

# The Pali Line



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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!



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2022/2023

A TON W!TS

SAL

So 2  
CAR  
CAR 2  
An 2  
S...  
2...  
2...  
2...

PAS 2 P  
PASS THE WORD  
THE LINE AND LINGO  
OF  
OZG-TIME  
REG-GARS AND SOREERS

*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. Mew Fung Chen,  
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.



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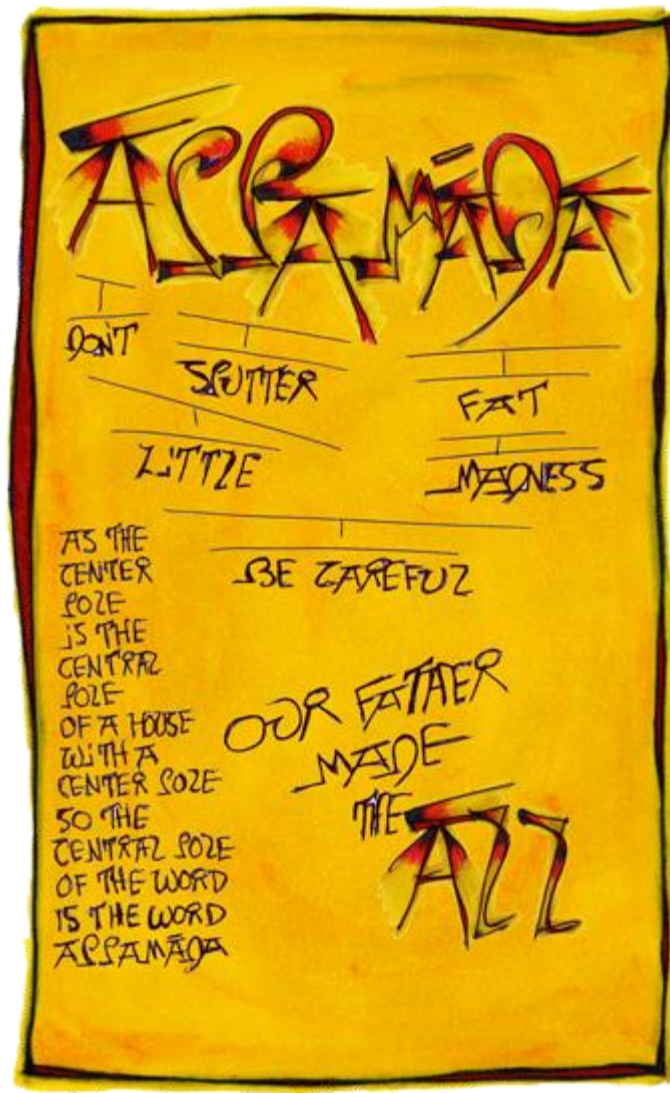
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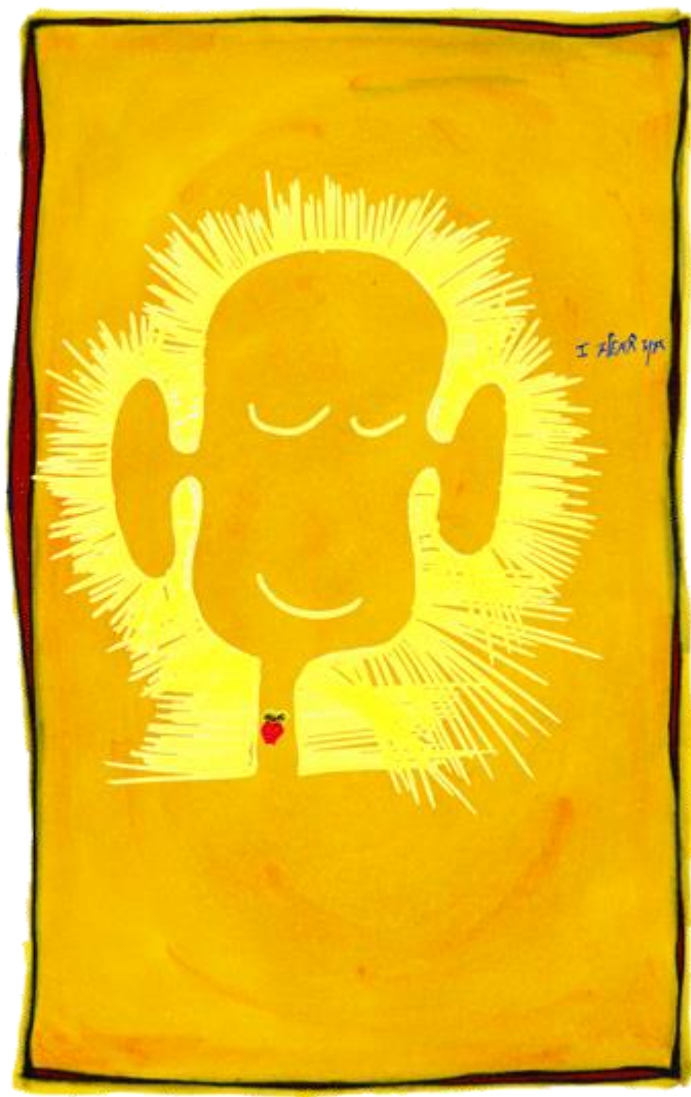
Samma Upekkha



## Part I

### The Gradual Course





COME  
THIS WAY



## Evam Me Sutam

(All the good ol' yarns begin this way.)

## I Hear Tell

### Ekam Samayam

Once Upon A Time

*A Very Long Time Ago In*

*A Place Far Far Away*

(about 2600 years ago, c. 600 B.C.)

In the Kingdom of the A-Y-Y-A

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

The Great Master came revisit'n

(*Viharati*: Come ta sit down b'side one-sa gen.)

### Siddhattha Gotama Sakyamuni

Siddhattha: Accomplished Attainer Gotama:

Family-man (His Mother's Clan)

Sakyamuni: Wiseman of the body-of-Truth Clan

There, appearing in every respect

the perfect image of a beggar,

he gave us beggars the word:

(As he said: "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 gathered round would answer, using the polite convention giving permission to speak.

(*Bhadante!* Broke Tooth, Bad Dentals, or Elder, later becoming Venerable One. (Now mostly contracted to 'Bhante' meaning "Venerable One".) "Broke Tooth" both because it likely reflects the atmosphere of the time — that is, the *samaṇas* [seekers, > 'shaman'] actually heard in the word "*bhadante*" the words "Broke-Tooth", and because early American Indians as well as other cultures, used the same expression; even we say a person is "long in the tooth" on occasion.)

"Long-in-the-Tooth" from the apparent elongation of teeth from receding gums and the descent of upper teeth missing opposing teeth. Things that happened, if you did not know it, in old age in societies with minimal dental care available.



— p.p.

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



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

I offer you a taste."

[Stage Directions: Readers are to imagine repugnance.]

"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!"

— AN 1 328



[Readers should, whenever this action is mentioned, actually snap their fingers.

— Good Sharp Snap!]

The story goes this was said with a circle of beggars sitting round and when the offer was made and the repugnance properly shown, Gotama snapped his fingers ejecting the morsel into the middle of the circle which had magically opened up to reveal the cosmos into which the excrement plummeted downward until it reached it's destiny as 'The Earth'.

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

Untamed to the discipline of the aristocrats,  
untrained in the manners of the aristocrats,  
uneducated in the teachings of the aristocrats;  
untamed to the ways of the sappurisa"

(the sap rising man, the old time preacher man, the  
wise man, witch doctor, sorcerer, teacher)

untrained in the craft of the sappurisa,  
uneducated to the lore of the sappurisa, he  
thinks:

'O,O,O, Here I am,  
subject to birth, aging, sickness, and death,  
grief and lamentation,  
pain and misery, and  
despair,  
separated from what I want,  
united with what I dislike, in  
a word:  
bound up  
downbound  
up-end down  
in this entire flaming stockpiled pile of ... um ... Dukkha! If  
only there were some way out of all this do-do-k-kha!"

— [AN 3.40] [MN 20]

"In that case,  
let him come near, let  
him listen up,  
let him remember what he hears,  
let him think over what he has remembered, let  
him evaluate what he has thought over, let him  
test the truth of his conclusions,  
let him rely on what he has tested,  
and let him continue on **This Way**  
until he has attained his goal."

'Sappurisa' also being 'superman' and the basis  
for the idea of the *ubermensch* which shows how  
a little knowledge is a dangerous thing.



— p.p.

Beggars! A beggar looking for his Wish to come true should avoid these two extremes:

The path down hedonistic self indulgence and the path down self torture.

Avoiding those two extremes,<sup>[1]</sup>  
he should come up the *majjhima* path.  
The Magic path.  
The middle way.

—SN 5 56 11

## Introduction

There are two schools of thought out there calling themselves 'Buddhism': Those that advocate "concentration" [*samādhi*] (restricting the notion of *samādhi* to their doubtful understanding of the intent of its initial stages only), and those that advocate "insight" [*vipassanā*]. Both ignore the overwhelming evidence that the two are two sides of a single practice.

There are two additional schools of thought out there: Those that advocate "insight" [*vipassanā*] and those that advocate "calming down" [*samatha*], including in the notion of calming down the practice of *samādhi*.

Here the term 'serenity' is being used for "*samādhi*" as the actual practice involves both more and less than what is meant by the terms "concentration," "meditation", "trance", or "musing" used by other translators. 'Getting High' was used in previous editions of this book and still fits and is still used here and there where it seems to appropriate, but has mostly been replaced by "serenity" to more positively emphasize the idea of calm, controlled oversight. "High" is an old term strongly associated with religious attainments that served well and was also used previously for "*sammā*" [summit, *sum*, *suma*] which is the root of "*samādhi*". That use has here been replaced by 'consummate' to better indicate "best" as opposed to "right" in the dimensions of the "Eightfold Way".

Briefly, *samādhi* is the focus or clarity attained by the process of "attaining one state by abandoning another",<sup>[2]</sup> or "rising above", whereas



concentration is a "focus on;"

"meditation" means "thinking about" and while there is some "thinking" going on in the initial stages of *samādhi*, it is to be eliminated as one advances; "trance," if understood to be 'a state of profound abstraction or absorption accompanied by exaltation' is not too far off, but is a little too much associated with excitement, forgetfulness and involvement with the world (however strangely);

"musing" is way too randomly focused.

The reader should keep in mind that it is the mechanism of letting go for attaining *samādhi* that is the key to understanding it whatever word is used for the term in translation. The idea of letting go to attain clarity adheres to the highest principle of the Pāḷi,<sup>[3]</sup> that of detachment, and 'serenity' fits somewhat better than the other translations.

Here the terms "review" (re-view) and "insight" are both used for "*vipassanā*" depending on context. "Insight" is not wrong, but has connotations that would sometimes be better avoided. The word "*vipassana*" means *vi* = "re" or "in"; *passa* = "sight" or "view". The idea is of the seeing of the view one experiences *coming upon* a mountain pass. "Review" is favored because the coming upon that pass involves re- examination as well as accidental discovery. *In the Pāḷi, insight is not always the discovery of something new, it is most often the discovery of the error of an old way of seeing things.*

The practice of attaining serenity is much older than the Pāḷi, and if it, by its own nature, could lead to utter detachment, there would have been no need for the Buddha. The practice of attaining serenity is for the learner a tool to be used to gain perspective in the same way as one at the summit can see the view. For the adept it is simply a way to live at ease. "Serenity" and "Review" work hand in hand to bring one to a perspective where letting go and the resulting detachment are seen as freedom.

After 'basic training' in generosity, ethical culture, and self-control, (all, by the way, included in the idea of *samādhi* practice) the method that will be presented here will be to describe a path toward the highest attainments in serenity and then from there to direct the attention to a path toward the highest vision and the detachment that results by way of calming down, review, attaining serenity through letting go and letting go of serenity.

## Getting Started: High Getting High

*Sammā Samādhi*. *Sammā* = English summit = high, the best, not 'the right' which is today paired inseparably with 'the wrong' and the idea is not 'the one right', but the best choice. This is complicated by the fact that in the *Pāḷi* the term does mean 'right', as in an 'upright', a carpenter's term, and the right hand (as opposed to the left). The translation "right" is so entrenched at this point that it is not likely to be abandoned, so when you hear other people speak of 'right speech' etc., try to think: 'best, or highest', not 'I'm right and they are wrong'.

In the method being taught here the practice of attaining the highest form of serenity begins with *satipaṭṭhana*. *Sati* = mind, memory; *paṭṭhāna* = manufacture, stand up, set up. Setting up the mind.

To the degree that it is possible:

Find yourself some place to be alone.<sup>[4]</sup>

Sit down in the cross-leg Indian style ('legs bent-across-lapwise')<sup>[5]</sup>. Your seat should

be low to the ground and firm. It is not necessary to sit in the full lotus position or the half lotus position although both of those positions have advantages. The idea here is that the position to strive for is one that is the least uncomfortable over extended periods of time.

Flop the trunk forward and release as much tension from the body as possible in that position.

And then, squeezing as tightly as possible from the anal sphincter upward, squeeze all the muscles around the spine until the body begins to achieve the erect posture. At this point squeeze and re-squeeze, (twist and shout!) to attain the uttermost erect posture attainable. Throw out the chest, suck in the stomach, arch the back, flex the shoulders. Tuck in the chin. Really stretch it out.

And then take the mind from wherever it is and focus the attention on the area around the mouth and face. Use that as your base of operations. The idea is 'minding' which is periodic checking on, not concentration on. 'Recollect' — remember to remind yourself to periodically check on. With a little practice focus on the general area of the mouth will encompass the whole face, the breathing, and the entire body while keeping the eyes, which would normally follow the attention, centered and steady.

Odd linguistwist: The English word "satisfaction," if understood to mean the state achieved by the two running themes of the *Satipaṭṭhana Sutta*: penetrating knowledge and release, is exactly the meaning intended: the manufacturing of mental and physical satisfaction, the state of having had enough. Christ, for example, found 'satisfaction' on the cross.



— p.p.

The face contains more of the sense organs than any other location on the body. The muscles of the face control the tensions in the entire body. The face, continuously reacting to sense stimuli, expresses the individual's reactions to the world. This reaction, if the individual is caught up in the hunger and thirst for sense stimuli, is reflected in an overall feeling of *dissatisfaction*. If the individual has seen through to the real nature of things and has let the hunger and thirst for sense stimuli go, his body reflects a general feeling of *satisfaction*. The practice here is to familiarize the individual with the experience of *satisfaction*. Therefore, while still in the utmost erect posture possible, put a look of Satisfaction on the Face.<sup>[6]</sup>

It does not matter that the look of satisfaction is not genuine. The idea at this time is to create a point of reference.

Exercise:

Smile broadly and then focus on the face muscles needed to create that broad smile and let go of the tension involved.

And then, take in 1, 2, 3 Deep Deep Deep Satisfying breaths, and Let It all Go.

Thinking: "With penetrating knowledge of this confounded body, I breathe in a deep breath" breathe in a deep breath.

Thinking: "With release from the totality of bodily experience, I breathe out a deep breath" breathe out a deep breath.

Thinking: "Stilling, calming, tranquilizing this own-made (*Sankhārā*-ed, with-made, con-founded) body, I breathe in and out with short breaths" breathe in and out with short breaths.

The Gradual Training: Introduction

Attaining serenity is not an end in itself. It is a tool to be used so that one may examine things with objective detachment for the purpose of gaining the freedom of objective detachment from every confounded thing.

In the broadest of general terms, the things to examine and understand are: Body, Sensation, States of the Heart (Mental States), and the Word.

The structure of this examination should take the form of penetrating knowledge. Penetrating knowledge consists of seeing to the uttermost root, ('studious etiological examination') of a thing as applied to its broadest interpretation. One must see the attraction of a thing, its repellant nature,

and the way to escape it's bondage.

You will know when you have reached complete understanding of a thing when you are able to release it completely and thereby achieve objective detachment from it, freedom from it. It is very important that at this time one makes this accomplishment conscious! It is equally important that one not become excited, delighted or swelled up with pride over such accomplishment. Becoming excited, delighted or swelled up with pride will kill the advantages instantly.

The attraction of a thing is it's ability to produce pleasant sensations.

The dis-gusting feature of a thing is that about it which produces unpleasant, painful sensations.

The escape from the bondage of a thing is by way of seeing its real nature as not belonging to the self,  
as being inconsistent,  
and as carrying with it,  
consequent upon it's not being of the self and being inconsistent, the danger of causing pain  
to the degree to which one is attached to it.

There is no thing which,  
having come into being, is  
not bound by time, and  
bound by time,  
it has a beginning,  
middle,  
and end.

Having seen the attraction of a thing, it's repellant nature, and the way of escape, one naturally has no appetite<sup>[7]</sup> for it. Having no appetite, one is not attached. Not attached one is free. Knowing one is free one has attained the release of detachment.

Here is an exercise to begin The Gradual Training, the first object onto which to focus the high mind:

## The First Lesson

This is sometimes also called "*The First Question*," or "*The One Question*." This is the first of Ten Questions which are a hallmark of Pāḷi Buddhism. They are capable of being answered only by one who has heard the answer

from Gotama or from one who has heard it from one who has. Thus in the Old Days they were used as a kind of password to determine if someone was a follower or not.<sup>[8]</sup> Although I am about to give the answer to this question, let no one imagine that simply by repeating the answer will one be mistaken for a man of knowledge!

This is the question: *Eka nāma kim?*

*eka* = one; *nāma* = name-a; *kim* = what. What is One?

What one concept, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

# ĀHĀRA

## Food



All Beings  
Live On  
On Food.

This is what is meant by "understood to it's broadest limits": The

Four Foods:

[1] Material Food, hard and soft; solid and liquid.

[2] Sense Stimulation, Touch, contact of sense organ with sense object + Re-knowing-knowledge (*viññāṇa*, awareness of knowing, aka consciousness).

[3] Intentions (*mano-sancetana*: *mano* = mind; *san* = one with; *cetana* = heart) Setting the heart on, of a mind to, having the heart for. Will.

[4] Individualized or Personal Consciousness Self-awareness. Re-knowing-

knowledge. (*Viññāṇa*: re-knowing-knowing-knowledge; knowledge of knowing knowing, in this case, awareness of knowing as an individual.)

With material food, or sense-stimulation, or intention, or re-knowing knowledge as the object, the individual, enabled by Re-knowing-knowlege, propels himself into future becoming, living, rebirth.

At this point, should this instruction end here, this much would be enough to guide an energetic, intelligent, honest seeker to his goal.

## High Getting High 2

Assume the sitting position. Flop forward. Rise up erect. Bring the mind to the area of the mouth and face. Put a look of satisfaction on the face.

Breath in 1, 2, 3 deep deep deep satisfying breaths, and let it all go.

From this point on, practice Not Doing. Do not deliberately "*do*" anything but breath in and out.

Do not move the hands or feet or adjust the posture in any way. Do not burp or assist in the evacuation of gas (a hum).

Do not twitch.

When you become aware that there is an area of tension somewhere in the body that can be let go without "doing" anything, let it go.

For the beginner: If you notice after a few minutes that the tensions in your body have twisted you up like a pretzel and the awkwardness of the position is impossible for you to correct by letting go — make a note of it and start again.

For the more advanced: There may come a time for those making some headway when a variety of strange bodily phenomena seem to be taking place on their own. The phenomena are different for different people, and do not occur with all people.

Some people experience twitching in the legs. Some people experience twitching in the buttocks like the body wants to hop around. Some will experience "spasms" in the stomach or back or neck or face. Some people will experience tingling all over or in a certain spot only, some will have a feeling that small animals (or even larger ones!) are crawling on one or have a feeling similar to walking through a cobweb ... and other varieties of such. Some people will experience apparently isolated spots of heat or cold. The best practice here is to attempt to 'get ahead' of these phenomena. By that is meant that prior to the onset of the phenomena there is a period where directing the Re-knowing-knowlege to letting go of tensions at

certain unfamiliar places, or where 'allowing' the energy to flow smoothly, will eliminate the strange behavior.

The Westerner not used to sitting in the Indian style position will soon begin to experience intense pain in the legs. (Too much meat.) A balanced approach to this phenomena is recommended here: endure the pain for a little longer each time, until you can sit for several hours without pain. There will come a time when the best strategy will be to sit and endure the pain until it has completely passed.

The beginner may experience an intense desire to sleep. Resist the temptation for the period you have set aside for sitting practice. Sleep, when you sleep, when you have decided to sleep, not when you are 'striving' in your practice. If all else fails, go to the alternative form of "sitting" practice: pacing back and forth. Find a level place about 24 feet long (not too long, not too short) and holding the body erect and looking ahead at the ground about six-eight feet in front of you, pace back and forth with a regular pace.

