.

Pain arises in conjunction with thirst.

[3] To cut the ... crop, *Nirodha*, de-construct de obstruction.

The eradication of *Dukkha* is the *Nirodha* of *Taṇhā*.

The end of pain is got through the ending of thirst.

[4] This is The Way, (the *Magga*):

Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-control,
Consummate Mind,
Consummate Serenity,
Consummate Vision,
Consummate Detachment.

5. The Fifth Lesson

The *Pañca Khandha*

The Five-Dimensional Stockpiled Pile-a

The five factors fueling existence:

[1] *Rūpa*: Form, Shape, matter, entities, the having become a thingness of a thing, including sounds, ideas ...

[2] *Vedanā*: Sensation, Sense Experience, Experience

[3] *Saññā*: Once-knowing, Perception

[4] *Saṅkhārā*: Confounding, Own-making, the making of one's own world by identification with the intent to create experience for the self by way of acts of thought, word and deed, and the resulting identified-with experience.

[5] *Viññāṇa*: Re-knowing-knowing, re-knowing-knowledge, Consciousness.

"To this extent only is there birth, aging, death, disappearance and reappearance —
to this extent is there verbal expression —
to this extent is there getting to the root —
to this extent is there knowing —
to this extent is there scope for discriminating and drawing distinctions —
to this extent is there this run'n-round showing up as some sort of being 'this' at some place of being 'at' —
that is to say:
only just as far as named-form with re-knowing-knowledge."

It is by dwelling on these five that one formulates intent to experience (*Saṅkhārā*) and starts down the path to aging and death.

Whatever *Rūpa* one perceives,
material or immaterial,
beautiful or ugly,
pleasing or unpleasant,

**high or low,
all that
should be seen as it really is as:**

**This is not me,
This is not mine,
I am not a part of this,
This is not a part of me.**

Only *rūpa*?

Rūpa and Vedanā and Saññā and Saṅkhāra and Viññāṇa.

6. The Sixth Lesson

The Saḷāyatana

The Six Realms

The Realm of the Senses

Eye	Visible Objects
Ear	Sounds
Nose	Scents
Tongue	Tastes
Body	Touches
Mind	Things

"This, beggars is The All.

Any beggar, beggars, who came along saying:

'Rejecting this All,

I will teach you another all,'

would not be able to do so,

and furthermore

he would find himself over the Abyss.

How come?

Because to Point to another All

outside this All,

would be beyond his scope,

that's how come.

The All, Beggars, is in Flames!

Inflamed with what?

Inflamed with the Flames of Lust,

Inflamed with the Flames of Anger,

Inflamed with the Flames of Blindness,

Inflamed with the Flames of Existence,

Inflamed with the Flames of Birth,

**Inflamed with the Flames of Old Age and Death,
Grief and Lamentation,
Pain and Misery,
and
Despair."**

7. The Seventh Lesson

The Satta Sambojjhangā

The Seven Dimensions of Self-Awakening

- [1] *Sati*: **Development of the Mind, Minding, Memory.**
- [2] *Dhamma-Vicaya*: **Researching the nature of things; researching the Dhamma (the Teaching: which is the teaching of the nature of things).**
- [3] *Viriya*: **The science of generating energy.**
- [4] *Pīti*: **The science of generating enthusiasm, healthy excitement.**
- [5] *Passaddhi*: **Cultivating impassivity, not being susceptible of pain or suffering, showing no emotion, calm, equanimity.**
- [6] *Samādhi*: **Serenity, attaining serenity.**
- [7] *Upekkhā*: **Detachment. Becoming detached. To be able, once at the top, seeing it all, to let it all go.**

8. The Eighth Lesson

The Eight Worldly Things

[1] Labor, Gain

[2] No Work, No Gain

[3] Yes Sir! Whatever you say, Sir. Respect.

[4] No Respect.

[5] Flattery.

[6] N'Inda, Not Indian, A Bad Indian, Blame.

[7] Sweet, Pleasant sensation.

[8] Say: 'Du-du, Uk, Ukky, Painful K-kha' (*dukkha*) Pain: also translated: Suffering, Anxiety, Stress, Angst, Aguish, unsatisfactoriness ...

Birth is *Dukkha*,

Old Age is *Dukkha*,

Death is *Dukkha*,

Grief and Lamentation are *Dukkha*,

Pain (physical pain, the word for which is '*Dukkha*') and Misery are *Dukkha*,

Despair is *Dukkha*,

Not getting what is wished for is *Dukkha*,

Getting what is not wished for is *Dukkha*,

In a word: this entire five-dimensional stockpile is a heap of flaming *Dukkha*.

**"Dangerous, beggars are Gains, Favors, and Flattery;
a Bitter Harsh obstacle in the way of uttermost safety.**

**Wherefore, Beggars, when Gains, Favors, and Flattery come to you,
put them away,**

don't let them take lasting hold on your heart."

9. The Ninth Lesson

The *Nava Sattavasa*

The Nine Modes of Being

- [1] There are beings out there with differing minds and differing appearances.
- [2] There are beings out there with many bodies but of one mind.
- [3] There are beings cloaked in a single form, but who are of many minds.
- [4] There are beings cloaked in one form and who are one in mind.
- [5] There are beings cloaked ... in what? ... Oh yes! I nearly forgot! In absent mindedness. Non-perception.
- [6] There are beggars above seeing the materialism and sensuality in the world, who cloak themselves in perception of limitless *Ākāśā*: Space.
- [7] There are beggars who, rising above perception of limitless space, cloak themselves in limitless *Viññāṇa*: Re-knowing-knowledge, awareness of knowing, consciousness.
- [8] There are beggars that are above limitless re-knowing-knowledge who cloak themselves in the sphere where there is no thing to be had. The sphere where nothing is there.
- [9] There are beggars way beyond the sphere where there is no thing to be had who are removed from even being aware that they are where they are not even aware of one sphere where they are aware that they are there. The sphere of neither-perception-nor-non-perception.

10. The Tenth Lesson



Dasanghi Sammanagato Arahati Pavuccati

**Any beggar with ten fingers
could declare himself a Master.**

What ten?

The A-Y-Y-A Eightfold Ten, that's what ten.

And what are the A-Y-Y-A Eightfold Ten?



[1] *Sammā Ditṭhi*: **Consummate View or Working Hypothesis**

[1.1] **Things as they really are are *Dukkha* (Painful).**

[1.2] **The propagation of this pain is *Taṇhā*: Thirst. Pain arises in conjunction with Thirst.**

[1.3] **To eradicate (*Nirodha*) the thirst, de-construct the obstruction:
The eradication of *Dukkha* is the *Nirodha* of *Taṇhā*.**

[1.4] **This is The Way, (the *Magga*):**

Consummate View,
Consummate Principles,
Consummate Talk,
Consummate Works,
Consummate Lifestyle,
Consummate Self-control,
Consummate Mind,
Consummate Serenity,

**Consummate Vision,
Consummate Detachment**

[2] *Sammā Saṅkappa*: Consummate Principles:

[2.1] Giving up, renunciation,

[2.2] No Tears, No Mental Cruelty,

[2.3] Be Harmless, No intentional Harm, no intentional injury to living things.

[3] *Sammā Vācā*: Consummate Talk:

No intentional untrue talk, cruel talk, slander, harsh talk, useless talk.

[4] *Sammā Kammanta*: Consummate Works:

> *Kamma*: Karma, Intentional Deeds + *Manta*: Mantras, Magic Charms;

or: > *Kamma + anta* end: The end of work; or: *Ni-kamma* (leaving the household life; putting down work).

PED (The Pali English Dictionary): *Kammanta*: doing, acting, working; work, business, occupation, profession. The spot where the ceremonies of the Ploughing Festival take place ...

No

[4.1] intentional harm to living beings,

[4.2] taking other people's things,

[4.3] low deeds for pleasure's sake,

in any of your works.

[5] *Sammā Ājīva*: Consummate Lifestyle:

When one dumps what one sees is a low element of one's lifestyle, what remains is Consummate Lifestyle.

Consummate lifestyle is the style or process.

[6] *Sammā Vāyāma*: Consummate Reign, Self Control, Effort:

Strive, make an effort, exert energy and endeavor to:

[5.1] refrain from low ways not yet in the here and now,

[5.2] restrain low ways that are in the here and now,

[5.3] retain high ways that are in the here and now, and

[5.4] obtain high ways not yet in the here and now.

[7] *Sammā Sati*: Consummate Mind, Minding, Memory

Remember to live in a body, in sense experience, in mental states and in the *Dhamma*

Seeing bodies, sense experience, mental states and the *Dhamma* as they really are.