The fastest way to restore circulation to the legs is to stand with the feet flat and do several shallow "knee bends" without raising the heels from the floor. It is an interesting phenomena that sitting in the full lotus, if one has managed to stay in the position for a while usually does not result in the legs 'falling asleep.'



— p.p.



### The Place to Pace

It's not the place you place the place to pace That  
makes the place to pace  
The best place to pace  
It's the pace you pace the place to pace  
That makes the place to pace  
The best place  
To out-pace the round of endless deaths.



There are also psychological phenomena which occur: one may think the world is coming to an end; one may think one is dying; a vast array of strange, unusual, and frightening mental phenomena may occur. The best remedy here is to 'still, calm, and tranquilize the body.' If under harassment from some frightening idea or phenomena, there is one remedy which will always prove victorious: study the Dhamma. That is the Buddha's promise!

The best tactic when encountering frightening phenomena is to fight them no more than by an effort to calm down.

These phenomena represent opportunity.  
They should be analyzed, as Freud would

Castaneda's Don Juan describes such entities as living off energy. The more frightened or angry one gets, the happier they are.



— p.p.



analyze a dream. What is the symbolic meaning? Sometimes these phenomena are simply exaggerations of actual fears. Often they are symbolic of the real nature of the world. (The world *is* always coming to an end! You *are* dying! What is not usually the case is coming face-to-face with how one feels about that.)

When sitting, do not concern yourself as to whether your eyes are open or shut. Teachers doing the Dhamma hustle make a big deal about this, one way or another — it's an easy non-issue which makes them seem to know more than they do. The fact is that 'doing' either is taking an action asserting self in the world and that is what we are trying to avoid. The whole of the practice, from finding a place to be alone on, should be done with an attitude of letting go of one's normal involvement with the world.

Some methods recommend various places to unwaveringly fix the attention. Some recommend attention to breathing. Some recommend focusing on an object like a circle of earth or a bowl of water or a board with a hole in it, or a cut out circle with a view of a fire, or the wind blowing the leaves of a tree. Here, with the idea that it is strictly an exercise in the development of concentration as a factor of attaining serenity, as opposed to thinking of concentration as the whole story), it is recommended that you recollect the breathing. It is not important where you focus on the breathing.<sup>[9]</sup> The recollection of the breathing is complimentary to (the equivalent of) the focus on penetrating knowledge (of the Body, Sensations, Mental States, and The Word) and Release. It is a trick we are playing on the mind, saying focus on this and focus on that. It is easier to develop a high degree of concentration this way than to try to maintain concentration on one and only one point of focus. (The beginner, trying to focus on only one object will focus on that object, lose his concentration and drift off into a million other thoughts. Here when the first concentration is broken, the focus is brought to an alternative.) This technique will use hundreds upon hundreds of tricks like this. In the end we will say that you have developed serenity using "The Dhamma Device."

Now bring your attention back to Penetrating Knowledge of *Āhāra*: Food.

A Harrah!  
Hooray, Hooray,  
We have Food To  
eat  
Today!

## Exercise

**Strictly speaking even 'not-doing' is not actually not-doing. It is intentionally not doing. It is '*kamma*' which has no outcome or which has the outcome of bringing *kamma* to an end. The important distinction is between trying to 'do nothing' and 'not-doing' something.**



— p.p.

Try this exercise to physically understand the difference between "doing nothing" (which, by definition, is a doing, and is, therefore, impossible) and "not doing" (which is important to the understanding of every phase of the Pāḷi practice, especially for High Serenity).

Clench your fist using extreme pressure.

Hold the fist clenched for a few seconds, until you can focus on the mechanics of what you are doing.

Then, without opening the fist or moving a muscle with intention, let go of the tension that is causing the fist to clench.

This is not "doing" anything, this is the letting go of (the ending of) the doing that was the clenching. This example, demonstrated through the physical body, applies as well to all forms of grasping: grasping of the body; grasping after sense experience; grasping after perceptions; grasping after the creation of your own world; and grasping after Re-knowing- knowlege.

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[1] Means avoid taking even one step in either direction; does not mean moderately take either direction.

[2] The art of developing one state of re-knowing-knowlege by abandoning another.

[3] "*Pāḷi*" is a name for both the language in which the system was set down, and also the system itself.

[4] "Here beggars, a beggar, having gotten himself off to the forest or to the root of some tree, or to some empty hut, and having taken up his seat there sitting down body upright, legs bent-across-lapwise, mindful, he attends to the area of the mouth, just so he recollects the inspirations, just so he recollects the expirations." — SN 5.54.1

[5] Indian Style; full lotus, half lotus, or crossed in front without overlap. Many images show the Buddha in half lotus posture, however the two other postures provide a better balance, and the full lotus has the advantage of securing the legs in the event of flight, of 'forcing' the body up on the haunches and by that forcing the back up straight [with time in the full lotus, perfectly upright bodily posture is the only comfortable position], and of fighting off sleepiness. Once mastered the full lotus posture can be sustained without pain for longer periods than the other two postures.

PED: *Pallanka* [*pary+anka*, cp. Class Sk. *palyanka* and Māgadhī *paliyanka*] 1. sitting cross-legged, in instr. *pallankena* upon the hams ... ; and in phrase *pallankam ābhujati* "to bend (the legs) in crosswise" ... .

[6] Sati Pari Mukkham.

Whatever word or phrase you end up deciding to use in  
your meditation  
to describe this word:

Next time you go to your place to be alone, to  
sit down for a while,  
sit down  
sitting up straight

Then bring your attention to the face  
and thus to the in and out breathing.

Become aware of the whole face.

Each sense organ located there individually.

Release the tensions in the face.

All of this is controlled with the face. Mind  
now!

Remember to breath.

I'm just tell'n you what I hear:

It's like a caricature Chinese man speekee say: 'Happy all round face.' Sati  
Parimukkham. Sati what you want or extrapolate a little from this and just take  
it as an unproven: Satisfaction. Penetrating Knowledge + Release.  
Sati all round face.

Mug.

No problem if you want to hear: "Attention all around the face" or

"Awareness all round the face," or

"Mind all round the face," or

"Remember all round the face," or

mouth, or front,

as long as you remember

that the goal of the system is

detachment,

so that you will become aware

at the time

that when this has been established by you

through your attention, or awareness, or minding, or recollection, of

your face or mouth or front,

the look you will have on your

mug

is a look of satisfaction.

Today [Saturday, March 31, 2007 5:14 AM] one will hear those who teach so- called  
breathing meditation say 'Focus on the breath at the tip of the nose.

Then they say: 'One can pay attention to only one thing at a time.' So when the

instruction is to focus on the posture or on sensations as they arise, their practice is broken. The idea is 'minding' in the way a baby-sitter minds a baby. By periodic checks, not unbroken attention. I am using ideas related to memory (remind, remember, recollect, memory) to break away from the idea of fixed attention that has become 'fixed' to the idea of 'mindfulness' which is misleading, and, additionally to point to the differences between '*sati*' (memory), '*citta*' (heart or center), and '*mano*' (mind) all of which are today being translated as 'mind'.

[7] 'Repelled' and 'revolted' and such are incorrect in the sense of being words for an active feeling, whereas the state to be acquired is a state of not liking, detached understanding of the revolting nature of a thing without experience of revulsion. The thing itself is repellant or revolting; one feels a lack of desire for it. 'Disgust' works as long as it is heard as a lack of appetite, not a feeling. 'Dislike' (not liking) would also work if heard the same way.

[8] Today the set is used as a grammar-school level reading textbook in countries like Thailand. The idea that this is a fitting use for this set of Dhamma practices comes from the fact that the series was introduced by the Buddha in connection with the ordination of a seven-year-old child. He used the list as a demonstration to the Order that this child was sufficiently advanced to warrant full ordination. He was already Arahant — that is, fully accomplished in the system. This is no children's Dhamma instruction, but in fact it does serve well in that capacity in that it covers in a simple way ten of the most important of the system's sets of categories of things ['Dhammas'].

[9] The idea is that indicated in the quote above [n4] from the *Anapana Samyutta* of the *Samyutta Nikaya* SN 5.54.1, 'recollected, he attends to the mouth, just so he recollects the inspiration, just so he recollects expiration', that is, that attention brought to the area of the mouth and face is also attention brought to aspiration.



The first setting-into-practice of the Buddha's system for the absolute beginner is the cultivation of a habit of generosity — *dāna*: **Giving**.

The Pāḷi is based on what we might call a "Law of Physics" called *kamma* (Sanskrit: *Karma*).

The Pāḷi view of *kamma* is different from the various Hindu views as well as from the Golden Rule.

The Pāḷi view holds that:

*The resulting consequence of an action  
depends on the power of the actor,  
the power of the deed, and  
the power of the recipient of the deed..*

Think of the planning of the general versus the actual fighting of the soldier — the act of greater significance is the planning of the general. Additionally, no deed can be performed without first having been conceived of by mind.



— p.p.

The power of the deed is proportional to its ability to assist the recipient along the path toward detachment.

Therefore deeds of mind are the most powerful,  
deeds of word and body are less powerful.

The western practitioner needs to understand the criteria for a "deed of mind."

A passing thought is not a deed of mind.

For a deed of mind to take place there must be intent attached.

"O,O,O, If Only Such and So were So and Such".

The power of the actor and the recipient is proportional to the clarity of their minds.

Clarity of mind is proportional to the detachment of the individual. How does clarity of mind influence the outcome of a deed?

One can understand this in a very ordinary way: given a complex task and two individuals to perform it, which would you expect to complete the task successfully: the muddle-head or the clear thinker?

This is how it works: The attached mind is necessarily biased and therefore unclear and of divided power.

*"The wishes of the virtuous, beggars,  
come to fruition because of their clarity."*

— DN 33.8

The important things to know about *kamma* are:

1 *Kamma* is not a matter of 'an eye for an eye', but is greatly expanded according to the detachment of the actor, the aid to detachment of the deed and the detachment of the recipient.

2 The consequence of *kamma* accords with the intent with which it was created in terms of sensation. It is not the form which dictates the result.

3 The escape from *kamma* is found in the understanding of the consequences. Understanding here is not just a matter of intellectual knowledge, it is a matter of knowing through experience. Understanding. To know that which underlies, stands under the intellectual knowledge.

This allows for both the alteration of the subjective experience of the outcome of a deed and the subjective escape from *kamma* through the alteration of one's mental state.

Alteration of one's mental state can be accomplished by compensatory behavior or a change in attitude or orientation or point of view concerning that which constitutes the self. *Kamma* which was to be experienced as bodily sensation does not reach the individual who no longer identifies with body.

Two similes are helpful:

Take the case, beggars, of a rich man who steals a poor farmer's pig, and take the case of the poor farmer who steals a rich merchant's pig.

What is the case here?

When the poor farmer steals the rich merchant's pig and is caught, he is beaten to

within an inch of his life and is made to pay for the pig as well.

When the rich man steals the poor farmer's pig and is caught, the poor farmer begs the rich man to pay him back and maybe he is compensated and maybe he is not.

And, take the case, Beggars, of a small cup of water into which is placed a large spoonful of salt,  
and take the case of a large barrel of fresh rain water into which is placed a large spoonful of salt.

What is the case here?

When the large spoonful of salt is placed into the small cup of water, it renders the water undrinkable, but when the large spoonful of salt is placed into the large barrel of fresh rain water it is hardly noticed if at all.

— AN 3.99

Unless it leads to giving up, giving necessarily involves activity which precludes it from being a complete path to detachment. The primary purpose of giving *in this system* is the creation of good *kamma* for the purposes of attaining calm.

*The primary purpose of the Pāḷi is not the creation of good kamma or calm, but the escape from kamma which is an achievement greatly assisted by the state of calm, detached observation.*

Having the idea that one has some good *kamma* out there instills confidence and supports calm detached observation.

This is very handy for those times when one catches a glimpse of the fact that without some good deeds on the books, one is skating on thin ice and the sun is out. Fear and trembling are hindrances in the *Pāḷi*.

So practice giving.

Strive to become a Master Giver.

Do not rely on the tired old thought:

"I am already a very generous person!"

There is no act of giving which is insignificant.

"Why, Beggars, if one were to scrape the dishes into the sewers with the idea of feeding the small creatures that are living there, that would not be without fruit."

— AN 3.57

## When to Give

Give to one arriving,

Give to one departing,

Give to one in need,

Give to express gratitude,  
Give to make friends,  
Give the first fruit of orchard or garden (the fruit of one's labor).

## Who to Give to

From time to time give treats  
that servants and employees  
could not otherwise afford.



— p.p.

Give to the self.  
Give to one's mate and children.  
Give to one's parents.  
Give to one's other relatives.  
Give to friends  
Give to servants and employees.  
Give to teachers  
Give to beggars and sorcerers of good moral habits.

Giving to the self is a concept which will appear strange to the Western mind, but which is central to the Pāḷi way of thinking — that is, that the self should be treated like any other person, or an old friend. For one thing, giving to yourself, you will learn what is and what is not good to give.

There is no overt statement made by Gotama concerning setting priorities. What there is is consistency in the order in which the doing of deeds (e.g., giving) is listed.

That the self comes first is to be understood this way:

When it comes to the essentials of food, clothing, medicine, and shelter, the self should be provided for first because the self is essential for providing for the rest. Exactly the opposite is the case when it comes to non-essentials in which case the order is less important and is usually dictated by opportunity. It is certainly wise that the self give to the self first in the case of something unknown so that the benefits and disadvantages can be known before taking further action.

The other groups can be rationalized this way:

One's mate and children come next because they provide the stability and survival of the family.

The parents come next because of their role as creators of the family. The parents have given what cannot be repaid, that is, life, and should be treated with the respect and gratitude due the doers of that deed, this regardless of the goodness of their conduct.

Friends, servants and employees come next in a more or less reasonable progression from the previous.

Teachers, beggars and sorcerers of good moral habits come last. Considering that teachers and the rest are likely to give one advice that vastly improves life, or, if they are, in fact, powerful in terms of detachment, they will be the proximate cause of huge kammic returns, the question is, why last? I believe this is largely a matter of modesty on the part of the conveyer of this list who would have been a teacher, a beggar or a



sorcerer. These people are always cautious to guard against the idea that they are teaching for profit which would be a conclusion reasonably reached if they put themselves first.

### The Four Basics for Making Friends Gifts

Kind words (speaking well of people)

Making one's self useful

Treating all alike according to the same standard

— AN 4 32; AN 8 24

### Repay Two that Cannot be Repaid

These two can never be repaid, beggars. What two?

Mother and Father.

If one were to hoist Mother and Father Up  
onto one's shoulders

An carry them around

Them sh'n and ap iss'n as usua, Even  
for an unret years

Wun't be 'nuf ta repay them.

How come?

Because Mother and Father, beggars Did  
much for their child

When he was young and helpless.

They gave him life. They

gave him food. They

gave him clothing. They

gave him shelter.

They gave him medicine. That's

how come.

But, beggars, if one were to be the cause of Mother and Father understanding Dhamma, if even only a stanza of four lines that would be enough to repay them.

— AN 2.32

Scorn not the beggar and his bowl  
For in the eyes of god,  
We are beggars all.

Give to fellow seekers  
right down to the bottom of the bowl.

The *patta mūla*:  
The root of the bowl.

### What to Give

Give the essential.

Give Food,  
Clothing,  
Shelter,  
Medicine.

These are the things you want rebounding back to you if  
there should ever come a time when you are  
down and out,  
fallen on hard times, hit  
bottom,  
or are reborn as what you deserve.

Remember *Āhāra*?

One only needs to come a little bit near  
the state of being a homeless beggar  
to know that #1 is food.

### The Food Giver

The food giver Both  
gives and gets Life,  
beauty, ease,  
Energy and strength of wits.

## Give the Dhamma

The best of gifts.

This is the gift of every good thing a person needs to know  
expressed in a way that offends no one  
because of sex, race, color, creed (except  
those in every creed that say:  
"Our teacher's words alone are the truth,  
and every other teacher's words are wrong!"), state  
of consciousness  
or location in time ...  
that is, unless they are the type of fool that  
believes good is bad and bad is good, and  
then what can you do?

## How to Give

Be open handed,  
free handed,  
a master giver.

Give good things,  
clean things,  
with your own hand  
at the right time  
without regret  
with a generous heart  
believing in the great fruition of good deeds.

In the society of the Buddha's time, it was considered proper behavior to accept a gift (or agree to any proposition) by silence — it was only if the gift or proposition was objected to that one would speak.

This was a consequence partly of the belief in *kamma*, where the giver was the primary beneficiary of the act of giving, but the custom was also based on a respect for the value of few words.

On the other hand, the custom for the giver was to offer a gift this way: "May the good sir accept this gift from me

as a favor to me."

Here today, we must respect the less sophisticated norms of the times and offer vocal thanks. There is no need to cause unnecessary discomfort to those of other views.

## Expressing Gratitude

Beggars!

These two are hard to find In  
the world:

One who offers and  
one who is grateful

— AN 2.118

There was a tradition in the Buddha's day of expressing thanks at the end of a meal, so we can assume that there was no reason not to say "Thank You." However, the beggars were cautioned not to be too effusive in their thanks lest it be interpreted as a hint that they wanted more.

While one should give without attachment as to the consequence, it is also praised that one give with the outcome clearly in mind. It is possible to balance these two.

There are many instances mentioning the progression of ambitions desired, beginning from the wish to be reborn in this world as a wealthy individual to being reborn in one or another of the heaven worlds to giving simply to clarify the mind and heart.

One gives without attachment because the most powerful single factor in the making of a deed of magic (and giving to attain an outcome of any sort is conjuring, or magic) is Letting Go. You need to release the wish. Let the intent find its own way to work itself out. If you try to control the outcome you are assuming a role beyond your scope.

On the other hand, to give without thought is likened to carelessness — *pamāda*.



## High Getting High: The Four Godly Thoughts

This is an exercise that is practiced by mediators at the beginning of their sitting practice. It produces an immense blast of good *kamma*, and makes entry into the higher states much easier in many ways, not the least of which is a feeling of confidence based on the idea that no matter what one encounters this wave of good *kamma* will see one through safely.

Sit down. Flop forward. Rise up erect. Put a look of satisfaction on the face. And take in 1, 2, 3, Deep, Deep, Deep satisfying breaths and Let It All Go.

And then: Direct the mind toward pervading the four quarters with Metta: Friendly Vibrations (most often translated "Loving Kindness" it is the deep kindly regard held between two good friends).

Slow down! Make an effort to go through the entire sequence without skipping. At least do this once to see that it is not a waste of time.

Then you will be consciously aware when you skip that you are cheating yourself. Project the wish outward orienting your mind to the actual direction relative to your seat. The mind loves this sort of thing in spite of how you feel!

Note how you feel. That agitation and anxiousness to finish is you skipping over your life the same way as you skip over the rest of your life. If you do it slowly and thoroughly it is enormously powerful and satisfying.

Something done right. Start early and practice frequently.

Years later you will be able to look back and see the dramatic change this practice has made on the course of your life. And it will save your ass in many a sticky situwitcha.



— p.p.

Think: "O, o, o, may all beings feel friendly vibrations.

May all beings in the northern direction feel friendly vibrations may  
all beings in the northeastern direction feel friendly vibrations may all  
beings in the eastern direction feel friendly vibrations  
may all beings in the southeastern direction feel friendly vibrations may  
all beings in the southern direction feel friendly vibrations may all  
beings in the southwestern direction feel friendly vibrations may all  
beings in the western direction feel friendly vibrations  
may all beings in the northwestern direction feel friendly vibrations may all  
beings in the upward direction feel friendly vibrations  
may all beings on this plane feel friendly vibrations

may all beings in the downward direction feel friendly vibrations."

And then: Direct the mind toward pervading the four quarters with Karuna:  
Sympathetic Vibrations (Pity, Compassion,)

Think: "O, o, o, may all beings feel sympathetic vibrations.

May all beings in the northern direction feel sympathetic vibrations may all  
beings in the northeastern direction feel sympathetic vibrations may all beings  
in the eastern direction feel sympathetic vibrations  
may all beings in the southeastern direction feel sympathetic vibrations may  
all beings in the southern direction feel sympathetic vibrations may all  
beings in the southwestern direction feel sympathetic vibrations may all beings  
in the western direction feel sympathetic vibrations  
may all beings in the northwestern direction feel sympathetic vibrations may  
all beings in the upward direction feel sympathetic vibrations  
may all beings on this plane feel sympathetic vibrations  
may all beings in the downward direction feel sympathetic vibrations."

And then: Direct the mind toward pervading the four quarters with  
Mudita: Happiness at the Happiness's of Others (Soft heartedness, Kindness,  
Empathetic Joy)

Think: "O, o, o, may all beings feel happiness at the happiness's of others.

May all beings in the northern direction feel happiness at the happiness's of others may all  
beings in the northeastern direction feel happiness at the happiness's of others may all beings  
in the eastern direction feel happiness at the happiness's of others  
may all beings in the southeastern direction feel happiness at the happiness's of others may all  
beings in the southern direction feel happiness at the happiness's of others may all beings  
in the southwestern direction feel happiness at the happiness's of others may all beings in the  
western direction feel happiness at the happiness's of others  
may all beings in the northwestern direction feel happiness at the happiness's of others may all  
beings in the upward direction feel happiness at the happiness's of others  
may all beings on this plane feel happiness at the happiness's of others  
may all beings in the downward direction feel happiness at the happiness's of others."

And then: Direct the mind toward pervading the four quarters with Upekkha:  
Objective Detachment

Think: "O, o, o, may all beings experience objective detachment.

May all beings in the northern direction experience objective detachment may  
all beings in the northeastern direction experience objective detachment may all  
beings in the eastern direction experience objective detachment  
may all beings in the southeastern direction experience objective detachment may  
all beings in the southern direction experience objective detachment may all  
beings in the southwestern direction experience objective detachment may all  
beings in the western direction experience objective detachment  
may all beings in the northwestern direction experience objective detachment may  
all beings in the upward direction experience objective detachment  
may all beings on this plane experience objective detachment  
may all beings in the downward direction experience objective detachment."

The word "think" here is used for convenience; it is not necessary to think each  
thought in words. The idea is to "pervade". Conjure up the intended feeling, and  
project the mind outward into the direction intended.

*Soak,*

*Permeate,*

*Suffuse and*

*Saturate*

the area with the heartfelt wish  
that all beings in the area be affected.

As you will see with practice, this produces a kind of light in one's mind's eye-view of the area. By the time the practice is completed, one has surrounded one's self in this light. Additionally, the repetition and progression of the exercise produces a powerful sense of well being and concentration.

Some people make this exercise their entire meditation practice.

This is the reason for the fourth category: detachment.

It is only in combination with letting go that this practice helps one in the Pāḷi task.

If a beggar, beggars, practices the heart of friendly vibrations, even if only for so short a time as it takes to [SNAP] the fingers, he is worthy to be called "beggar."

His is no useless meditation,  
he lives making himself like the Teacher,  
responding to intelligent advice, subsisting  
on the gifts of the realm.

What then can be said  
of one who makes much of such a thing?

If a beggar, beggars, develops the heart of sympathetic vibrations, even if only for so short a time as it takes to [SNAP] the fingers, he is worthy to be called "beggar."

His is no useless meditation,  
he lives making himself like the Teacher, responding to intelligent advice, subsisting  
on the gifts of the Realm.

What then can be said  
of one who makes much of such a thing?

If a beggar, beggars, makes up his mind to have a heart of empathetic vibrations,  
even if only for so short a time as it takes to [SNAP] the fingers, he  
is worthy to be called "beggar."

His is no useless meditation,  
he lives making himself like the Teacher,

responding to intelligent advice,  
subsisting on the gifts of the Realm.

What then can be said  
of one who makes much of such a thing?

If a beggar, beggars, makes up his mind to have a heart of objective  
detachments,  
even if only for so short a time as it takes to [SNAP] the fingers, he  
is worthy to be called "beggar."

His is no useless meditation,  
he lives making himself like the Teacher,  
responding to intelligent advice, subsisting  
on the gifts of the Realm.

What then can be said  
of one who makes much of such a thing?

— AN 1.53





## The Four Godly Thoughts Expanded

### First Variation

In this variation of this meditation practice, imagine the class of creatures, and pervade the entire class as you can envision it with your thoughts.

May all Beings Feel Friendly Vibrations.

Whether they walk on two legs,

Or four legs,

Or many legs,

Or slither over the ground,

Or burrow beneath the ground, Or

swim,

Or fly,

Visible,

Or In **invisible**,

Great or Small,

Above, On This Plane, or Below.

May they All Feel Friendly Vibrations.

Repeat for Sympathetic Vibrations,

Happiness at the Happiness' of Others,

and Objective Detachment

### The *Mahāggata* Expansion

*Mahāggata* (Wide Gate) Expansion, Widespread, leading to *Mahāggata* Freedom of Mind.

Sit down, flop forward, rise up erect, breath in 1, 2, 3, One Two Three Deep Deep Deep Satisfying Breaths, and, remembering to put a look of Satisfaction on your face, Let It All Go, and then, pervade the World with friendly vibrations, beginning with an area of limited extent and repeating the incantation expanding the area in manageable increments, for example:

May I feel Friendly Vibrations,  
May all beings in this Residence feel Friendly Vibrations,  
May all beings in this Town feel Friendly Vibrations, May  
all beings in this County feel Friendly Vibrations, May all  
beings in this State feel Friendly Vibrations, May all beings  
in this Nation feel Friendly Vibrations, May all beings in this  
Continent feel Friendly Vibrations,  
May all beings in this Hemisphere feel Friendly Vibrations, May  
all beings in this World feel Friendly Vibrations,  
May all beings in this Solar System feel Friendly Vibrations,  
May all beings in this Galaxy feel Friendly Vibrations,  
May all beings in this Universe feel Friendly Vibrations,  
May all beings in the 10-Fold Universe System, 100-Fold Universe System,  
1000-Fold Universe System, 10,000-Fold Universe System, 100,000-Fold  
Universe System, Thrice a 100,000-fold Universe System, and so forth, feel  
Friendly Vibrations, Sympathetic Vibrations, Happiness at the Happinesses of  
Others, and Objective Detachment.

Here is the Ancient Tradition:

1 area the size of the root [mula] of a tree ...,  
2 mulas ...,  
3 mulas,  
1 area the size of a village field (about 6 acres),  
... 2,  
... 3,  
1 area the size of a Kingdom,  
... 2,  
... 3,  
an area like the sea-girt earth ... .

## Friendly Vibrations — Third Expansion

May all beings feel Friendly Vibrations  
Whether they reside in Niraya Hells,

Or Animal Bodies, Or  
Ghostly Realms, Or  
Demonic Forms, Or  
as Men (*manusa*),  
Or with the Four Kings of the Four Directions,  
Or with the Gods of the Chamber of the Three and Thirty, Or  
in Yama's Paradise,  
Or with The gods of the Heaven of Delight, Or  
with The Gods of Creation,  
Or with The Gods of Manipulation, Or  
in Brahma's Party,  
Or in the Paradise of Mahā Brahma,  
Or in the Realm of Radiance (*Abhassara* Realm),  
Or in the Realm of Luminescence (*Subhakinna* Realm), Or  
in the Realm of No-perception (*Asanna* Realm),  
Or in the Pure Abodes (The *Suddhavaśa* Realms: *Aviha*, *Attappa*, *Sudassa*,  
*Sudassi*, and *Akanittha*,)  
Or in the Realm of Space (*Ākāśānañcāyatana*),  
Or in the Realm of Consciousness (*Viññāṇānañcāyatana*), Or  
in the Realm of No Things There (*Ākiñcaṇṇāyatana*),  
Or in the Realm of Neither-perception-nor-non-perception  
(*N'evāsannānasannāyatana*),  
Or in the arahatta manner, Nibbāna,  
May they all Feel Friendly Vibrations, Sympathetic Vibrations, Happiness at  
the Happiness's of Others, and Objective Detachment.

## Obo's Succinct Variation

"May I act with friendliness in thought, word and deed  
towards all living things including myself,  
whether far or near,  
in whatsoever of the ten directions they may abide;  
may I sympathize with their pains and sorrows; may I  
empathize with their situations;  
and may I be at all times objectively detached."



## Ethical Culture

Self Torture

Beggars!

These two  
amount to self-torture:

Not doing  
what ought to be done,

and

Doing  
what ought not to be done.

### Sila

*Sīla*: *sī* = to seed; *la* = etcetera. "As ye so"w, so shall ye reap." Ethical Culture.

In the Buddha's system, ethical culture is dictated by self-interest, not some authority, and not by the selfish interests of the greedy, ambitious, blind, and fearful. 'Self-interest' means 'one's best interests according to a

point of view', but that, at least, allows for objective evaluation of one's behavior. Here the 'point of view' is Consummate Point of View, *Sammā Diṭṭhi* — essentially the idea that all existing things bring about pain to the degree one is attached to them. The orientation is to the attachment of the individual, not on the form of the behavior.

While good deeds produce *kamma* the consequences of which are experienced as pleasant, for the Buddhist, the highest ethical behavior produces *kamma* the consequences of which are found in the ending of *kamma* and are experienced as neither painful nor pleasant. In the *Pāli*, *sīla*, or ethical behavior, is always the abstention from an act that would produce bad (painful) *kamma*.

Since the stimulus for an act of bad *kamma* is always sensation, and as sensation is the result of previous *kamma*, the non-reaction to sensation, provided it is done with the conscious intent to end past *kamma*, is the bringing to an end of that chain of *kamma* with no further *kamma* resulting.

In the *Pāli*, there is no bad *kamma* from deeds of omission, no matter how compelling, or no matter how much the culture of the times might dictate the opposite. Think about it! If intentional 'doing' (aka *kamma*) were required, the goal of ending *kamma* could not be attained.

Three modes of action, three intents, three outcomes.

Acts are produced by an individual through three modes:

Imagining, or mental wishing or willing, or intending.

Word-thought-and-speech (first you mutter to yourself, and then, we shudder to think of it, you speak).

Bodily acts (unbend bent arm, bend unbent arm)

The intent behind the act determines the pleasant,  
painful,  
or not-painful-but-not-pleasant outcome.

One intends to produce pleasant sensations, or  
painful sensations,  
or to end *kamma*.

According to the intent the consequence is experienced as painful, pleasant,  
or neither painful nor pleasant.

Example: If one serves a beggar a meal, with the intention of furthering that beggar's life [intent to produce pleasure], but in some way that meal has become poisoned through no intent of the giver, there is no bad *kamma* as a consequence.

If one feels remorse and guilt as a consequence of some action intended to produce pleasure going wrong, that is in itself bad *kamma*. [Since there is no bad *kamma* in connection with this act, the individual feeling remorse has invented the remorse with the intent to create unpleasant sensation]. An incorrect 'view' is the source of on-going misjudgments of this sort and is therefore itself considered bad *kamma*.

Example: There is a story of a Japanese torture used on American prisoners of war that is attributed to the Japanese Buddhist culture. In this torture, an innocent person is brought before the prisoner and tortured if the prisoner refuses to cooperate. Here the prisoner would be advised that the torture was not Buddhism, and that the torturers were the only ones who would experience bad *kamma* as a consequence of their behavior. This is extremely difficult to grasp for the modern American practitioner: there is not only no bad *kamma* from abstaining from cooperation, but cooperating would, itself be bad *kamma* in that it would encourage the further use of the torture, and would have been based on incorrect perception of the real mechanism of *kamma*, something called contrary view, which is bad mental *kamma*. Finally, the innocent victim of the torture would not, as a consequence of the torture experience bad *kamma*, but, if the prisoner had cooperated and the victim had been grateful, the view from which that gratitude emanated would be bad *kamma*, so that the prisoner's cooperation would have had precisely the opposite of the intended result.

The first steps in the *Ariya Atthangika Magga* (The Aristocratic Multidimensional Way) after Consummate View are brief presentations of ethical culture, and in some ways the entire system of the *Pāḷi* can be seen as a system of higher ethical culture.

In the Buddhist *Saṅgha*, (the Order of Buddhist Beggars), there are more than 200 rules of conduct.

However, one time a Beggar came to the Buddha and said that he was unable to

If you came to the Buddha's *Dhamma* for a good reason, you came looking for freedom and likely that took the form of seeking freedom from the ten million rules imposed on you by your parents, siblings, schools, clicks, peers, bullies, criminals, courtship, customs, librarians, psychiatrists, doctors, dentists and dietitians, yoga masters, martial arts masters, views of normalcy, copyright laws, political correctness, religions, philosophies and the state with its 'law-makers' and 40,000 new laws every year. Unlike laws, imposed from the outside, rules in this system are adopted by the practitioner after he sees for himself their value in the attainment of his goals.

An act intending to cause harm returns to the actor as a painful consequence. A rule suggesting that that form of behavior be avoided results in freedom from pain. That is the logic.

The idea: 'intending to cause harm' is based on an evolving perception. It becomes more sophisticated as one becomes more sophisticated. Abstaining from pursuit of pleasure is imposed on the self by the self to the degree pursuing pleasure is perceived as ending in pain.



— p.p.

remember so many rules and consequently feared falling off the path. The

Buddha asked him if he thought he could remember 3 rules. He said he could.

[AN 3.83, Jataka #56] So for the purposes of introducing ethical culture at this stage, while not discouraging the newcomer with excessive rules, the three rules will do for now:

- [1] Train yourself to abstain from intentional harm to living creatures.
- [2] Train yourself to abstain from intentionally saying that which is not true.
- [3] Train yourself to abstain from intentionally taking things that have not been given to you.

In your intent-connected imaginings, word-thought and speech, and bodily acts.

However this applies: Abstain from imagining theft or harm, uttering malevolent curses, theft by way of causing people to give by "signifying" with the body, and so forth.

Rest assured that these three rules are so worded as to encompass all the rules.

For a really in-depth treatment of ethics see The BrahmaNet, Excerpts on Morality and the section on the Vinaya.

## Occupations

A lay follower should avoid these five Occupations:

- [1] Dealing in weapons,
- [2] Selling human beings or raising livestock for slaughter,
- [3] Selling meat,
- [4] Selling products that result in loss of good judgment,
- [5] Selling poisons.

— [AN 5 177]

This is not to be understood as a command. It is given as a matter of advice in interpreting how the law of *kamma* would apply to one's occupation. And no one should use this list as a gauge for judging others. The Buddha had good relations with kings and generals while at the same time holding that it was rare for such a one not to end up in Hell as a consequence of his occupation.

For more on this see: AN 5.177: Trades, Olds, Introduction  
— p.p.





## The Finger Snap

Beggars!

Practice the heart's release through  
friendly vibrations

Beggars,

Practicing the heart's release  
through friendly vibrations  
brings great fruit  
brings great profit

Beggars!

If one were to give  
100 bowls of rice  
in the morning and  
again at noon  
and again in the evening

Or if one were to practice  
the heart of friendly vibrations in  
the morning  
and again at noon  
and again in the evening if  
only for so short a time  
as it takes to snap the fingers

Greater would be the fruit  
greater would be the profit of  
the practice of  
the heart of friendly vibrations in  
the morning  
and again at noon  
and again in the evening



if only for so short a time  
as it takes to snap the fingers

Less would be the fruit  
less would be the profit  
of giving 100 bowls of rice  
in the morning  
and again at noon  
and again in the evening

Not even worth a quarter part of  
a quarter part  
would be the fruit  
would be the profit  
of giving 100 bowls of rice  
in the morning  
and again at noon  
and again in the evening

Compared to the fruit  
compared to the profit  
of the practice of  
the heart of friendly vibrations in  
the morning  
and again at noon  
and again in the evening  
if even for only so short a time  
as it takes to snap the fingers

— SN 2 20 4

## 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 the way,  
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.

— Adapted from [MN 60] The Middle Length Sayings, II, #60 (PTS, Horner, On the Sure, pp 69; Wisdom, Bodhi/Nanamoli, The Incontrovertible Teaching, pp 506); SN 4.42.013

Beggars! There  
are 3 Signs of a  
fool:

Foolish Bodily Deeds,  
Foolish Word-Thought and Speech,  
and  
Foolish Intentional Imaginings.

If there were not these 3 Signs of a Fool,  
how could the wise know of a fool:

"This fine fellow is a fool,  
not a real person?"

— AN 3.3

## Paths Leading Upward

Beggars!

There are these three paths  
leading upward  
following which a beggar  
goes upward starting from the first step:

- [1] For the liar, there is **speaking truth**
- [2] For the bloody handed, there is **harmlessness**
- [3] For the thief, there is **not stealing**

Beggars!

There are these 2  
fools:

One who does not see his own faults  
and

One who does not pardon

As one should

The fault confessed

By another

AN II:21; GS II:iii:1

## How To Judge From Personal Experience

Adapted from a combination of suttas including

[MN 61] Middle Length Discourses #61: Discourse on an Exhortation to Rāhula at Ambalatthika; [MN 17]  
Discourse on the Forest Grove (PTS, pp104);

[AN 3.65] the Kalama sutta, The Gradual Sayings, Book of the Threes, #65; [AN  
9.7], [AN 10.54].

How to know your friends,  
How to know if you are doing the right thing, Using  
the right bowl, robes, food, shelter, Following the  
right teacher,  
Begging from the right town.

Do not do or not do a deed  
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 the conclusion reached after thinking over reasons,

But do or do not do a deed Only  
after careful consideration

Of your own personal experience

Before

During

and

After.

If beforehand you think:

"Bad conditions will increase  
and  
good conditions will decrease  
going that way."

Then do not go further on that way. But  
if you think:

"Good conditions will increase  
and  
bad conditions will decrease  
going **This Way**."

Then go **This Way** a  
little further.

If during you think:

"Bad conditions are increasing  
and  
good conditions are decreasing as  
I go that way."

Then do not go further on that way —  
even if it means you must get up and go  
without saying "goodbye."

But if you think:

"Good conditions are increasing and  
bad conditions are decreasing as  
I go along **This Way**."

Then go along **This Way**

a little further —  
even if it means maybe having to work a little,  
experience a little discomfort.

If afterward you think:

"Bad conditions increased  
and  
good conditions decreased  
going that way."

Then do not go that way again.

But if you think:

"Good conditions increased and  
bad conditions decreased as  
I went along **This Way**."

Then keep going  
along **This Way** a  
little further.

**The importance of this little ditty cannot be over-emphasized. For good and bad conditions, look to conditions within yourself, in the others and in conditions in the surrounding situation. For bad conditions, look for conditions that increase wanting, anger, and blindness; for good conditions look for conditions that are without wanting, anger, and blindness.**

### **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 known.

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  
conductive  
To increasing bad conditions And  
decreasing good conditions As  
keeping  
Bad Company.

Indeed, Beggars,  
Keeping  
Bad Company Is  
conductive  
To increasing bad conditions And  
decreasing good conditions.

"Sweet was once the mango's savour, sweet its scent, its color gold: What  
has caused this bitter flavor? for we tend it as of old."

"Round about the trunk entwining, branch with branch, and root with root,  
See the bitter creeper climbing; that is what has spoilt your fruit."

— Jataka Stories #186: Dadhi-Vahana-Jataka, Rouse, trans.

## Upekkha — Objective Detachment

Beggars! Beings, for the most part wish:

"O,O,O May good conditions increase and bad conditions decrease for me."

But for the most part, Beggars, good conditions decrease and bad conditions  
increase for beings of such wishes.

How come?

Because wishing in such a way as that is not the way to make good conditions  
increase and bad conditions decrease, that's how come.

It's like a man wishing for seed oil, seeking seed oil, gonna find a way to get  
soma seed oil, and 'e 'eap sand inta seed press and sprinkle on soma apo water  
an press that press crank'n'it

roun anna roun anna roun anna roun

yet still he don' ged evana one dropa seed oil from that press. An  
how come?

Cause that's not The Way to get seed oil from a seed press, that's how come.

But *here* come some Beggar and whether he wish "O,O,O may good conditions increase and bad conditions decrease," or whether he make no such wish, good conditions increase and bad conditions decrease for sucha beggar.

How come?

Because **This Is The Way** to make good conditions increase and bad conditions decrease that's how come.

It's like some Beggar looking to get seed oil from a seed press and he heaps oil seed into such a press and he cranks that old press

round and round and round and round until

it oozes out seed oil muchas any Beggar'd wish.

How come?

Cause this is **The Way** to get seed oil from a seed press, that's how come. Say:

"O, O, O May all beings know objective detachment!"

## Abortion

### Something to consider:

From: [MN 38] Mahatanhasankhaya Sutta, The Middle Length Discourses, The Greater Discourse on the Destruction of Craving, Wisdom Publications, Bhikkhu Nanamoli and Bhikkhu Bodhi, trans.

**Bhikkhus, the conception of an embryo in a womb takes place through the union of three things. [Here the things that do not result in an embryo are given.] . . . when there is the union of the mother and father, and it is the mother's season, and the being to be reborn is present, through the union of these three things the conception of an embryo in a womb takes place.**

**Thus, from the Buddhist point of view, "life" as an individual here in this world begins at conception.**

**Also, from the Buddhist point of view, there is no cause in that for bombing abortion clinics or holding anyone in contempt for anything.**

**An abortion from this perspective is a serious act of bad *kamma* for the individual performing it or instigating its performance.**

**It's nobody else's business.**



— p.p.