Seeing how they come to be.

Seeing how they burn out.

Living above it all.

Careful, watchful and diligent (*appamāda*).

Satisfied.

Reviewing and calming down.

Overcoming any thirst that may appear.

Downbound to nothing at all in the world.

[8] *Sammā Samādhi*: Consummate Serenity:

[8.1] **Become serene on the appreciation of the peace and calm of solitude.**

[8.2] **Become serene on serenity.**

[8.3] **Become serene with ease, on the sweet sensations of ease.**

[8.4] **Become serene off the all-round, clean clear through, bright, shiny, radiance of detachment.**

[9] *Sammā Vijjā*: Consummate Vision:

See, by observation of your experience (as well as, but not exclusively through your intellect):

Downbound Confounded Rebounding Conjunction

The conditions dependent on which one identifies with the body and this world.

Downbound blindness rebounds bound up in confounding,

(Own-making, *Saṅkhārā*: The construction of your own world by identification with the intent to create experience for yourself through acts of thought, word, and deed, and the resulting identified-with world).

Downbound confounding rebounds bound up in re-knowing-knowledge (*Viññāṇa*).

Downbound re-knowing-knowledge rebounds bound up in named forms

(phe-nomena (*Nāma/Rūpa*) things and their identifications.

Downbound named forms rebound bound up in re-knowing-knowledge of named forms.

Downbound re-knowing-knowledge of named forms rebounds bound up in the six-realms of sense (*Saḷāyatana*).

Downbound to the six realms of sense, the rebound is being bound up in contact, touch (*Phassa*).

Downbound contact rebounds bound up in sense experience (*Vedanā*).

**Downbound sense experience rebounds bound up in thirst (*Taṇhā*):
Thirst for pleasure; thirst for living; thirst for re-living, un-living, and more living.**

**Downbound thirst rebounds bound up bound up (*Upādāna*)
in the pondering that is the fuel for further existence. Pondering of sense pleasures, points of view, rites and rituals, self.**

**Downbound bound up rebounds bound up in existing (*Bhava*)
fuel for further existence rebounds bound up in existence as some sort of being in some place of being.**

**Downbound existence rebounds bound up in birth (*Jāti*) (the leap)
First there is the possibility of existing in a certain way, then there is rebirth in that form of existence.**

Downbound birth rebounds bound up in *Jarāmaraṇaa*:

**Old Age, Sickness and Death,
Grief and Lamentation,
Pain and Misery,
and,
Despair.**

But

**Cut down blindness cuts down confounding,
Cut down confounding
cuts down re-knowing-knowledge,
cut down re-knowing-knowledge
cuts down named forms,
cut down named forms
cuts down further re-knowing-knowledge of named forms,
cut down re-knowing-knowledge of named forms
cuts down the realm of the senses,
cutting down the realm of the senses
cuts down contact,
cut down contact
cuts down sense experience,
cut down sense experience
cuts down thirst,**

**cut down thirst
cuts down getting bound up,
cut down getting bound up
cuts down existence,
cut down existence
cuts down birth,
cut down birth
cuts down Old Age, Sickness and Death,
Grief and Lamentation,
Pain and Misery,
and
Despair.**

[10] *Sammā Upekkhā*: **Consummate Detachment:**

**In Freedom
See Freedom as Freedom
and
In Freedom
Seeing Freedom as Freedom
know:**

**'This is it!
This is the culmination!
That is, the calming of all own-making,
the resolution of all involvements,
the withering away of thirst,
dispassion,
extinction,
Nibbāna.'**

**And know:
'Birth has been left behind,
Done is duty's doing,
The best life has been lived,
Ain't no hither,
Ain't no yonder,
No more it'n-n-at'n me!'**

KAMMA AND DEGREES OF ACCOMPLISHMENT

The connecting link between Buddhism and Hinduism, Judaism, Christianity, and Islam is the idea in back of the Golden Rule.

What separates the various groups is the interpretation of this principle or law.

Buddhism teaches that the acts which cause rebounding consequences to the actor are those which are *intentionally done* through mind, speech, and bodily action.

It is held that acts of mind are the most powerful in effect, those of speech less so, those of body even less so.

It is held that it is not that every action produces an equal and opposite reaction, for if that were the case there would be no escape from *Kamma* by the modification of behavior (This is the Buddhist goal, as distinct from, for example, Christianity, where the goal is to produce such good *Kamma* as to effect rebirth in a heavenly condition of re-knowing-knowledge).