## Jagarianuyoga — Self Discipline

*"I'll guard the gold,  
and you go Yoga Class."*

*"Indians never attack at night,"  
said the Indian. "I'll guard the gate  
an you go s l e e e e p e e d e e p e e s l e e p e e"*

These 4 should not be dealt with  
carelessly simply because they are young:

A crown prince A  
poisonous snake  
A fire  
A sorcerer's apprentice

— SN 1.3:1

### Guarding the Senses

These are the senses:

Sight  
Hearing  
Smell  
Taste  
Touch  
Knowing



These are what are called the  
Doors to the Senses:

The Eye The  
Ear The  
Nose The  
Tongue The  
Body The  
Mind

The experience of sense awareness arises as a consequence of contact.

Contact is the simultaneous presence of sense organ with it's appropriate stimulus and re-knowing-knowledge.

A visual object comes within the scope of the eye, and the result is associated with the sight (experienced as pleasant, painful, or not-painful- but-not-pleasant); perception and re-knowing-knowledge.

A previous act of identification with the activities that started the process [intent to create personal experience coupled to deeds of body, speech and mind] puts a sort of 'mark of ownership' on the consequences and it is identifying (claiming, recognizing) these markers that results in the experience known as "My sight", or "I am seeing."

Arising from this experience comes *liking* or *disliking* depending on the sensation and whether or not one's original intent was to create worldly experience or to escape the world.

Both liking and disliking, are, in the Pāḷi, forms of wanting and lead to action that repeats the cycle and results in an outcome determined by *kamma*.

For this reason, the beggar trains himself to be wary of sights, sounds, scents, flavors, touches, and thoughts.

Being aware of the danger,  
he guards "The Doors of the Senses" and  
when an object of sense  
comes into the range of  
an organ of sense,  
he neither dwells on its general appearance nor  
it's details.

The experience of sensation — that is, the subjective reaction to or evaluation of the painful or pleasant (physical, verbal or mental) — changes in accordance with whether or not the individual is oriented to gain in the experience of worldly pleasures or to attaining an end to *kamma*. For example the experience of pleasant sensation arising from *kamma* to be experienced as worldly pleasure can be changed to the perception of the painful implications of that situation for one seeking to end *kamma*. Thus the pleasant can be experienced as pleasant or painful, the painful can be experienced as painful or pleasant, or both

can be experienced indifferently.



— p.p.

— He is aware of it, but does not 'think about' it or dwell on the sensation associated with it or take delight in it or react to it's influence or say to himself 'sensing, sensing, sensing'.

Lord Chalmers:

"You must train yourselves to guard the portals of the senses.

When with the eye  
you see a visible shape,  
you must resolve not to be taken with  
its detailed marks and signs, since,  
uncontrolled,  
the eye might lead to appetite and distress, and  
to evil and wrong states of consciousness; your  
resolve will be  
to control the sense of sight,  
to keep watch and ward over it, and  
to bring the eye under control.

... And similarly with all the other senses..... "

I.B. Horner:

"Thinking:

'We must be guarded as to the doors of the sense-organs;  
having seen a material shape with the eye  
we are not entranced by the general appearance, we  
are not entranced by the detail;  
for if one had the organ of vision uncontrolled,  
coveting and dejection,  
evil unskilled states of mind,  
might predominate.

We will fare along for its control,  
we will guard the organ of sight,  
we will come to control over the organ of sight.

Having heard a sound. "

Bhikkhu Thannissaro:

'We will guard the doors to our sense faculties.

On seeing a form with the eye, we will not grasp at any theme or variations by which — if we were to dwell without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail us.

We will practice for its restraint.

We will protect the faculty of the eye.

We will achieve restraint with regard to the faculty of the eye. On  
hearing a sound..... "

Bhikkhu Ñāṇamoli, edited and revised by Bhikkhu Bodhi:

"We will guard the doors of our sense faculties. On seeing a form with the eye, we will not grasp at its signs and features. Since, if we left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade us. We will undertake the restraint of the eye faculty. On hearing a sound...

## Moderate Eating

Here the practice of the time called "The OneMealMan Practice", will be described in order to provide an idea of how the modern practitioner might modify his own eating habits in order to further his *Dhamma* progress:

In this case  
a beggar eats one meal a day, after  
sunup,  
before noon.

The original practice consisted of two  
styles, called "Hard Man" and "Soft Man".

Hard Man practice  
was the practice of eating at  
one sitting  
from the contents of one bowl.

The meal is done,  
no matter how much was eaten, if  
the beggar rose up from eating  
(hand-out bowl clean —  
we would say "gets up from the table").

In the Soft Man Practice  
(which was the practice adopted by Gotama), a  
beggar could eat several bowls-full  
at several sittings  
and even take one bowl-full  
back to his residence  
for eating later,  
provided all eating was completed  
before noon.

The Buddha's usual actual practice, we  
can gather from his own statements and  
descriptions found in the Pāḷi,  
was to eat one bowl full at one sitting. Occasionally  
he would take additional food, which is why he  
would be described as practicing "Soft Man Style".

Noon means 12 noon. Simple:

12:00 AM = Day begins; 12:00  
PM = Night begins.

Refrain from eating at Night, at a wrong time =  
refrain from eating past 12:00 High Noon.

Previously I (and others) have suggested a  
'noon hour' (12:00 to 1:00), or 'two-finger-  
shadow of an upright stick, but this does not fit  
the uses such as suggested by the statement of  
the disadvantages of giving to the gods 'after  
the sun is full up'. [see e.g.: MN 112; AN  
5.228]

For a sutta dealing with the introduction of this  
practice, resistance to it, and Gotama's  
justification of it, see MN 70.



— p.p.

At one time he pointed out:

"It is not because I am austere in  
my eating practices  
that those who follow me  
respect me as they do, for  
there are those  
whose practices are far more austere than mine, it is  
because I teach a higher *Dhamma*  
that they respect me as they do."

Modifications were made to both practices at the request of laymen wishing to make good *kamma*. These were that a beggar of either style could, if he had such, drink a beverage and eat a piece of bread or pastry upon rising up before going on his begging rounds.

All beggars ate however much they wished of what was allowable that was placed in the bowl.

There was, at one time, a huge dispute over what was and what was not proper to eat.

The dispute was begun by the infamous Buddhist bad guy, Devadatta, who tried to institute the practice of not eating flesh. (He wanted to prove himself more austere than Gotama).

The dispute threatened to disrupt the Order, and so Gotama laid out the rules of what was proper to "accept" in a formula he called "The Threes:"

Flesh was acceptable if

It was not

1. Seen
2. Heard
3. Suspected

To have been

1. killed by one's self
2. requested to have been killed by one's self
3. killed specifically for one's self.

*An individual could be a vegetarian if he wished,*

but there was no bad *kamma*

(and no rule)

associated with eating something

"killed on speculation"

by a butcher or hunter

or found dead, etc.

It is the intent that is the important thing, and  
in such a case  
there is no intent  
(that is, by the beggar,  
or by another for that specific beggar that  
that beggar is aware of).

It is possible to adopt the One-Meal-Man practice and be quite fat and happy,  
but one should approach this sort of diet with good sense.

There is a reasonable period of adjustment of a few weeks during which there  
will be for some a fair to middling battle with desire for food  
(and this desire may re-surface from time-to-time usually in association with  
other unrelated changes).

A six month or so period follows during which there is considerable weight  
loss  
(especially for people who are overweight)  
and during this time one should be careful not to exceed one's limits.

This is a practice that was intended to provide adequate sustenance to a beggar  
whose desire to bring *kamma* to an end had already caused him to become a  
homeless wanderer, willing to die if necessary, to achieve his goals.

It was not designed for a modern family man working long hours or doing  
manual labor or who was under a great deal of stress.

After a period of adjustment the body will return to a normal healthy weight  
and the energy level will be high and there will be a substantial  
improvement in one's feelings of well being.

At this point it is possible to work long hours, do manual labor and keep up  
with the strongest of them or work under great stress without problems.

It is during the period of adjustment that caution should be taken.

One meal or many meals,  
*Bhikkhu* or layman,  
all are advised to eat moderately,  
not for the pleasure of taste,  
not out of habit,  
not to fill time,

not for good looks,  
not for show of wealth,  
but only just sufficient to keep the body going a little further on **This Way**,  
thinking:

*"By this moderate eating practice  
I will bring old sensations to conclusion  
and set going no new sensations,  
and I will have sufficient sustenance,  
while living blamelessly."*

### Lord Chalmers:

"You must train yourselves to moderation in food, taking food with deliberate purposefulness, not for pleasure or delight, not for ostentation or display, but only to the extent required to support and maintain the body, to shield it from hurt, and to foster the higher life, - with the resolve on your part to destroy the old feelings and not to allow any new feelings to arise, to the end that the blameless lot may be yours and well-being."

Remember! If you are reading the suttas in English, you are reading a translation and translations are interpretations! For your own safety you need to begin to learn a few terms in Pāli so that you will be able to compare between translations and between sutta and sutta!

*Iti purāṇañ ca vedanaṃ paṭihankhāmi navañ ca vedanaṃ na uppādessāmi.*

'Thus former sensation slap-back and to no new sensation giving- rise' 'Feeling' for 'Sensation' is not a problem, but it is not 'destroying old feelings of hunger' and 'not creating new feelings from overeating' that is the point here; it is stopping the cycle of intentional actions producing identified-with consequences that is the point. 'Hunger' and 'Overeating' are not in the Pāli and are not the problems. That *'Iti'*, 'Thus' points the way. The emphasis needs to be on the lack of desire connected with the eating, not on the destruction of the feeling of hunger. One slaps back the arising sensations by not indulging in their pleasantness (as tastes, means for beautification, for show of wealth ...) thus providing no platform for new desires for more or different foods as one eats and it is by that and not by not overeating that the arising of new sensations is prevented.

See also SN 4.35.120

### I.B. Horner:

"Thinking:  
'We must be moderate in eating,  
carefully reflecting must we eat,  
not for fun or pleasure or adornment  
or beautifying,  
but just enough for maintaining this body  
and keeping it going,  
for keeping it from harm,  
for furthering the Brahma-faring; with the thought:  
'I am destroying old feeling,  
and I must not allow new feeling to arise, so that there will be blamelessness for me and living in comfort' -  
thus, monks, must you train yourselves."



— p.p.

### Bhikkhu Thanissaro:

"Considering it appropriately, we will take food not playfully,

nor for intoxication, nor  
for putting on bulk, nor  
for beautification,  
but simply for the survival and continuance of this body, for  
ending its afflictions,  
for the support of the holy life, thinking, "I  
will destroy old feelings [of hunger]  
and not create new feelings [from overeating]. Thus  
I will maintain myself,  
be blameless,  
and live in comfort"

— MN 39:

Some of the benefits of moderate eating are:

One wants little,  
in times of scarcity one is prepared, the  
body is healthy:  
one has few illnesses and recovers from  
illnesses quickly,  
one's time is not wasted in slavery to the  
belly,  
the mind is clear and alert,  
one is of little trouble to one's supporters.

There are few things that are as swift in the  
furtherance of the attainment of magic powers  
and clarity of view than a little hunger! It re-  
awakens the hunter in one.



— p.p.

### Content with Little

Content with little  
Like a bird on the wing  
That takes with him only his wings  
As he flies  
So the beggar, beggars Takes  
only his bowl and robes And goes  
whithersoever he will.

### The Wakeful Watch



For the sake of those wishing to adjust their own habits of wakefulness,

here is the Pāli ideal:

During the day, pace back and forth and sit, clearing the mind of distracting mental states.

During the first watch of the night, pace back and forth and sit, clearing the mind of distracting mental states.

During the *majjhima* (middle/magic) watch of the night, lie down in the lion posture (on the right side, with the head supported by the right arm, and with the legs one on top of

the other so that one foot is over the other — bone on bone!) and, clearly conscious and wide awake, focus the mind on the time of rising up again.

During the last watch, after rising up, pace back and forth and sit, clearing the mind of distracting mental states.

Lord Chalmers:

"Purge your hearts of besetting states of consciousness, - by day as you either pace to and fro or are seated ..."

I.B. Horner:

"Thinking:

'We must be intent on vigilance;  
during the day,  
pacing up and down,  
sitting down,  
we must cleanse the mind  
from obstructive mental objects..."

Bhikkhu Thanissaro:

"During the day, sitting and pacing back and forth, we will cleanse the mind of any qualities that would hold it in check."

— MN 39:

The ideal, when asleep, is to remain wide-awake — clearly conscious. If dreaming, watch the dreams with an awareness of separateness. This is approximately 100% the opposite of what is taught by Carlos Castaneda's Don Juan, where the objective is 'being in dreaming'. Don Juan's idea is to create a 'dreaming body' — a dream-like and fluid identified- with self-conscious self-controlled body that acts in the dream state. Here the approach is to separate from any identified-with state.

The Buddha was said to have slept only rarely, on occasions when he was ill, or when he was very old, during the hottest part of the day.



— p.p.

## No Other Single Sight

— AN: The Book of Ones

Beggars!

I see no other single sight

By which a man's mind is more enslaved Than

by that of a woman



Indeed, beggars,  
The sight of a woman  
Obsesses a man's mind.

Beggars!  
I see no other single sound, scent, taste or touch By  
which a man's mind is more enslaved  
Than by that of a woman  
Indeed, beggars,  
The sound, scent, taste and touch of a woman  
Obsesses a man's mind

Beggars!  
I see no other single sight  
By which a woman's mind is more enslaved  
Than by that of a man  
Indeed, beggars,  
The sight of a man  
Obsesses a woman's mind.

Beggars!  
I see no other single sound, scent, taste or touch  
By which a woman's mind is more enslaved Than  
by that of a man  
Indeed, beggars,  
The sound, scent, taste and touch of a man Obsesses  
a woman's mind

### The Mind is Pure

— AN 1.49

The mind, beggars, is pure,  
but is defiled by corruption from without.  
This the uneducated common man does  
not understand as it really is.  
Because he does not understand this, the  
uneducated common man

makes no effort to cultivate the mind, I  
say

The mind, beggars, is pure,  
and can be cleansed of corruptions that  
came from without.

This the well tamed,  
well trained,  
well educated  
student of the Aristocrats understands as  
it really is.

Thus there is  
for the well tamed, well  
trained,  
well educated  
student of the Aristocrats  
cultivation of the mind, say  
I

## Energetic Effort

— AN: The Book of Ones

Beggars!  
I see no other single thing Of  
more power to cause  
The arising of good conditions Not  
yet in the here and now, or The  
subsidence of bad conditions  
Already in the here and now, as  
energetic effort.

In the beggar that makes energetic effort  
good conditions not yet in the here and now appear, and bad  
conditions in the here and now disappear

## Wanting Little

— AN: The Book of Ones

Beggars!

I see no other single thing Of  
more Power to cause

The arising of good conditions Not  
yet in the here and now, or The  
subsidence of bad conditions

Already in the here and now, as  
Wanting little

In the beggar that wants little

Good conditions not yet in the here and now appear, and Bad  
conditions in the here and now disappear

## Contentment

— AN: The Book of Ones

Beggars!

I see no other single thing Of  
more power to cause

The arising of good conditions Not  
yet in the here and now, or The  
subsidence of bad conditions

Already in the here and now, as  
Contentment

In the beggar that is content

Good conditions not yet in the here and now appear, and Bad  
conditions in the here and now disappear

## Studious Etiological Examination

— AN: The Book of Ones

Beggars!

I see no other single thing Of

more power to cause

The arising of good conditions Not

yet in the here and now, or The

subsidence of bad conditions

Already in the here and now, as

Studious etiological examination

In the beggar that gives studious etiological examination to things Good

conditions not yet in the here and now appear, and

Bad conditions in the here and now disappear

## Objective Detachment

— AN: The Book of Ones

Beggars!

I see no other single thing Of

more power to cause

The arising of good conditions Not

yet in the here and now, or The

subsidence of bad conditions

Already in the here and now, as

objective detachment

In the beggar who is objectively detached

Good conditions not yet in the here and now appear, and Bad

conditions in the here and now disappear



## The Advantages and Disadvantages

A discussion of the advantages of doing good and the disadvantages of going bad is a standard part of the gradual course.

From here, having been made acquainted with Giving, Ethical Conduct and Self Control, what remains is a life-decision:

You can go one of three directions from here:

1. Carry on as usual, ignoring the dangers and the advantages;
2. Take heed of the dangers, but ignore the real problem: Optimize your experience of the world by eliminating the dangerous and cultivating the productive of good results; or
3. You can decide to try and solve the problem of pain by undertaking the further steps of this method.

To help in this decision this section points out the disadvantages of going bad and the advantages of doing good with the idea that awareness of the disadvantages of unskillful behavior and incorporating good works as a matter of providing one's self with a safety- net is a solid basis for making headway in the effort to accomplish the higher goal of abandoning every confounded thing.



# The Disadvantages of Going Bad

## Dassa Wrong Way

[Dassa: 10 Directional]

### Mental:

Covetousness

OOO That what is his were mine!

Malevolence

I wish they were dead, non existent, annihilated!

Contrary Views There

is no *kamma*

No here, no hereafter

No God, gods, or Evil Ones

No Mother and Father

No seer's who have seen and who can teach others.

### Speech:

Lies

Slander

Harsh, abusive speech

Idle, useless babble

### Bodily:

Injurious behavior

Theft

Intercourse with protected women

[One living with parents or ward or powerful individual or group; one with a husband or one engaged to be wed.]

[Teach these things as Positive Values: Go > The Kala-Sutta Avici -- The Dark Spell Hell]



## Prologue I

**Beggars!**

**That man who here acts  
wrongly in mind, speech and  
body  
suffers in this visible world  
four ways.  
What four?**

*In the first place*  
**as he chances to hear  
appropriate, suitable talk  
about himself  
at the water-hole  
Over the back fence  
after the meeting  
Or wherever people chance to  
come together and talk,  
he hears:  
"That's some bad hombre!  
a no good good for nuth'n  
down and out  
lie'n steal'n  
murder'n  
sum  
gum  
foshu!  
Or the like.**

*And again*  
late at night  
as he sits  
or lies down  
his evil deeds  
rest heavily upon him  
as in the evening  
when the sun goes down  
over the mountain  
the shadow  
of the mountain  
spreads  
out  
across  
the  
land

*And again*  
he see the king's men  
take  
a con artist  
a thief  
a murderer  
an adulterer ...  
They bind his arms and legs  
and parade him around town  
to the beat  
of a  
harsh sounding drum  
they take him out  
the  
south  
gate ...  
[where the dead are taken; the  
charnel ground]



**And there  
they lash him with whips  
or they whack him with a  
switch  
or they beat him with sticks  
or they cut off his hand  
or they cut off his foot  
or they cut off his hands and  
feet  
or they cut off his ear  
or they cut off his nose  
or they cut off his ears and  
nose**

— MN 129

**Or they give him  
The Porridge Pot**  
[They cut a hole in his skull, drop in  
a molten copper ball.]  
**or The Polished Shell**  
[They sand-paper polish his skull.]  
**or The Sun Gobbler**  
[They wedge open his mouth and  
drop in a molten copper ball.]  
**or The Fire Garland  
or The Flaming Hand  
or The Hay-Twist**  
[They use a ball-peen hammer to  
break every single bone in his body,  
then they twist him up a bit —  
Moggallāna was murdered by the  
Ajivakas in this way — in order not  
to die disrespectfully, he pulled  
himself together, went to The Great  
Master, explained matters and took  
his leave before he died][B.I.T. §41]

**or The Peeling-Bark Dress**

[They peel off his skin in strips from  
shoulders to waist making a skirt,  
then they chase him around so that  
he trips on his own skin.]

**or The Antelope**

[They stake him out propped up on  
all fours and build a fire underneath  
him and bar-b-que him alive.]

**or The Fish Hooking**

[They flail at him with fish hooks.]

**or The Coin-Slice**

[They cut coin-size pieces out of him  
— I have heard of this being done to  
a price-gouger in the cocaine trade in  
this day and age (June 30, 1992,  
A.D.).]

**or The Pickling Process**

[They pickle him in caustic liquids —  
The Nazis in France did this to  
people.]

**or Circling The Pin**

[They drive a pin through his ears  
into the ground, and taking him by  
the feet ... ]

**or The straw Mattress**

[In flames . . . for adultery]

**or they spray him with boiling  
oil**

**or feed him to the dogs**

**or impale him alive**

**or they**

**cut**

**off**

**his**

**head.**

*And at that he thinks:*

**"Ho Boy!  
They catch you, man,  
you goin-a go  
tha  
same  
way!"**

*And again, he thinks:*

**"In so far as there is *Kamma*,  
in so far as there is a bad  
rebound  
from bad deeds  
in so far as there is  
Niraya hell,  
it's off to [such-n-sucha]  
Niraya hell  
I  
go!"**



## Prologue II

Mara  
Death  
The Evil One  
The Devil The  
Hunter The  
Owner The  
Collector The  
Landlord The  
Farmer  
The Fisherman  
Pajapati  
The Old Brahman  
Namuci [not enough!]  
The End Maker

*"Mine*

*are*

*Pathavi — Earth*

*Apo — Water*

*Tejo — Fire*

*And*

*Vayo — Wind."*

The Going their separate ways of the 6 sense spheres upon the death of the body  
The meeting it's end  
The cessation of the vital powers  
The Fall  
Falling way  
Passing

Passing Away

Dissolution

Breaking up

Disappearance

The Death The

Dying

The Action of Time

The Breaking up of the Groups

The laying down of the body The

laying away of the corpse

The accomplishment of the life term of

This or That

Being

In

This or That Class

Of

Beings



## Prologue III

### *Yama's 3<sup>rd</sup> Message.*

**You mean  
to tell me  
you never saw  
a body  
abandoned in soma fores'  
pastu  
deat  
for  
 1,  2,  3 days  
bloated,  
black and blue  
rotting?**

### *Yama's 2<sup>nd</sup> Message.*

**You mean to tell me you didn't  
see  
the woman  
come to old age  
70, 80, 90, or 100 years old  
bent over  
crooked as an old rafter  
liver spots  
flabby skin  
mustache  
walking witha cane  
ta get up need help  
ta sit down need help**

**sick  
lay'n n'er own filth  
watery eyes,  
stink  
wanna put a foot  
to the left  
it goes to the right  
forget everything  
allatime mumble  
paranoid  
*unsatisfied.***

**[For the most part, beggars, women  
die unsatisfied in two things: sexual  
intercourse and child bearing.]**

***Yama's 1<sup>st</sup> Message*  
... then The Guards of Niraya  
Hell  
drag that no-good  
ofta Yama  
Lord  
of  
Judgment**



And they say to Yama:  
"This man, Sire,  
did not look after his parents,  
he had no time  
for beggars and sorcerers  
wise men and elders  
teachers and scholars;  
he was immoral in  
deed,  
word-thought and speech  
and  
imagination  
and he held wrong views!  
Let your majesty  
do with him  
as he sees fit."

So Yama Sez:  
***DIN-JA***  
***GEDDA***  
***MA***  
***MESSAGE ... ?***  
***A***  
***LEFA***  
***A***  
***OVA***

**And the man sez:**  
**"No, man, no gotta."**

**So Yama sez:**  
*jija meentatitell me thatcha*  
*n'eva'evena one sawa*  
*liddiiddibiddibitzilitta*  
*b-babybambininiño*  
**SOMA Kumara**  
**cute litta deva**  
**lay'n**  
**oni'sa**  
**bakasi**  
**play'n'n'e's**  
**onakhaka?**  
**HUH?**  
**ZAT**  
**WATJA**  
**TRINA**  
**TELL**  
**ME?**  
**EH?**

**So then the man sez:**

**"Oh, yeah!**

**Now I remember!**

**Sure!**

**Of course!**

**How could I miss it!?"**

**So then Yama say:**

**"In that case then, o man,**

**am I to understand**

**that even though you are a**

**mature individual,**

**of reasonable intelligence,**

**and you saw,**

**with your own eyes,**

**an infant human child**

**similar to suchas I have**

**described,**

**it did not occur to you,**

**that you too**

**were just like that?**

**That you were born**

**just like that**

***CARRIED***

***CARED FOR***

***AND***

***BORN***

***JUST LIKE THAT ...***

***AN THAT JUS  
MAYBEBABY  
JAUGHTA  
STRAIGHTEN  
UPJA ACK JACK  
'CAUSE  
JUS LIKE THAT  
[snap fingers]  
JA WAS STILL  
SUBJECTA  
BE'EN REBORN***

**INNI**  
**AGHA**

*The Ogha  
Ogod  
Ono  
O woe  
OOO The Sorrows  
And Horrors  
A Dukkha  
They Gotta  
Inni  
Niraya!*

**So the man sez:**

**"No man  
I was  
a negla-  
Un-inniintela-sorta-genta."**

**So Yama sa:**

**"Very well then O Man,  
undoubtedly  
The Guards  
Of Niraya  
Hell  
will know how to deal  
intelligently  
with a  
neglagent  
suchas sucha  
such-n-such as  
suchas you ..."**

**For  
this shit was not made  
by your mother,  
o man,  
this shit was not made  
by your father,  
this shit was not made  
by teacher  
or kin  
nor by beggar  
nor sorcerer  
either.**

**O no O Man  
when you feel it's touch  
know:  
This shit  
was made  
by  
you!**

***... and in this House,  
Young Man,  
You do Not  
Leave the Table  
Till yav  
Cleantup  
EVERA  
SCRAPPON  
YA PLATTA!***



# The Horrors and Woes of *Niraya* Hell

*Where the Sun  
Don't Shine*



**Evam me Sutam  
The way I hear tell  
Once upon a time  
Savatthi-town  
Jeta Grove  
Anāthapiṇḍika Park  
The Great Master came-a  
revisit'n.**

**And then one time there he  
said:**

**"It's no easy thing,  
Beggars,  
to describe  
the horrors  
and  
woes  
of *Niraya*  
so many  
are  
the horrors  
and  
woes  
of  
*Niraya*."**

**And then he fell silent.**

**So then, a' course, this Beggar  
pipes up**

To pipe up good  
and proppa, ya  
first listen. Then  
ya fill ya pipe, lite  
up, puff, and puff  
again. Then ya  
puff a few more  
times meanwhile  
ponder'n real  
good. Then ya take  
ya pipe ouchya  
mouth and while  
holden the bowl  
and rais'n up the  
index finger in  
inquiry, ya ask ya  
stupid question.



— p.p.

**"But is it  
possible to  
make a simile  
for  
the horrors  
and  
woes  
of  
*Niraya*?"**





**It is  
possible,  
beggar,  
pay attention  
give ear  
I will speak!**

**Imagine,  
beggars,  
a  
beggar,  
in  
the  
grip  
of the  
guards  
of  
*Niraya***

**As they  
drag  
him  
off  
unwilling  
twisting  
and turning  
the body  
this way  
and  
that  
to  
*Niraya***

**First  
they  
tenderize him up  
a bit ...  
they give him  
the *panca*  
*vidha*  
*bandhana*  
the 5<sup>th</sup>  
dimension  
piinanyinniinim.**

**(Pali English Dictionary: The  
five-Fold Pinion**

**Vaddhana**

**Exaggeration intensification  
arrangement  
preparation  
a bowl fragment  
a garment (of sorts) > becomes  
Bandhana**

**bound up  
downbound  
arrange  
join  
handle  
piece together  
strap  
give the Panca-Vidha-Bandhana**

**They drive  
red hot  
iron spikes  
thru both  
them greedy  
hans**



**An they  
drive  
red hot  
iron spikes  
through both  
tween legs**

**And they drive  
a red hot iron  
spike right on  
through his  
circumcentrum  
focusa locusa  
(that's 'es central part —  
the heart  
of 'es  
citi)  
right through  
the *maj-j-hima*.**

**And at that  
he experiences  
painful  
sensations.**

**Intensely  
painful  
sensations.**

**Acutely  
intense  
painful  
sensations.**

**But they do not  
say he's  
served his time  
(*kalan-karoti* — do'n time)  
until  
he's finished up  
his  
evil  
downbound  
deeds.**

**O O O**  
**the horrors**  
**and woes**  
**a *dukkha***  
**they gotta**  
**inni**  
*Niraya*

*And then*  
**the**  
**guards**  
**of**  
*Niraya*  
**hell**  
**lay**  
**that beggar**  
**flat**

**on**  
**his**  
**back'n**  
**hue'im**  
**up straight**  
**all four**  
**sides**



**withey**  
**adze**

*And then*  
they  
hang  
him  
up  
bound up  
up-end  
down  
and  
smooth  
out  
the rough  
spots  
with  
razor

Razor: from rase. Middle English:  
Rasen; Middle French: Raser;  
Latin: Rasus — scraped or shaved  
from radere (rodere/rodent/rat) to  
gnaw; Welsh: rhathell, rasp



— p.p.

*And then*  
they hitch  
him up  
to a  
chariot  
and  
drive  
him  
this way  
and  
that  
in the  
a  
smoldering  
charcoal  
neither flaming  
nor smoking.



*And then*  
**they push 'im**  
**-n- pull 'im**  
**up an**  
**down**  
**them slopes**  
**a**  
**ash**  
**-n-**  
**cinder**  
**burning**  
**blazing**  
**in flames**

**And at that**  
**he experiences**  
**painful**  
**sensations**

**Intensely  
painful  
sensations**

**Acutely  
intense  
painful  
sensations**

**But not yet  
do they say  
"He's served  
his time"  
for ...  
not yet  
has he  
cleaned  
up  
his evil  
downbound  
act**

**O O O  
the horroso  
sorroso  
*dukkha*  
they gotta  
inniniraya.**

*And then*  
**the**  
**guards**  
**of**  
*Niraya*  
**hell**  
**take**  
**that**  
**beggar**  
**and**  
**toss**  
**him**  
**into**  
**red hot**  
**boiling**  
**iron**  
**cauldron**  
**#1**

*Pathavi Apo Tejo Vayo*  
**fire burn and cauldron bubble**  
**At 212° Fahrenheit**  
**100° Celsius**  
**(up here at sea level).**

The hand drawn edition has ... "with:  
Cloves (dried flower bud of caryophyllos  
Aromaticus)  
Cinnamon stick (bark of cinnamomum  
zeylanicum)  
Salt (old English: sealt; old Teutonic: salto;  
Greek gives Greek; Latin, sal; sodium  
chloride NaCl)  
Mustard seed (for those who measure faith:  
Greek name; brassica nigra)  
Fenugreek seed (trigonella faenum graecum)  
Cumin seed (cumin cyminum)  
Turmeric (ground root (mula) of curcuma  
longa)  
Cayenne (ground seeds and pods of capsicum  
annuum or frutescens)  
Corriander seed (coriandrum cativum)  
Cardamom (pods and seeds)(cardamomum  
amomum or elettaria)  
Black Pepper (Piper Nigrum) (Berries, corns)  
With a picture of a cauldron, a little man on a  
rapid descent into the cauldron, and the  
words:

"(Serves One) right well."  
**Amounts are given.**

**... where'e  
sinks  
down  
til'e  
'its the  
*patta-mula*  
(the  
root  
of  
the bowl  
hits  
bottom)  
a trip  
taking  
60-  
thousand  
years.**

**Then  
he  
rises  
up  
with  
the  
scum  
taking  
60,000  
years.**

**And then  
for  
60,000 years  
the guards  
stir  
him  
in the eastern  
way.**

**And then  
for  
60,000  
years  
the guards  
stir him  
in the western  
direction.**

**And then  
for 60thou/annum  
the guards  
stir  
him  
in the  
northern  
manner.**

**And then  
for 60,000 years  
the guards  
stir'mup  
good  
inni ol'fashon  
suth'n  
style.**

**And then  
the guards  
haul him  
out  
withey  
gaff.**

**Hay man!  
Waz appa'n Bro?  
Ma man!  
¿Que Passo?  
Hey Guy!  
How ya do'n?  
Long time no see.  
What rock ya been hide'n  
under?  
Howz evera thin?  
They taken  
good care  
a ya  
down  
there?**



**Or, as the  
gods put it:  
"Ehi bhikkhu!  
come good sir  
at last good sir  
you take this  
opportunity,  
that is to say,  
of visiting  
here!"**

**And then  
they set  
that beggar  
up**

**on dry land  
and after the  
exchange of  
polite talk  
compliments  
and  
courtesies**

**They ask:  
"Is there  
anything we  
can do for  
you?  
Maybe something  
you  
want?"**

**And that beggar sez:**

**"Yeah man,  
I sure  
could use  
a  
drink!"**

**So then them  
guards  
pry open  
that beggar's  
mouth  
with  
a  
*jack*,**

**Atza  
crack-a jack  
j-joke.**



**— p.p.**

**fix pegs  
on his  
teeth  
to keep his  
jaws  
open  
jam  
a  
funnel  
down  
his  
throat  
and pour in  
molten  
copper ...  
much as any  
beggar'd  
*wish.***

**And that molten copper  
pas pas him lip  
pas tongue  
pas throat  
passum ol'addamappa  
downiesophagus  
pass pancreas  
into the belly  
and out again  
through the intestines  
and out  
the anus  
drag'n  
pleny'nuf  
with a  
meanwhile ...  
burning  
blazing  
in flames.**

**And at that  
he experiences  
painful  
sensations.  
(Hooee! Man that was some  
curry!)**

**Intensely  
painful  
sensations.**

**Acutely  
intense  
painful  
sensations.**

**And *then*  
they  
say:**

**"But he  
has not  
served his time  
until  
his evil  
downbound  
way  
is done."**

**0 0 0  
The horrors  
and woes  
of *dukkha*  
they gotta  
inniniraya**

**And then  
the  
guards  
of  
*Niraya*  
hell  
take  
that  
beggar  
and  
toss  
him  
into  
red hot  
boiling  
iron  
cauldron  
#2**

**60,000 down  
60,000 up with the scum  
60 M East  
60 M West  
60 M North  
60 M South.**



**And you know?  
When they haul  
him out  
he sez:  
Ya mon  
I cu  
usa  
bita  
e.**

**Silver  
balls  
warmed up  
real good  
pleny'nuf  
satisfacmactory  
mastication  
factory.**

**And then ...  
... cooking times as before;  
slake the *tanha* with  
molten gold.**

**Then they toss him  
into silver  
cauldron  
#1  
and slake his  
thirst  
with  
molten  
copper.**

... silver  
cauldron # 2 ...  
... molten silver ...  
... silver # 3 ...  
... molten  
gold ...  
... golden cauldron #1  
... molten copper ...  
... gold #2 ...  
... silver ...  
... gold # 3 ...  
... gold ...

Well  
there comes a time,  
after a  
long long time,  
but  
sooner  
or  
later,  
when  
that  
beggar  
sorta  
catches  
on.

**So when  
the guards  
haul him out  
set him up  
and ask him:  
"Is there anything  
you want?"**

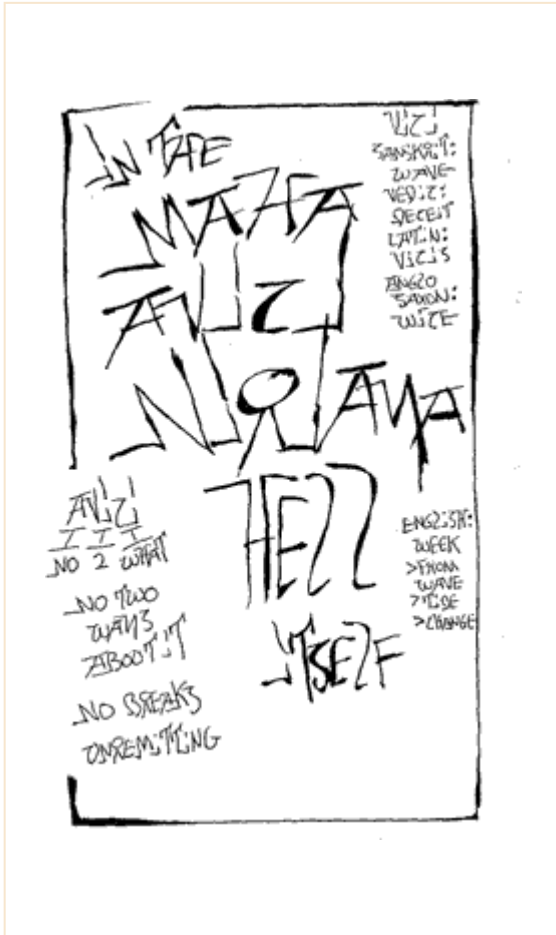
**He lies,**

**and sez:  
"No man  
I don't  
want  
any  
thing,  
nada,  
no  
sir  
e  
bob  
nuthin  
attatitaw."**

**So then  
the  
guards  
of  
*Niraya*  
hell  
say:  
"Well then,  
ma man,  
ya 'peer  
t'av don  
ya time  
in the  
boiling  
iron  
cauldron  
hells."**

**Tita peer  
thatcha  
ready  
for  
placement ...**





**In the  
Mahā  
Avici  
Niraya  
Hell  
itself**

Avici: a = no; vi = 2; ci = what?; No  
two ways about it; no breaks;  
unremitting. Vici; Sanskrit: wave;  
Vedic; deceit; Latin: vices; Anglo  
Saxon: wice; English: week > wave,  
tide; change; wicked?



— p.p.

**Official**  
*Mahā Avici Niraya*  
**Fact Sheet:**

**4<sup>th</sup> Dimensional**  
(*vayo*/time/motion)

**4 Exits (N.S.E.W.)**

**Split hemp equally (divided into  
equal sections)**

**Encompassed by an iron wall  
(solid, not bars); roof, iron; floor,  
iron; ... burning, blazing, in  
flames**

**100 yojanas square all round**  
(yojana: @7 miles)

**No week-end passes**

**No coffee breaks**

**No conjugal visits**

**No TV**

**Visitor's Pass**

**"Good"  
For One  
Short Minute**

**And then  
The guards of  
*Niraya* Hell  
Take that Beggar  
And Toss him into  
The Great  
Unrelenting  
*Niraya*  
Hell  
Itself**

**Sheer Terror. People  
there don't believe  
anyone exists but  
themselves. Sound  
familiar?**



— p.p.



**O O O**  
**The horrors**  
**and woes**  
**of *dukkha***  
**they gotta**  
**in *Niraya***

**The flames**  
**that leap up**  
**near the West wall**  
**are**  
**hurtled**  
**against**  
**the East wall.**

Hurlt with a hurt.  
Dash together, (atza  
dashatabashka ... hot  
stuff!) collision,  
conflict, clashing  
sound. To strike  
against, to drive  
violently, dash, dart,  
shoot, fling, cast ...



— p.p.

**The flames  
that erupt  
near the East wall  
are  
hurtled  
against  
the West wall.**

**The flames  
that burst forth  
near the North wall  
are  
hurtled  
against  
the South wall.**

**The flames  
that flame up  
near the South wall  
are  
hurled  
against  
the North wall.**

**The flames  
that effloresce  
from the floor  
are  
hurtled  
against  
the roof.**

**The flames  
that jump  
from the roof  
are  
dashed  
against  
the  
floor.**

**There comes a time,  
Beggars,  
after a long long time,  
but sooner or later,  
when  
the East exit  
is  
opened**

**... for a spell.**

**Then  
you see  
that  
beggar  
move!  
He rushes,  
runs,  
hurries,  
goes swiftly,  
hauls ass,  
speeds,  
gets his ass in gear,  
gets the lead out,  
gets a move on ...**

**And  
while  
he rushes  
toward  
the  
East  
exit  
smoke  
gets  
in  
his  
eyes**

**The Flames  
that leap up  
near the West wall  
that erupt  
near the East wall  
that burst forth  
near the North wall  
that flame up  
near the South wall  
that effloresce  
from the floor  
that jump from the roof**

**singe  
off  
his  
hair**

**scorch  
his  
skin**

**sere  
his  
flesh**

**sear  
his  
tendons**



**burn  
his  
bones**

**and  
wither  
him  
up  
right  
down  
to  
the  
marrow.**

**And at that  
he experiences  
painful  
sensations**

**intensely  
painful  
sensations**

**acutely  
intense  
painful  
sensations**

**but  
even though  
he has served  
many years  
many hundreds of years  
many thousands of years  
many hundreds  
of thousands  
of years  
the  
exit  
is nevertheless  
shut  
before  
he  
reaches  
it.**

**O O O**  
**The horrors**  
**and woes**  
**of *dukkha***  
**they gotta**  
**inni**  
*Niraya*

**West**  
**exit**  
**now**  
**open**  
**... for a spell.**

**Too  
late.**

**"I hoida  
Noith  
gae  
be  
op'n  
for a spell."**

**"South  
exit's  
open!"**

**"South  
exit's  
open!"**

**Too  
late.**

**Too  
late.**

**Well  
there comes a time  
beggars,  
after a long long time,  
but sooner or later,  
when that beggar  
has done his time  
in  
the  
*Mahā  
Avici  
Niraya.***

**The Eastern  
exit  
is opened ...  
he rushes ...  
he burns ...  
but  
emerging  
from the East exit  
he  
escapes  
the  
*Mahā  
Avici  
Niraya.***

**But  
butting  
up against  
the East  
exit ...**

**is  
The *Mahā*  
*Gutha*  
*Niraya***

**Gutha: Latin: bubino;  
excrement, faeces,  
dung, mire, shit, k-  
kha, ka-ka, ca-ca, c-  
cha, do-do, du-du,  
Poo-Poo, poop, crap,  
j.-j. (that's "jay-jay"),  
jija, #2, merde,  
mierda, scheisa ...**



**— p.p.**



**down  
inni  
twitchi  
slip'n  
sli.**

**Gobbletit down boys! Eat up!  
E a with both han. Stuff ya  
face. Pleny'nuf ta go roun.**

**But there  
are  
creatures,  
beggars,  
that live  
in that  
gutha**

**(Born there, growing up there, dying there.  
Such is the wretched state reached by some  
beings.)**

**and  
with  
their  
needle-  
sharp  
teeth  
they  
cut  
off  
his  
hair**

**(Trim the sides... a little off the top.)**

**they  
eat  
away  
at  
his  
skin**

**they  
devour  
his  
muscles**  
(Lov those pecs!)

**pull  
his  
tendons**

**the  
little ones  
chew  
on  
the  
bones  
o**

**and  
the toothless  
suck  
out  
his  
marrow.**

**Sing it  
with  
me  
I wanna  
hear  
it!**

**And at that he experiences  
painful  
sensations**

**intensely  
painful  
sensations**

**acutely  
intense  
painful  
sensations**

**but  
he doesn't  
make an end  
of that  
*dukkha*  
tile 'es et evera  
scrapa on e's  
platta.**

**O O O  
The horrors  
and woes  
of *dukkha*  
they gotta inni  
*Niraya!***

**Next  
up  
the  
*Mahā*  
*Kukkula*  
*Niraya***

(I hear they run round dress aflame, burning,  
blazing, in flames — The Hot Ashes and  
Burning Embers Hell)

**O O O**

**The  
*Mahā*  
*Simbalavana*  
*Niraya***

**The Silk-cotton Tree** (*bombax*  
*heptaphyllum*) **Woods**

(Trees 1 *yojana* high, finger-length thorns —  
They make him climb up, they make him  
climb down. When he is climbing up the  
thorns point down, when he is climbing down  
the thorns point up.)