It is held that the reaction consequent upon an action is *in accordance with the intent* of the actor in terms of *the sensation* he intended to create: pain, pleasure or the non-sensation which is not-painful-but-not-pleasurable.

This is not 'neutral' feeling, it is the not having of either painful or pleasurable feelings; the escape from *kamma* when it is seen as such.

It is held that the reaction consequent upon an action depends on the power of the doer, the deed, and the power of the receiver of the action. In the same way as the rebound of a rubber ball thrown by a strong man against a hard wall is not the same as the rebound of the rubber ball

thrown by a strong man against a wet blanket, or the rebound of a wet rag thrown by a weak man against a hard wall, etc.

It is held that the power of individuals depends on their clarity of mind; that clarity of mind is a function of detachment.

It is held that the power of the deed itself is in proportion to its usefulness in attaining detachment.

There are dark deeds with dark results, light deeds with light results, mixed dark and light deeds with mixed results and deeds that are neither dark nor light, intending to end *kamma* which result in ending *kamma*.

The 10 Fundamental Attachments



Saṅyojana

Yokes to Self-Existence

[1] *Sakkāya-ditth*: Holding the view that any one way of seeing the self is the one true way and that all other ways are false.

[2] *Vici-kicchā*: Doubts.

Is there *Kamma*?

Is there a good rebound from good deeds,
a bad rebound from bad deeds,
an escape from *kamma*?

Are there heavens and hells?

Is there really a mother and father?

Is there rebirth according to one's deeds?

Is there a God, gods and Evil Ones?

Are there seers who have seen for themselves and who can teach others?

[3] *Sīlabbata-pāramāso*: The belief that ritual, good deeds, ceremony, or moral habit will bring an end to pain and suffering (*Dukkha*) or will free one from the effects of *Kamma*.

[4] *Kāma-c-chanda*: Pleasure-mooning, wanting, wishing for pleasure, greed, lust, wanting to give pleasure, even seeking one's own good.

- [5] *Vyāpādo*: Going via the not-path. Deviance: wrath, malevolence.
- [6] *Rūpa-rāgo*: Materialism, the rage or lust for things with form or shape; the eye and sights, the ear and sounds, the nose and scents, the tongue and tastes, the body and touch.
- [7] *Arūpa-rāgo*: Attachment to the incorporeal ... ideas ... *Nibbāna*.
- [8] *Māno*: Pride: of birth, family, wealth, health, youth, life, even accomplishment in the Buddha's system.
- [9] *Uddhaccan*: Fear and trembling; agitation, worry, flurry, anxiety.
- [10] *Avijjā*: Blindness. Not seeing. Having no vision. Not seeing how things always bring pain in the end. Not seeing things the way they really are, how they come to be, how they pass away and how they can be made not to arise again.

Degrees of Accomplishment in the Science of Awakening

- [1] *Sota-patti*: Stream-hopping, stream-winning. One who has seen the stream of indulgence in sense pleasures and has begun the process of emerging from it. Alternatively one who has seen the stream of *Dhamma* and has begun the process of living in accordance with it. In either case, he has broken through the first three of the *Saṅyojanas*. These are the things which are capable of yoking one to rebirth in hellish states, and conversely, being detached from these three prevents forever thereafter the possibility of rebirth in hellish states, as an animal, or as a daemon or ghost. Additionally, the nature of the vision developed to break through these attachments is such as will after a time, eat through all the other attachments — so it is said that one who has got this far is assured of attaining utter detachment, *Upekkhā*, *Nibbāna*.
- [2] *Sakadagami*: The just-'one more time'-er. This is a *Sotapatti* who has gone a long way towards breaking through the fourth and fifth *Saṅyojanas*.
- [3] *Anagami*: The 'No-turning-back'er' or 'The Non-returner' or the 'Never again-er'. One who has broken or will break at death of the body, or before rebirth in a new existence, or shortly after rebirth in a new existence the first five *Saṅyojanas* and who will therefore attain *Arahantship* at death, or before rebirth in a new body, or shortly after rebirth in a new existence, or who will, in any case go from higher to higher until reaching the *Akanitṭha* realm ('no youngsters there', the highest of the Pure Abodes, places where only those who will next attain *Nibbāna*, non-returners, are

reborn).