**The  
*Mahā*  
*Asipattavana*  
*Niraya*  
The Sword-leaf Tree Woods**

(The leaves,  
blown by every passing breeze,  
slash  
this way  
and  
that —

They slash off his hand  
or they slash off a foot  
or they slash off both hands and feet  
they slash off an ear  
they slash off his nose  
they slash off his ears and nose ...)

**The  
*Kharodaka*  
*Nadi*  
Aka: *Vetarani* "styx" woven  
waters**

(He goes with the stream  
he is driven against the stream  
he goes with  
and  
is driven against the stream)

*Kharod*: corrode;  
>*Nirodha*; erode,  
eliminate, eradicate



— p.p.



**The *Sanjiva* Hell**  
**The Same-life Hell "Do-Over"**  
***Patapana* Hell**  
**Fiercely Burning allaroun**  
***Paduma***  
**The Lotus**  
(patricides and matricides)  
**several varieties**  
***Sataporisa* Hell**  
**100-man High**  
(deep *gutha*)  
***Kauradhara***  
**The Razor Bearing Hell**  
***Dhuma***  
**The Fuming**  
***Roruva***  
**The Broken Heart**  
***Saṅghata***  
**The Finger Snap**  
(murderers)

**Etcetera, Etcetera, Etcetera.**

**In many an additional  
figure could I describe  
the horrors and woes of  
*Niraya*  
but it would be impossible  
for me to describe in full  
the horrors and woes of  
*Niraya*  
so many are  
the horrors  
and woes  
of *Niraya*.**

**If, Beggars,  
that beggar  
after doing  
his time  
comes once again  
to  
human  
(*manusa*)  
status**

**he is reborn  
in a poor  
family  
where it is no easy thing  
to get his daily bread,  
he is ugly,  
malformed,  
blind,  
of little account,  
of evil  
downbound  
ways;**

**of bad conduct  
in  
thought,  
word  
and  
deed;  
of poor ethical culture,  
bad tempered,  
one who lies,  
harms living creatures,  
takes other people's property  
(who remembers 'o-p-p'?)  
has intercourse  
with other men's wives  
and has wrong views;**

**and  
when the elements  
are cast asunder  
at death  
he finds  
consciousness  
relocated  
to  
*Niraya.***

**Then  
imagine,  
beggars,**

**(did you hold that first "imagine, Beggars" in  
mind through all this?)**

**some  
beggar  
who likes  
to take  
a gamble  
now  
and  
then,**

**who  
loses  
his  
fortune**

(a copper pot full of copper coins,  
a copper pot full of silver coins,  
a copper pot full of gold coins,  
a silver pot full of silver coins,  
a silver pot full of gold coins,  
a gold pot full of gold coins;  
his financial advisor;  
the wheel, the horse, the elephant,  
the gem,  
the woman he thinks of as  
'The Woman')

**with  
the  
first  
hand  
he  
plays.**

**Which is the  
worse,  
Beggars?  
The fate of that  
beggar of evil  
downbound ways,  
or  
the fate of that  
beggar who  
loses at  
a gamble?**

**In the same way,  
Beggars,  
this simile  
I have drawn  
for you  
doesn't even  
compare  
to the real  
horrors  
and  
woes  
of  
*Niraya.***

**O O O  
The horrors  
and  
woes  
of  
*dukkha*  
they gotta  
inni  
*Niraya.***



# Be Not Afraid of Good Deeds

— After AN 7 59a



**Be not afraid  
of  
good deeds  
it is a name for  
paradise  
that is to say,  
good deeds.**

**Well do I know, beggars,  
good deeds  
done for a long time  
experience a growth  
and  
flower  
in a way  
that is pleasing  
joyous  
and  
lovely  
and  
that lasts  
a long long time.**

**For seven years  
I cultivated  
*Friendly Vibrations*  
and then  
for seven evolutions  
and  
seven devolutions  
of the world  
I came not again  
to this world.**



**Thirty-six times  
I was**



***Sakka*: King of Devas, King of the Gods of the Chamber of the Three and Thirty (Gods at about the level of the early Greek and Roman Gods, *Sakka* equal to Zeus or Jupiter).**

**And Then  
For  
A Rolling On  
I  
Resided  
in  
The**

THERE COME A TIME  
AFTER A LONG  
LONG TIME  
BUT SOONER OR LATER  
WHEN THIS WORLD  
COME TO AN END  
AT SUCH A TIME  
MOST  
BEINGS  
ARE  
REBORN  
IN THE  
ABHASSARA  
REALM



**Realm**

The ambassadors of the heart. Feeding on the emotions of *Piti* (enthusiasm, excitement) and *Metta* (Friendly Vibrations), traversing space, they utter cries of joy. Usual average lifespan: 2 *Kappas*.

**And then  
for a rolling  
back  
I occupied  
Brahma's  
empty  
palace.**

**The Early Pre-Dawn  
of this world's  
creation.  
Only *Brahma's*  
Palace  
and  
Hell  
have been formed  
and *Brahma's* Palace  
is Empty.**

THERE COME A TIME  
AFTER A LONG  
LONG  
TIME  
WHEN THIS  
WORLD  
BEGIN TO  
REVOLVE

**And then it was  
my turn  
to be *Brahma***

*Maha Brahma  
Great Sorcerer  
The Conqueror  
Unconquered  
All Seeing  
All Powerful  
The Father  
of All There is  
and  
All There is  
To Be*

AND THEN  
EITHER BECAUSE  
HE'S GOOD KAMMA  
DONE WORE OUT  
OR BECAUSE  
HE HAS REACHED  
THE END  
OF HIS LIFE  
THERE  
SOME BEING  
FALLS  
FROM THE  
ABHASSARA  
REALM  
AND  
FINDS CONSCIOUSNESS  
AGAIN  
AS  
MAHA  
BRAHMA



A  
REALM-ROLL  
SHAMMA-PARK  
WHEEL  
SEAZ  
KING

**Many times 7  
was I  
a wheel'n  
deal'n  
king.**

**Ruler  
over  
the  
four  
ends of the earth  
I brought  
stability  
to the  
land.**

**And when I had  
conquered  
the  
world,  
I lived there  
ruling righteously,  
not needing  
rod or sword.**

**I  
owned  
the  
seven  
precious  
gems.**

**These,  
Beggars,  
were my  
seven  
precious**



**gems:**

## **The Wheel**



CONCRETE  
WITH HUB AND RIM  
AND THOUSAND SPEAKS

## **The Elephant**



**One time to test  
The Elephant  
I mounted at dawn  
and was able to traverse a circumnavigation  
of the globe  
and return in time for  
the morning meal.**

## **The Horse**

**One time  
to test  
The  
Horse  
I mounted  
at dawn  
and was able  
to circle  
the earth  
and return in time for  
the morning meal.**

## The Precious Stone

One Time  
to test  
The Gem  
I had it mounted  
on a pole  
and took it out  
into  
the deep  
darkness  
of the night  
and the people  
all  
woke up  
and  
started going to work.



*Setthi*: treasurer, minister of finance, elder statesman, best, excellent, foreman of a guild, treasurer, banker, wealthy merchant, the good advisor: knower of the signs, the wiseman, seer, fortune teller. Take your pick.

One time to test The Treasurer, I took him out into the *majjhima* of the water and said: "My good *setthi*, we are in need of gold!" And he said: "Very good, my lord, just have the boat taken to shore and I will get gold." But I said: "But, my good *setthi*, it is just here that we are in need of gold." So he said: "Very good ya Royal 'ighness, saya, yassa!" and dipping his two hands into the water, he drew up gold.

The Elder Statesman: "Trouble not yourself further, your highness, I will handle the affairs of state for you, while you indulge in the Pleasures of the Senses."

## **The Woman**

**The Woman  
got up earlier than I,  
went to sleep later,  
knew everything,  
was an expert at everything  
it takes to run a household,  
was frugal, honest  
and resourceful  
understood my business,  
knew the functions of my employees  
and could judge their performance  
by what was and what was not  
accomplished,  
respected my every word,  
was considerate of my relatives  
and friends.**

**Her thighs  
were  
warm in winter  
cool in summer.**

**Never once,  
even in thought,  
was she unfaithful,  
much less in deed.**



She was  
not too tall,  
not too short,  
not too fat,  
not too thin,  
not too dark,  
not too light,  
not overly busty,  
but not underly busty,  
sixteen,  
in the  
very first flowering  
of her youth.

With surpassing beauty  
*jijajustatachaonideva*  
*just touching on the divine*  
just touching on the sublime.

Soft  
was the touch  
of the tufts  
of  
downy  
hair  
on the arms  
of  
The Woman.

SOFT  
WAS THE TOUCH  
OF THE  
TUFTS  
OF  
DOWNY  
HAIR  
ON THE ARMS  
OF  
THE WOMAN

**And I had  
more than  
a thousand  
sons**

**valiant, vigorous crushers of  
the enemy host.**

FROM 1 WOMAN?  
NO, MEN!  
FROM 1  
CHIEF QUEEN  
KORUMBE  
CO-WIVES  
75W  
MAYBE  
16000  
OR 30  
CONCUBINES

**Can you  
see,  
Beggars,  
the fruit of  
good deeds  
for seekers  
after happiness?**





## The Second Lesson

*Dvi Nāma Kim?* What is Two?

What two concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

— AN 10.127, 28 and SN 4.41.8



*Nama* = Name and *Rupa* = Form.

*Nama*. In your thinking use 'name'. That is the term with the best resonance in your mind. It is very much like our understanding of perception. It is the having been identified state of a form.

*Rupa*. Form, shape, substance, material, entity; nature as object, of the wave striking the sense organs. Better "form" than "shape" because sounds and thoughts, which have no shape, have form. It is the having come into a recognizable (nameable) form of light. The literal meaning of '*rupa*' is light. That is the furthest-reduced state of matter. So there will be confusion when you read about the *a-rupa* (non-*rupa*) states. But that ideas

are included in forms is clear when ideas can be seen as a series of identified forms. Emotions as series of ideas. Sounds are 'wave-form'.

Name and Form, Phe-Nomenon, Mind and Matter; the mental and the material; identity/entity

There is *Nama* and there is *Rupa*.

*Nama* encompasses everything, including *Rupa*;

*Rupa* encompasses everything, including *Nama*.

[The Buddha is Speaking] "What is there right here in front of our eyes that gives rise to Name and Form?"

"Studiously examining the etiology of the matter Beggars, I could see: 'Where we have Individualized Consciousness, there also we have Name and Form.' Individualized Consciousness, exists here in front of our eyes and we can see for ourselves that Individualized Consciousness, is necessary for the existence of Name and Form. Without Individualized Consciousness, we would have no Name and Form."

"But what can we do to escape Individualized Consciousness?"

"Then this thought occurred to me: 'What is there right here in front of our eyes that gives rise to Individualized Consciousness?'"

"Studiously examining the etiology of the matter, Beggars, I could see: 'Where we have Name and Form, there also we have Individualized Consciousness.' Name and Form exists here in front of our eyes and we can see for ourselves that Name and Form is necessary for the existence of Individualized Consciousness. Without Name and Form we would have no Individualized Consciousness."

"This Individualized Consciousness, this knowing as an individual is delimited by Name and Form. To have Consciousness as an individual it is necessary to have Name and Form and it is not necessary to have anything more than Name and Form to have Consciousness as an individual.

It is only to this point that there is that which is understood to be "a being,"

"a being born"

"aging, sickness and death,  
grief and lamentation,  
pain and misery,  
and despair."

"What I saw, Beggars, was that to have consciousness as an individual it is necessary to have Name and Form;"

"To have Name and Form it is necessary to have consciousness as an individual..."

The Lost Citadel Sanyutta Nikaya II, #65: Nagaram

One, of many yarns accompanying "The 10 Questions", this one from The Minor Readings, translated by Bhikkhu Nanamoli, Pali Text Society, London: 1960, is excerpted here [a good example of one style of Sutta

transmission]:

"Now the turn has come for the commentary on the Boy's Questions that begins with 'One is what?' We shall give a commentary after telling the Need Arisen [for their utterance] . . .

"The Need Arisen was this. The Blessed One had a great disciple called Sopaka. That venerable one developed final knowledge [*Aññā*] at the age of only seven years from his birth. The Blessed One wanted to allow his Full Admission [to the Community] by the method of getting him to answer questions, and, seeing his ability to answer questions *in the sense that he, the questioner himself, intended*, he put the questions beginning with 'One is what?' The Boy answered and satisfied the Blessed One with his answers. And that was the venerable one's Full Admission. This was the need arisen.

And here is the way the question in full is to be understood as translated by Bhikkhu

Nanamoli: "...this is said by the Blessed One:

'Bhikkhus, when a bhikkhu becomes

completely dispassionate towards one [two,

etc.] idea, when his lust for it completely

fades away, when he is completely liberated

from it, when he sees

completely the ending of it, then he is one who, after attaining rightness, makes an end of suffering here and now.

Rightness. [*Sammattam* = a High Measure of Madness, meaning seeing things as they really are, considered mad by the world. Most translators understanding this to mean mastery of the Eightfold Path.



— p.p.



## The Third Lesson

*Tini Nāma Kim?* What is Three?

What three concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

### The 3 *Vedanas* — The 3 Sensations

Pleasant Sensation — *Sukha-Vedana*,

Painful Sensation — *Dukkha-Vedana*

Not-Painful-but-Not-Pleasant Sensation — *Adukkha-m-Asukha-Vedana*.

**The sensations are also numbered in other ways and the scheme of three sensations should not be rigidly held onto. See below.**

Sensation occurs to an already formed, conscious, individual being with intact sense organs.

Sensation is the manner in which a sense experience (also known as *vedana*) is felt. It is not 'sense experience' itself, which is in this system known as 'sense-re-knowing knowledge'.<sup>[1]</sup> -

The sort of sensation experienced is a consequence of the intent with which an identified-with predecessor act (*sankhārā* = own-making, identification with the results of acts of mind, speech or body) was performed.

Identifying with an act of mind, speech or body  
one intends to create pleasure for the self  
or pain for another  
or one intends to end *kamma*.

The individual inherits the consequences of his actions  
in the form of identified-with sense experiences producing pleasant sensations ['I see pleasant sights'],  
painful sensations

or sensations which are neither pleasant nor painful.

The sense object comes into the range of  
a viable organ of sense  
together with consciousness.

This is what is called 'touch' or 'contact'.

Upon contact, *kamma* gets opportunity to mold the character of the sensation arising as a result.

Stated another way, the identification with the intent that originated the arising experience injects self-identification in a result that mirrors that intent — the intent to produce pain, results in the experience of pain; the intent to produce pleasure results in the experience of pleasure; the intent to end *kamma* has no result in sensation.

It is the reaction to sensation (via liking and disliking) that is what is called *Taṇhā*, hunger/thirst: desire to re-create (re-experience), desire to get away from.

The point between the arising of sensation and the formation of desire is the beginning of a new cycle and it is also here that the new cycle can be averted.

The origin of sensation is touch, contact;

the sustenance of sensation is liking or disliking, desire, hunger/thirst,  
*taṇha*;

the satisfaction in sensation is the degree to which it can bring pleasure, the unpleasant aspect of sensation is that it ends in pain;

the way to the ending of sensation is the Aristocratic Multi-dimensional Way: Consummate View, Consummate Principles, Consummate Talk, Consummate Works, Consummate Lifestyle, Consummate Self Control, Consummate Mind, Consummate Serenity.

Fully understanding (having penetrating knowledge of) the arising, sustenance, satisfaction, ending and way to the ending of sensation with regard to each of the six senses is the equivalent of *knowing and seeing Nibbāna*, the goal. It is not yet having attained the goal.

The *jhāna* or mental state, or 'trance' or 'knowing' called 'the perception of the ending of sensation' was first discovered by Gotama and is considered higher and more sublime than the state called 'neither-perceiving-nor-non-perceiving' previous to Gotama considered the highest mental state achievable — It is, by Buddhists, considered the highest mental state achievable by the individual, but this too is not yet the goal.

Having reached the state where one is able to see the arising and passing

away of sensations, to attain the goal it is necessary to note that this mental state has been 'own-made' constructed by one's self, carries with it self-identification and is therefore subject to ending. Letting it go and perceiving that having let it go is a state of ultimate freedom and is the goal one has been seeking is *Nibbāna*.



**Miscellaneous Odd Bit of Information: The Origin of 108 as a holy number, and the number of beads in the Buddhist Mala (Not a practice of the original followers of Gotama, some schools of Buddhism use these necklaces made of Sandalwood or Rosewood or Crystal or other materials [including human bones carved into miniature skulls] in counting the breaths and mantra repetition, and divination.)**

**The Three Sensations × The Six Senses = 18**

**Downbound to the world and Connected to Giving Up =  $18 \times 2 = 36$**

**Past, Future, and Present (always end up in the present) =  $36 \times 3 = 108$**

**Practicing Divination via devices is looked down upon in the Pali. This practice, which takes a long time to perfect, is done by developing a "story" for each bead, beginning with its root meaning (e.g., Past Pleasant Sight Downbound to the World = bead # 1). At such a time as a question is asked of one, one is able to enter the realm of the answer by becoming absorbed in the bead-story that relates**

**most closely to the question.**

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<sup>[1]</sup> *Viññāṇa*. 'Consciousness' will be used here when it refers to individualized consciousness; when it refers to the state of awareness of the Arahant it will be called 're-knowing-knowledge.' In the Pāli *Viññāṇa* is used for both.





## The Fourth Lesson

*Cattāri Nāma Kim?* What is Four?

What four concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

**There are three acceptable answers to this question:**

**The Quartered Aristocratic Truth; [The 4 Aristocrats of Truths, the Four Noble Truths]**

**The Four Satipaṭṭhānas;  
and The Four Foods.**

**The first of these is being used here as it is most satisfying in terms of the design of this course.**



— p.p.

## Cattāri Ariyasaccani — The Quartered Aristocratic Truth

The Quartered Aristocratic Truth.

Well known for a long time here as: The Four Noble Truths.

And What are The Four Aristocrats of Truths?

**1** The aristocrat of truths with regard to pain:

Birth is pain,  
Aging is pain,  
Sickness is pain,  
Death is pain;

*Cattari* = Four, but really "One, Quartered"; *Ariya* (Aristocrat/Noble) = *ari* = around the sun; *ya* = whatsoever;

*Sacca* = true, of "one", d'accordo,  
*ni* = set down

Grief and lamentation,  
pain and misery,  
and despair are pain;  
Being yoked to the unloved is pain,  
Being separated from the loved is pain  
Not getting the wished for, that too is pain. To  
be concise:  
the five stockpiles binding up individuality are pain.<sup>[1]</sup>

## 2 The aristocrat of truths with regard to the origin of pain:

Pain originates in whatever hunger/thirst there is for  
the material things so loved  
that are downbound to this world which  
give pleasure,  
and to which one is attached;  
things own-made with lust and self indulgence, that  
result in living, rebirth;

in whatever delight there is  
for the material things so loved that  
are downbound to this world which  
give pleasure,  
and to which one is attached;  
things own-made with lust and self indulgence, that  
result in living, rebirth;

in whatever lust for getting there is  
for the material things so loved that  
are downbound to this world which  
give pleasure,  
and to which one is attached;  
things own-made with lust and self indulgence, that  
result in living, rebirth;

in whatever seeking pleasure and delight now here, now there there is for  
the material things so loved  
that are downbound to this world which  
give pleasure,  
and to which one is attached;  
things own-made with lust and self indulgence, that  
result in living, rebirth.

It is just as well to say it is:  
thirst for pleasures,  
thirst for living, thirst  
for escape.<sup>[2]</sup>

## 3 The aristocrat of truths with regard to the end of pain:

Pain ends upon the ending of that hunger/thirst, upon  
letting it go,

giving it up, putting  
it away, eradicating  
it, eliminating it,  
rejecting it, burning  
it off, burning it up,  
burning it out, doing  
away with it,  
causing it to cease,  
becoming disenchanted with it,  
renouncing it,  
upon the ending with nothing remaining of that hunger/thirst, the  
freedom from it,  
upon attaining utter objective detachment towards that hunger/thirst for the  
material things so loved  
that are downbound to this world which  
give pleasure,  
and to which one is attached;  
things own-made with lust and self indulgence, that  
result in living, rebirth.

#### 4 The aristocrat of truths with regard to the way to get to the end of pain:

The Way to the End of Dukkha is through following the Aristocratic Eight-dimensional High Way:

Consummate Working Hypothesis  
Consummate Principles Consummate  
Talk  
Consummate Works  
Consummate Lifestyle  
Consummate Self-control  
Consummate Mind  
Consummate Serenity

**NOTE: : We suffer greatly here in written English as a consequence of our excessively prudish, hypocritical society. The Four Truths use the Words 'Dukkha' (the meaning of which is obvious to any child) and *Taṇha*, where other words were possible choices, for the reason that they relate, like a metaphor, to everyday activities and as such are very easy to remember and provide a constant reminder (or instruction) of the truth of the statement being made: Everything is ka-kha (Take a look folks, everything, even ideas, is waste product in a recycled state); K-kha comes from eating and drinking, or, originally, from hunger and thirst. If you want to bring k-kha to an end, stop eating and drinking. That is the way to do it.**

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[1] See The Fifth Lesson, next.

[2] Also known as 'The *Āsavas*', 'The Corruptions'.



## The Fifth Lesson

*Pañca Nāma Kim? What is Five?*

What five concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

## Pañc'upādāna-Kkhandha — The Five Stockpiled Bindups

*Pañca+Upādāna+Kkhandha Pañc'upādānakkhandha*

Elsewhere translated:

The Grasping Groups, or The Groups of Existence, or The Factors of existence.

**1. Rūpa:** Forms, Matter, an existing thing.

A thing having taken form, the having-become-a-thingness of a thing, including sounds and ideas.

**2. Vedanā:** Sensation. The same word is used for "experience" and "sense-experience".

The pleasant or painful sensation, or not-painful-but-not-pleasant experience consequent upon the contact of the eye and sights, the ear and sounds, the nose and scents, the tongue and tastes, the body and touch, and the mind and ideas together with consciousness.

The ordinary person experiences sensation; the arahant experiences but does not experience either sensation or sense-experience.

**3. Saññā:** Once-knowing, perception.

#### 4. *Sankhārā*: Own-making.

The making into one's own of, or the identification with existing things, sensations, perceptions, and consciousness.

The creation of one's own world.

Identification with the world.

*Sankhārā* like *kamma* is both the act of creating (by identification with the intent) and the identified-with rebounding consequence.

5. *Viññāṇā*: re-knowing-knowledge, re-knowing-knowing-knowledge, self awareness, consciousness, cognition, knowing awareness. When individualized, awareness as an individual, individualized consciousness, for the arahant, it is re-knowing-knowledge, knowing the known.

"That which is feeling, your reverence, and that which is perception and that which is discriminative consciousness — these states are associated, not dissociated, and it is not possible to lay down a difference between these states, having analysed them again and again. Your reverence, whatever one feels, that one perceives; whatever one perceives that one discriminates; therefore these states are associated, not dissociated, and it is not possible to lay down a difference between these states, having analysed them again and again." — Horner, (Middle Length Sayings, I #43, PTS ed. pp 352).

It is only when an individual injects "ownership" into the process, or "identifies" with the process that an individual or any thing is said to come into being or exist and it is only then that there is subjection to *kamma* and the destiny of suffering *dukkha*.

The Five Stockpiles are one of several ways of describing every conceivable thing that exists. When it is said that 'This' is Pain, as in the first truth, it is in reference to this group or one of its equivalents.

It is one or another or a combination of these factors that is what is erroneously identified with as the self or as belonging to one's self.

It is with regard to this group that desire to be or to have experience arises. And it is with regard to this group that desire, when ended, ends pain.

It is this group that is the *nāma/rupa* together with consciousness that arises as a result of the identification with the intent to produce experience through acts of mind, speech and body, and it is by not injecting

identification with intent to experience this group by not taking action with mind speech and body that is the breaking apart of re-knowing-knowledge and *nāma/rupa* that by that breaking apart gives no opportunity for the arising of pain.

It is said that this group encompasses that which exists and it is said that there is no existence outside of this group and it is said that *Nibbāna* or the *Arahant* is not defined by this group. How is this reconciled?

To understand this it is necessary to understand the idea stated above that what is meant by 'existing' or 'being' or 'living' is 'identified-with consciousness of named form'. Where there has been no creation caused by identified-with action, there is no thing there that is said to exist. No thing. No being. No 'I.' No *arahant*. No *Nibbāna*. No Bodhi Mind. Not having come into existence, it is not subject to death or pain.

The re-knowing-knowledge of that is not the consciousness of an identified- with named form, but a re-knowing-knowledge of freedom from identified- with named form. That is the re-knowing-knowledge of the *Arahant* or what is called *Nibbāna*, being unbound, free, not subject to rebirth, aging, or death, grief and lamentation, pain and misery and despair.

This is not just semantics. This is not saying that what comes after is the same as what came before.

## Self-Illuminated

Sanyutta Nikaya, Khandha Vagga  
22. Khandha Sanyutta, Sutta 43

Attadipa<sup>[1]</sup>

*"Do ye abide, brethren,  
islands unto yourselves, refuges unto yourselves:  
taking refuge in none other;  
islanded by the Norm, taking refuge in the Norm,  
seeking refuge in none other."*

— PTS: Kindred Sayings on Elements, V:43:  
On Being an Island to Self, F.L. Woodward translation.

Evam Me Sutam:

I HEAR TELL:

*Ekam Samayaṃ*

Once upon a time, the Lucky Man, Savatthi Town, Anāthapiṇḍika Park,  
came-a ReVisiting.

There he said:

Self-illuminated<sup>[2]</sup>, beggars,  
live self-protected,  
by not else protected;  
*Dhamma*-illuminated,  
*Dhamma*-protected, by  
not else protected.

Self-illuminated, beggars,  
living self-protected,  
by not else protected;  
*Dhamma*-illuminated,  
*Dhamma*-protected, by  
not else protected  
studiously examine things  
to their point of origin [womb]<sup>[3]</sup> this  
way:

"What is the birth, what  
is the beginning  
of grief and lamentation,  
pain and misery,  
and despair?"

What is the birth, what  
is the beginning  
of grief and lamentation,  
pain and misery,  
and despair?

Here, beggars, the common man, not  
seeing Aristocrats,  
unwise to the Aristocratic *Dhamma*,  
untrained in the Aristocratic *Dhamma*, not  
seeing real men,  
unwise to the *Dhamma* of real men,  
untrained in the *Dhamma* of real men,<sup>[4]</sup>  
holds the view:

"Form<sup>[5]</sup> is self, or  
self has form, or  
form is in self, or  
self is in form.

For such a one

that form changes  
and becomes something else.

For such a one, that  
form changing  
and becoming something else  
is the appearance of the birth  
of grief and lamentation, pain  
and misery,  
and despair.

Or he holds the view:  
sensation is self,  
or self has sensation, or  
sensation is in self, or  
self is in sensation.

For such a one  
that sensation changes  
and becomes something else.

For such a one,  
that sensation changing  
and becoming something else  
is the appearance of the birth  
of grief and lamentation, pain  
and misery,  
and despair.

Or he holds the view: perception  
is self,  
or self has perception, or  
perception is in self, or  
self is in perception.

For such a one  
that perception changes  
and becomes something else.

For such a one,  
that perception changing and  
becoming something else  
is the appearance of the birth  
of grief and lamentation, pain  
and misery,



and despair.

Or he holds the view: personalization  
(own-making) is self, or self has  
personalization,  
or personalization is in self, or  
self is in personalization.

For such a one  
that personalized thing changes and  
becomes something else.

For such a one,  
that personalized thing changing and  
becoming something else  
is the appearance of the birth  
of grief and lamentation, pain  
and misery,  
and despair."

Or he holds the view:  
consciousness is self,  
or self has consciousness, or  
consciousness is in self, or  
self is in consciousness.

For such a one  
consciousness changes  
and becomes something else.

For such a one,  
consciousness changing  
and becoming something else  
is the appearance of the birth  
of grief and lamentation, pain  
and misery,  
and despair."

But viewing form, beggars,  
as changing,  
corrupt,  
dying out,  
ending,  
thinking:

"Before, as well as in the here and now,

form was a changeable,  
painful phenomena  
subject to dying out,"  
and thus with penetrating knowledge seeing  
it as it really is,  
he lets go of grief and lamentation,  
pain and misery,  
and despair, and  
letting go  
is not dissatisfied,  
and not dissatisfied,  
lives pleasantly,  
and living pleasantly,  
they say "This beggar is cool."

Or viewing sensation, beggars, as  
changing,  
corrupt,  
dying out,  
ending,  
thinking:

"Before, as well as in the here and now,  
sensation was a changeable,  
painful phenomena  
subject to dying out,"  
and thus with penetrating knowledge seeing  
it as it really is,  
he lets go of grief and lamentation,  
pain and misery,  
and despair,  
and letting go is not dissatisfied,  
and not dissatisfied,  
lives pleasantly,  
and living pleasantly,  
they say "This beggar is cool."

Or viewing perception, beggars, as  
changing,  
corrupt,  
dying out,  
ending,

thinking:

"Before, as well as in the here and now,  
perception was a changeable,  
painful phenomena  
subject to dying out,"  
and thus with penetrating knowledge seeing  
it as it really is,  
he lets go of grief and lamentation,  
pain and misery,  
and despair,  
and letting go is not dissatisfied,  
and not dissatisfied,  
lives pleasantly,  
and living pleasantly,  
they say "This beggar is cool."

Or viewing personalization (own-making), beggars, as changing, corrupt,  
dying out,  
ending, thinking:

"Before, as well as in the here and now,  
personalized things were a changeable,  
painful phenomena  
subject to dying out,"  
and thus with penetrating knowledge seeing  
it as it really is,  
he lets go of grief and lamentation,  
pain and misery,  
and despair,  
and letting go is not dissatisfied,  
and not dissatisfied,  
lives pleasantly,  
and living pleasantly,  
they say "This beggar is cool."

Or viewing consciousness, beggars, as changing,  
corrupt,  
dying out,  
ending, thinking:

"Before, as well as in the here and now,  
consciousness was a changeable, painful  
phenomena  
subject to dying out,"  
and thus with penetrating knowledge seeing  
it as it really is,  
he lets go of grief and lamentation,  
pain and misery,  
and despair,  
and letting go is not dissatisfied,  
and not dissatisfied,  
lives pleasantly,  
and living pleasantly,  
they say "This beggar is cool."

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[1] This *Sutta* [instruction, teaching, story, spell, literally 'yarn', 'string' or 'thread'; always more than a story, it must be educational as well] discusses one of the handful of central ideas which are absolutely unique to the teachings of Gotama: the idea of *anatta*: not-self.

Please carefully register the idea that this is not the idea of 'No Self'.

This is one of the most difficult of Buddhist concepts to grasp, but it is essential for making any sense of the system, so give it your best shot:

The idea is that there is *no thing there* that can accurately be called the self of one.

(And 'thing' includes everything conceivable.) And yet there is no denial of Self.

The notion of "self" is dependent on point of view: One man holds that the self is there based on conventional common sense — he calls what he sees the self; another looks at the atomic structure and dig as he might can find no atom that is the self and concludes that there is no self. The Buddha avoids this debate as fruitless.

The Buddha's instruction is that whether or not the self exists, Pain exists, and it does so dependent upon the holding of any view of self — because we "personalize" the world, we identify with one thing or another as the self, and suffer with it; completely unnecessary — so let go of the view.

[2] Is it a light or is it an island? The word "*dipa*" means both and more.

*atta-dipa* can mean Self-Island, or Self-lit so: "Live as a light unto yourself" is, at the least, heard.

*atta-sarana* Self surrounded, in the sense of "protected" and, also, self-recollected

*anañña-sarana* [*añña* > *an* = not; *ya* = whatsoever; Latin *alius*, Gothic *aljīs*, Old Anglo Saxon *elles* > English *else*] Not other-surrounded or protected, but also "by nothing else protected. So it can be either way.

[3] *Yoni yeva upaparikkhitabbo*. [also: *Yoniso-mana-sikāro*] A phrase which seems to have undergone some 'reconstruction.' It means "thoroughly examine to the womb." However it's use broadened out into 'studious examination' period, and even out into just 'giving thorough attention'. The reader should

note the difference which is made to the mental picture when translating "yonī" [womb] as "origin" versus leaving it as "womb."

Woodward:

*By them who are islands unto themselves, brethren, who are a refuge unto themselves, who take refuge in none other who are islanded by the Norm, take refuge in the Norm, seek refuge in none other — by them the very [source] of things is to be searched for: thus — "What is the source of sorrow and grief, of woe, lamentation and despair? What is their origin?"*

[4] Please note the way this is translated compared to the way it is usually presented here:

Here, beggars, the common man, not seeing Aristocrats, unwise to the Aristocratic *Dhamma*, untrained in the Aristocratic *Dhamma*, not seeing real men, unwise to the *Dhamma* of real men, untrained in the *Dhamma* of real men Vs:

In the case of this case, beggars, we have the case of the untamed, untrained, uneducated common man. Untamed to the discipline of the aristocrats, untrained in the manners of the aristocrats, uneducated in the teachings of the aristocrats; untamed to the ways of the *sappurisa*, untrained in the craft of the *sappurisa*, uneducated to the lore of the *sappurisa*,

The first adheres closely to the *Pāḷi*, the second shows the variety of meanings of "*Dhamma*". We could use a good translation for the term "*Sappurisa*." Some others are "puremen" "superman" "worthy ones."

"*purisa*" is a term meaning "male", and "*sapp-*" means "clarified" as in butter, or gold. Interesting that our culture does not have a good word for a good man.

[5] "*Rūpa*" is translated by Woodward as "Body", which is a fairly standard interpretation. Here "form" is used because the meaning is broader and because there is another closer *Pāḷi* word for body in "*kaya*". The broader meaning was likely intended because the discussion is of that which individuals consider their own or themselves. Some individual's conception of what form constitutes the self of them extends beyond the body proper (some beings out there think the whole world is their own!), or is less than the body [while it is in you, does excrement constitute a part of your idea of yourself or not? Is it a part of the body or not?].



## The Sixth Lesson

*Cha Nāma Kim?* What is Six?

What six concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

### *Saḷāyatana* — The Realm of the Senses

## The ALL

This, Beggars, is The All:

The Eye and Visible Objects The

Ear and Sounds

The Nose and Scents The

Tongue and Tastes The

Body and Touch The

Mind and Ideas

Any Beggar, Beggars, who came along saying:

'I will show you another all  
beyond this all!'

Would be unable to do so,  
and furthermore  
would find himself over  
the Abyss!

The

# Agha!

How come?

Because to point to another all  
beyond this all  
would be beyond his scope,  
That's how come.

— SN 4.35.23

## The All Is In Flames!

The All, Beggars, is In **Flames!**

What All, Beggars, is In **Flames?**

The Eye and Sights, Beggars, are In **Flames!** The

Ear and Sounds, Beggars, are In **Flames!** The

Nose and Scents, Beggars, are In **Flames!**

The Tongue and Tastes, The Body and Touches, and The Mind and Ideas, Beggars,  
are **All 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 Birth!**

Inflamed with the **Flames** of Aging, Sickness and Death! Grief  
and Lamentation!

Pain and Misery!

and Despair!

— SN 4.35.28

## The All is in Pain

He who takes delight in the All, Beggars, takes Delight in Pain, So I  
say

He who delights in Pain, Beggars, is not Free from Pain, So

I say

He who takes no delight in the All, Beggars, takes no delight in Pain, So

I say

He who takes no delight in Pain, Beggars, is Free From Pain, So

say I.

— SN 2.14.35, SN 3.22.29, SN 4.35.19-20





## The Seventh Lesson

*Satta Nāma Kim?* What is Seven?

What seven concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

### *Satta Sambojjhangā* — The Seven Dimensions of Self-Awakening

*Sam* = one's own, *bo* = > *Bodhi* > awakened knowledge, wisdom, enlightenment, *jjh* = the stuff of, *anga* = limb, branch, angle, dimension most often translated The Seven Limbs of Wisdom

#### 1. *Sati*: Mind, Memory.

The dimension of self-awakening that is mind is rooted in solitude, in calm, in ending and letting go.

The setting up of mind is accomplished by careful observation of the origins, sustenance and ending of phenomena organized into four broad categories: what happens with body, the nature of sensation, the states of the heart (mental states, states of mind), and the cultivation and understanding of ideas which organize the mind, otherwise known as 'The *Dhamma*'. Observation should be to the point where one has become completely detached, free of any wanting or disappointment, liking or disliking.

#### 2. *Dhamma-Vicaya*: Dhamma research, investigation, study. This

includes coming into the presence of a teacher, listening, remembering, thinking about, testing, and evaluation of the results of testing.

The dimension of self-awakening that is Dhamma investigation is rooted in solitude, in calm, in ending and letting go.

This is investigation of the *Dhamma* among other things to determine what is and what is not *Dhamma*.

In making the determination of what is and what is not *Dhamma* there are two basics:

First, we are instructed to determine what is *Dhamma* by comparing sutta to sutta. This means that within the *Sutta Pitaka* (*Digha Nikaya*, *Majjhima Nikaya*, *Anguttara Nikaya*, and *Samyutta Nikaya*), if you have found something that you believe is inconsistent, that issue should be put to one side, reserving judgment until the matter becomes clear to you, the rest is *Dhamma*. If you are judging some doctrine outside the *Sutta Pitaka* to doctrine within the *Sutta Pitaka* and you find a disagreement you should make the assumption that the doctrine as stated within the *Sutta Pitaka* is *Dhamma* and the doctrine in apparent contradiction is not *Dhamma*. Later experience may change one's judgment.

Second, one must test in actual practice.

One must gain "book learning" knowledge of the system; understand the instructions. This, for those of us using English, is a very difficult task in itself in that to be scrupulous, we need to learn at least the important *Pāli* words and relate them to our English vocabulary.

In this there is no more important dictum than the saying: "In

the same way that the sea,  
in all ways and throughout  
tastes of salt,  
the *Dhamma*,  
in all ways and throughout  
tastes of *vimutti*, Freedom.

Next we must think about what must be done to put the knowledge into practice.

Then we must examine the consequences (did good conditions — conditions relative to the goal, that is: things that reduce lust, being, and blindness — increase and bad conditions decrease?).

— p.p.



### 3. *Viriya*: The science of energy-building. (> virility, vigor)

The dimension of self-awakening that is energy-building is rooted in solitude, in calm, in ending and letting go.

And what is the food that nourishes the dimension of self-awakening that is energy-building so as to cause it to arise if not present in the here and now, or to cause it to increase if present in the here and now?

See SN 5.46.51 *Ahara Sutta* for these descriptions of the various foods for the Dimensions of Awakening.

It is putting forth effort, exertion, striving.

To gain or increase energy, exert energy. Try it.