[4] *Arahatta*: Usually left untranslated, it means **The Aristocrat, or the Worthy or Noble. One who has broken through all 10 Attachments while in the present body.**

Five things are impossible for an *Arahant*:

[4.1] **Telling an intentional lie,**

[4.2] **Intentionally killing a living creature,**

[4.3] **Theft,**

[4.4] **Sexual intercourse,**

[4.5] **Saving up for future enjoyment of sense pleasures.**

The four degrees are further sub-divided into two according as to whether one is approaching that degree or is enjoying the fruit of having accomplished it. These eight degrees are what is called 'The Great Sangha': the brotherhood.

Final Word

Gotama died after about forty years of teaching, at about 80 years of age. He left his disciples with these last words:



**Don't be careless!
Attain your purpose!**

Appendix

Frequently Heard Questions

Q: Can I kill my cockroaches ... tell white lies ... steal paperclips from the office?

A: No one acting in accordance with the precepts of Buddhism is dictating to anyone what they may or may not do. Ethical conduct for a Buddhist is a matter of training in one's own self-interest in that as one intentionally acts, so one experiences the consequences of those actions.

Q: Can one be a Buddhist and a Christian (or x or y) too?

A: Not really. One is well advised to behave as though there is a God, Devil, Etc. Those who believe there is are not disputed-with by the Buddhist doctrine. Those that know there is know what they know. The problems begin when a person of any belief claims for his belief that it alone is the one true belief and that all other beliefs are false.

If the principle of renunciation were held to be the highest Christian principle, for example, there is a strong convergence of the two systems, but that understanding of Christianity does not square with it's other doctrine: the belief that salvation is found in rebirth in heaven with God, and that belief does not square with the science of awakening which is Buddhism. The Buddhist understanding is that there is no existing thing

which does not come to an end and that applies to heaven and God as well.

On the other hand, up to a point, few religions (or political systems) find anything to dispute with in Buddhism. It is in regard to the final goal that there is divergence. The Buddhist proposition is that while not denying the possibility of the outcomes of other systems (such as rebirth in Heaven), to claim that any outcome involving 'existing' of necessity involves Time, which has a beginning, a middle, and an End and is therefore only a temporary solution. The Buddhist aim is toward a Timeless solution.

For a Buddhist who has got the point of the system, there is no other system or teacher that will satisfy.

Q: Are Buddhists required to be Vegetarians?

A: No. This was the subject of a big dispute in the Buddha's lifetime (and is still hotly debated by ignorant Buddhist advocates of vegetarianism).

The Buddha pointed out that there was no bad *Kamma* connected to eating flesh if it satisfied the threes:

That the flesh in question was 1. Not seen, 2. not heard, 3. not suspected to have been from an animal killed

1. Specifically for one
2. By one
3. Upon request by one.

There is no bad *Kamma* from buying meat killed on speculation by the butcher such as is found in a meat market.

On the other hand one may be a vegetarian if one wishes. If one wishes to become a vegetarian in order to diminish demand for meat and by that spare the lives of animals, this is a good deed and will have a good result. The important thing in dealing with this issue is to separate the ideas of good deeds and bad deeds. It is not a Buddhist principle that abstaining from good deeds is a bad deed. If that were the case there could be no escape from *Kamma*.

There is no 'consequential' *kamma* in the notion of *kamma*, that is there is no bad deed from eating allowable flesh under the notion that it contributes to demand. That a butcher responds to perceived or inferred demand is his *kamma* alone.

Q: Why do Monks shave their heads?

A: Cleanliness, especially in the rough conditions of a beggar, and as a symbol of giving up worldly ambitions, especially the sexual attraction of hair.

Q: What about drugs?

A: For the Buddhist there is no way to distinguish between a drug and a food or medicine. The problem for them all is the same: Does the individual using it find Good Conditions decreasing and Bad Conditions increasing? If so it should be dropped.

On the other hand, if the individual using it finds that Good Conditions Increase and Bad Conditions Decrease, then, bearing in mind that things change, it can be used again.

A man in pain, is held to be foolish, for example, not to take a pain killer that can be honestly got. On the other hand, a man who wastes his material wealth for pleasure's sake is held to be a fool.

But a man who had wasted his material wealth on procuring a pleasure-stimulating drug would not be held to be a criminal until he crossed the line and stole or lied in a way that cheated others out of their wealth or possessions, or in any way harmed others in order to continue the habit.



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