One of the classic ways of stimulating energy is to think about death. Conjure any thoughts and images you have of death and then reflect that your body too is made in such a way that it has not escaped death, will end in death. Again, reflect on the fleeting nature of time and about how little of it one really has to get properly prepared for death. If you think you know all about it and have no concern, you need to know that you are fooling yourself ... unless, of course, you are an Arahant.

#### 4. *Pīti*: The science of creating excitement, passion, enthusiasm.

The dimension of self-awakening that is enthusiasm, is rooted in solitude, in calm, in ending and letting go.

*Pīti* is a broad general category that includes a spectrum of emotional states from mild interest to rapture. Initially it involves an act of will, a deliberate cultivation of interest and putting energy into the appreciation of what one is doing. Self-motivation. It needs to get just a little beyond the idea that this study is work. Think 'challenge.' Think 'taking on the most difficult challenge life offers.' Think: "Meeting the challenge!" Then get beyond your own accomplishments and develop an appreciation of the system and how it has been constructed, what it took to make it into what it is.

Part of the practice of the Seven Dimensions of Awakening, is the development of skill in balancing the energized state with the calm state. Here there are two dangers: undereducated leading to discouragement and over-excitement leading to lust.

Coming upon some insight or notable progress enthusiasm arises, sometimes in a great surge. At this time one should make a strong effort to keep one's cool, discourage pride and delight and recognize that what one has accomplished is in fact marvelous relative to the world, but likely only a very small step in the system. Making too much of it could lead into some very stupid mistakes and stupid mistakes are very dangerous the further into this field one gets.

Discourage your inclination to think that what you have learned is something the whole world needs to know right now and that it is your destiny to make the world believe.

The other dangerous reaction to a surge of energetic enthusiasm is old habit. For the most part people have used their energies in destructive habits such as the pursuit of sense pleasures. If this is the direction of your inclination, attempt to anticipate yourself and see how this amounts to a useless waste of your effort.

With practice you will come to be able to anticipate your reaction to progress and temper enthusiasm with calm.

A good, practical way to smooth out a wild burst of energetic enthusiasm is to pace your place-to-place.

Up ahead you will learn that *pīti* is eliminated at the point where one enters the third *jhāna* burning or knowing state of serenity, but do not let this knowledge deter you from cultivating this important tool. Life, even for the Arahant, is mostly lead below the second burning. To that point an energetic calm smooth strong enthusiasm informed by knowledge and tempered by humility is nothing but an asset.

**5. *Passaddhi*:** Impassivity. *passa* = seeing; *addhi* = beyond, over, above. The cultivation of impassivity, indifference, poise, being above it all.

The dimension of self-awakening that is impassivity is rooted in solitude, in calm, in ending and letting go.

Impassivity is first developed through deliberate self-control in the face of some strong impulse to react, later it becomes second nature. Think of the poker player or the martial arts practitioner. Every reaction, no matter how slight, that is useless or not directly lined up with one's purpose is a waste of time, weakens one's position and reveals it to the enemy. And there are enemies! What Awakening is about is battle. You should make no mistake about that. This world does not like to lose it's suckers. Every false move, every wasted move will be taken advantage of and used to corrupt your progress. And you will find the most dangerous enemy is within. Over time bad habits have taken up residence and have become identified as 'my nature'. They need to be evicted, and the way they are evicted is by not giving them the food they need, their residence, which is your participation with them in their self-indulgence through reaction. Non-reaction, the development of impassivity, will initially scour off that internal enemy and later keep him at a distance.

**6. *Samadhi*:** The science of serenity or getting high.

The dimension of self-awakening that is serenity is rooted in solitude, in calm, in ending and letting go.

"And what, monks, is food for the arising of the dimension of awakening that is serenity [*samadhi*] which has not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There are, things whose signatures, signs, and indications point to their calming effects, things that do not cause confusion. Studious etiological

examination of such, — [*yoni-somani-sikara* down to the womb = *yoni*] — is this food for the arising of serenity which has not yet arisen, or for the cultivation and fulfillment thereof, if already arisen.

*Samādhi*, serenity, getting high, is defined in this system in two ways:

In the first case it is having so cultivated detachment from lust, the desire to be, and blindness that one lives in a state free of any worldly ambitions, leaves no sign of lust, desire to be or blindness, and is in a state empty of lust, desire to be or blindness.

The second case is the seventh dimension of the *Magga*, *Sammā Samādhi*, High Serenity, or the highest way to cultivate serenity with the objective of ending pain:

Letting go of involvements with the world,  
live in the appreciation of the peace and calm of solitude;  
letting go of thinking in verbal terms,  
live in the appreciation of serenity;  
letting go of enthusiasm,  
live at ease;  
letting go of living at ease,  
live detached.

The single most important thing to notice about the science of developing serenity is that it is a matter of letting go, not acquisition.

The second you notice that there is anxiety to get connected with this practice you should understand that you are going the wrong direction and stop and regroup.

A note of caution: Some translators and some schools have translated the term *samādhi* as 'concentration'. This, in spite of the fact that a thoughtful reading of the instructions for the *jhānas* clearly indicate the role of concentration as *only* supportive and even in this case the idea is not 'concentration' so much as 'focus' — getting the whole picture clear and aimed at one goal. Concentrating on concentration as the only aspect of this practice can lead one off on wild tangents, the more dangerous in that some of those tangents, such as the development of magic powers and very deep and interesting insights into worldly things make mistaking this practice for the correct method very easy. Counterbalance excessive concentration by first noting whether or not it is accompanied by any sort of ambition. If it is, turn your 'focus' onto *Dhamma* Research. The *Dhamma* as we have it is larger than your scope if you have anything remaining of attachment to this world and *Dhamma* Research will sooner or later make

you aware of that.

## 7. *Upekkha*: The science of Objective Detachment

The dimension of self-awakening that is objective detachment is rooted in solitude, in calm, in ending and letting go.

Since this is a system of developing objective detachment with regard to every conceivable thing, which is the goal, one might ask is it possible that we are being asked to see this system itself as "repellant?"

That is, in fact the case in a manner of speaking. We do need to remember that the idea of 'repellence' is not a statement as much about the object as about an attitude towards it. One is repelled by it because it is an aspect of a world which is the source of pain. If we hang onto it beyond the point of it's usefulness simply because it is a beautifully constructed work, we are still involved in the world of pain.

The well-tamed, well-trained, well-educated student of the aristocrats, taking this system as his vehicle, practices it to perfection and then lets it too, go [see The Simile of the Raft. You will find this in The 10th question, Part II, ahead].

Yes this is a paradox. Paradoxi are good for your mind. What you do is use desire to attain the goal through use of the *Dhamma* until you have reached the goal at which time you let go of the desire and any holding on to the *Dhamma*. This is not one day you are A. Bungling Jerk, Ph.D. and the next day, snap fingers, just like magic, you are an Arahant. You need to take steps. To take steps you need desire and direction. So you need to use the tools at hand, like a practitioner of judo or aikido, taking the forces that would work against you and using their power on themselves.

## Ethical Culture

[EXCERPT]

Samyutta Nikāya: V. Mahāvagga 46. Bojjhanga Saṃyutta, Sutta 3 Translated  
from the *Pāli* by Michael M. Olds

I HEAR TELL:

This was said in Sāvattthī.

At such a time, beggars, as a beggar,  
living in solitude,  
recollects the memory of *Dhamma*,  
thinks it over,

that gives rise to the memory dimension of self-awakening  
and thus such has been started by that beggar.

At such a time, beggars,  
as the memory dimension of self-awakening is begun,  
at such a time, that beggar's memory dimension of self-awakening is  
headed towards fulfillment.

Such a one  
living remembering *Dhamma*,  
wisely thinking it over,  
recollecting it,  
produces thorough pondering.

At such a time, beggars, as a beggar,  
living remembering *Dhamma*,  
wisely thinking it over,  
recollecting it,  
produces thorough pondering,  
that gives rise to the *Dhamma*-research dimension of self-awakening and  
thus such has been started by that beggar.

At such a time, beggars,  
as the *Dhamma*-research dimension of self-awakening is begun, at  
such a time, that beggar's *Dhamma*-research dimension of self  
awakening  
is headed towards fulfillment.

Such a one,  
wisely thinking over such *Dhamma*,  
recollecting it,  
producing thorough pondering, sets  
up tireless energy.

At such a time, beggars, as a beggar,  
wisely thinking over such *Dhamma*,  
recollecting it,  
producing thorough pondering, has  
set up tireless energy,  
that gives rise to the energy dimension of self-awakening and  
thus such has been started by that beggar.

At such a time, beggars,  
as the energy dimension of self-awakening is begun,  
at such a time, that beggar's energy dimension of self-awakening

is headed towards fulfillment.

In one setting up the production of energy uncarnal excitement arises.

At such a time, beggars, as a beggar, in setting up the production of energy, uncarnal excitement arises, that gives rise to the enthusiasm dimension of self-awakening and thus such has been started by that beggar.

At such a time, beggars, as the enthusiasm dimension of self-awakening is begun, at such time, that beggar's enthusiasm dimension of self-awakening is headed towards fulfillment.

In one who is enthusiastic in mind, the body is passive, the heart is passive.

At such a time, beggars, as a beggar, enthusiastic in mind, is passive in body, passive in heart, that gives rise to the impassivity dimension of self-awakening and thus such has been started by that beggar.

At such a time, beggars, as the impassivity dimension of self-awakening is begun, at such a time, that beggar's impassivity dimension of self-awakening is headed towards fulfillment.

He who's body is impassive is at ease. At ease the heart is serene.

At such a time, beggars, as a beggar, impassive in body and at ease, at ease, who's heart is serene, that gives rise to the serenity dimension of self-awakening and thus such has been started by that beggar.

At such a time, beggars, as the serenity dimension of self-awakening is begun, at such a time, that beggar's serenity dimension of self-awakening is headed towards fulfillment.

He who is serene in heart and at ease has become well detached.



At such a time, beggars, as a beggar,  
serene in heart and at ease  
has become well detached  
that gives rise to the detachment dimension of self-awakening and  
thus such has been started by that beggar.

At such a time, beggars,  
as the detachment dimension of self-awakening is begun,  
at such a time, that beggar's detachment dimension of self-awakening is  
headed towards fulfillment.

Thus developed, then, beggars,  
the seven dimensions of awakening thus  
made a big thing of  
seven fruits,  
seven results  
are to be expected.

What seven fruits, seven results?

In this seen thing, before death, accomplishing omniscience.

If not in this seen thing, before death, accomplishing omniscience, then at  
the time of death accomplishing omniscience.

If not ... then thoroughly breaking the five lower yokes to rebirth, becoming  
midway [between death and the next rebirth]-thoroughly-cool.

If not ... then thoroughly breaking the five lower yokes to rebirth, becoming  
stopped-[before rebirth]-thoroughly-cool.

If not ... then thoroughly breaking the five lower yokes to rebirth,  
becoming no-ownmaking [of any identified-with situation causing  
temptation to be reborn]-thoroughly-cool.

If not ... then thoroughly breaking the five lower yokes to rebirth, becoming  
with-ownmaking [of identified-with situations causing temptation to be  
reborn]-thoroughly-cool.

If not ... then thoroughly breaking the five lower yokes to rebirth, going  
up-stream to the *Akanittha* Realm.

20. These then, beggars are the seven fruits, seven results to be expected from  
developing and making a big thing of the seven dimensions of awakening.

The Practice  
by Sariputta

"Friends! There are these Seven Dimensions of Self-Awakening:

memory,

*Dhamma* study,

energy building,

enthusiasm,

impassivity,

serenity,

and objective detachment.

In whatever dimension of self-awakening I

want to spend my day,

in that dimension of self-awakening I

am able to spend my day.

In whatever dimension of self-awakening I

want to spend my evening,

in that dimension of self-awakening I

am able to spend my evening.

If I wish to spend my time

in the dimension of self-awakening that is mind,

I am clearly aware

that it is limitless within,

or that it has begun,

or when it is established

I am clearly aware of that.

And again, if the practice fails,

I am clearly aware

that it is because of this or that.

And it is the same

with the other dimensions of self-awakening.

In the same way

that the wardrobe of a King or Great Noble is

full of various colored clothes.

In whatever set of clothes he

wants to spend the day,

in that set of clothes  
he is able to spend his day.

In whatever set of clothes  
he wants to spend the evening, in  
that set of clothes  
he is able to spend his evening.

SN 5.46.4

### Roof Peak

Beggars! In the same way  
as the beams of a house with a peaked roof all  
lean toward the peak,  
tend toward the peak,  
meet at the peak,  
and the peak is considered the peak, in  
the same way, beggars,  
the beggar who cultivates  
the Seven Dimensions of Self-Awakening  
leans toward *Nibbāna*,  
tends toward *Nibbāna*,  
ends in *Nibbāna*.

### Creatures

Beggars! In the same way  
as all beings that use the four postures (walking,  
standing, sitting, and lying down) do so in  
dependence on the Earth,  
in the same way, beggars,  
it is in dependence on ethical culture,  
supported by ethical culture,  
that a beggar cultivates  
the Seven Dimensions of Self-Awakening.

## The Sun

In the same way  
as the dawn is the first sign of the sun's arising, in  
the same way, beggars,  
friendship with the good is  
the first sign  
of the arising of  
the Seven Dimensions of Self-Awakening.

Beggars!

I see no other single thing  
which, cultivated and made a big thing of is  
more conducive  
to the letting go of attachments as  
the Seven Dimensions of Self-Awakening

## Enthusiasm (*Piti*)

Once upon a time Anāthapiṇḍika the Householder, accompanied by about five hundred other Lay Disciples, visited the Lucky Man, greeted him with closed palms, and sat down to one side.

(It would be impolite to sit directly in front of the Teacher, when one left the gathering, one would leave keeping one's right side toward him, walking backwards, if necessary).

There the Lucky Man spoke this to him:

"Indeed, householder,  
you have been of service to The Order,  
giving gifts of the essentials:  
food,  
clothing,  
shelter  
and medicine.

But you should not let yourself be content with the thought: "We  
have been of service to The Order,  
giving gifts of the essentials."

Wherefore, householder, train yourself this way:

"Let us occasionally experience  
the enthusiasm that comes from enjoying solitude."

Then, when he had spoken,  
Old Man Sariputta said to the Lucky Man:

"Wonderful, Bhagava!

Marvelous, Bhagava!

How well said

is that which was said by the Bhagava:

'Train yourself this way, householder:

'Let us, occasionally experience the enthusiasm that  
comes from enjoying solitude.'

When, Bhagava, the student of the Aristocrats gains  
and holds on to the enthusiasm  
that comes from enjoying solitude, five  
things cannot reach him:

At that time,  
the pain and misery  
that come from lust  
cannot reach him

At that time,  
the pleasure and gladness  
that come from lust cannot  
reach him

At that time,  
the pain and misery  
that come from low works  
cannot reach him

At that time,  
the pleasure and gladness  
that come from low works  
cannot reach him

At that time,  
the pain and misery  
that come from good deeds  
cannot reach him."

And Gotama said:

"Well said Sariputta!"

and repeated all that he just said.



## The Eighth Lesson

*Aṭṭha Nāma Kim?* What is Eight?

What eight concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

### *Ariya Aṭṭhangika Magga*

## The Aristocratic Multidimensional HighWay

Note On Terminology: The word so often translated "Right" has several problems that are avoided by the terms 'Consummate' or 'High' used here.

The *Pāḷi* word is *sammā*. *sa* = one, *amma* = nursing, mothering. I will leave to the imagination how the real meaning comes to be summit (in the US we have a mountain range named by the French that will help you figure that one out.).

The closest we could come to "right" understanding it this way is "consummate."

The state to be attained throughout the *Magga* is that of detachment. 'Right' is a concept fraught with attachments. It is right and all else is wrong, whereas in the *Magga* it is the highest or best way among others which are lower or contrary, and even that is relative to the goal.

A thing with two sides like 'Right' and 'Wrong' cannot be abandoned — those in the "wrong" will never let go because they do not believe they are in the wrong, those 'in the right' are hanging on to those in the wrong for their understanding of their own stance. On the other hand, if you will imagine yourself with the ability to soar, reaching the summit is a place from which complete detachment is attainable.

Furthermore, while there might be some justification for the use of the word 'right' (shy of it's moralistic overtones) if one attributes its derivation to *sama* = even = straight = upright = right (and there is your progression from a carpenters term to a moralists term) (and certainly the two words are closely related), there is absolutely no justification for using 'Wrong' as it's opposite (which is the problem with 'Right' that makes me want to use another word — very high moral behavior can be seen from the Buddhist view as *miccha*. *Miccha* in no way comes to 'Wrong', it means 'opposite,' or 'contrary' and there is even some justification for the term I prefer, 'low' in the meaning of *mi* = small, minuscule, 'Wee.' Even a contrary way of

behaving can be the right way to behave, depending on the view held. (... the right way to kill a man ...) whereas high behavior, if followed, leads one ever upward from whatever starting point he may occupy.

What many are calling the 'Noble Eightfold Path', the '*Ariya Atthangika Magga*,' I call the Aristocratic Multi-dimensional Highway.

*Ariya* = is most closely related to English "Aristocratic". So 'Noble' is ok, but it is awkward to use this term to describe one who has attained the goal: *Arahatta*; or for one who is a student of the *Ariya*. If we understand the reference is to a genuine sort of aristocracy, an aristocracy of the mind, then we can state the goal as becoming an Aristocrat.

*Atthangika*: *Attha* = eight, for sure, but also "unlimited," [turn the "eight" on it's side].

Originally the Aristocrats only counted up to three. For heavy duty counting, they had accountants who could count up to a *nahutam* (1 with 28 zeros).

All the numbers up past three began their life as meaning "a whole bunch," and that is the case with eight.

This is important when we read the suttas and find that a good number of times the eightfold path has ten folds (adding Consummate Knowledge and Consummate Freedom, or Consummate Vision and Consummate Detachment — to the usual eight).

Studying the *Magga* further reveals that each of the folds, or dimensions, is a complete path to detachment in and of itself, and, further, digging into the sub- definitions of each of the terms, one will find that there are a limitless number of loopings back, such as is most clearly seen here in the *Satipaṭṭhāna*, which ends with the Eightfold Path which includes *Sati*, (or the state arrived at by the practice of '*satipaṭṭhāna*,' 'the setting-up of mind') and so forth.

Thus we are best guided by at least knowing the meaning of 'eightfold' to be 'multi' or 'limitless'.

*Angika* = angled, dimensioned, as in the arm bent at the elbow, the leg bent at the knee, or a 'crooked' thumb or bent finger, or the limb of a tree — which angles off the trunk (*khandha*.)

# The Magga

**1. *Sammā Ditṭhi*: Consummate View**, thesis, perspective, theory, point of view, position, opinion.

Consummate view is a "Working Hypothesis." By adopting Consummate View, one drops attachment to all other views (especially those concerning existence, self and soul — thus breaking the *sakkaya-ditṭhi* — one true view or one true view of self attachment) then the Consummate View itself is easy to drop.

This is Consummate View:

*This* is Pain — painful, ugly, ukky, k-kha.

The origin of this Pain — *dukkhā* — is Hunger/Thirst.

To get up out of the K-Kha, you gotta let it go at the source: *taṇhā*: The

Hunger/Thirst

This is The Way: Consummate View, Consummate Principles, Consummate Talk, Consummate Works, Consummate Lifestyle, Consummate Self Control, Consummate Mind, and Consummate Serenity.

## 2. *Sammā Sankappa*: Consummate Principles.

'Kappa' is 'fitting', what is fit and proper, what fits, the fittings on a boat or for the horse, etc. One is said to have one's intentions straight when one's principles are in alignment with one's views.

These are the highest principles based on Consummate View: Dump

K-kha, giving up, letting go, renunciation, letting it pass. No tears, no mental cruelty.

Be harmless, no intentional harm.

## 3. *Sammā Vaca*: Consummate Talk.

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

## 4. *Sammā Kammanta*: Consummate Works.

### Note On Terminology:

What some are calling 'action,' and the rest call 'livelihood,' is here called "works."

'Kammanta' is, like most of the other important Pali words, really a *manta*, a magic charm that when repeated and studied reveals its inner meanings as well as its *mula*: its root. The roots here are *kamma* = *karma* or making, as in weaving and in doing deeds; *manta* = magic charms, or, 'works'; and *kammanta* = commerce, or, work. Thus my multi dimensional "Works."

At the first level we do not need to debate the meaning of 'Kammanta', it is spelled out for us in the many suttas that give the *Magga* in detail.

In your deeds, works of magic, or work:

Do no intentional:

harm to living beings,

taking of other peoples ungiven things,

low deeds for pleasure's sake — (this last being most frequently translated "abstaining from adultery or carnal indulgence").

## 5. *Sammā Ajiva*: Consummate Lifestyle.

(A = to, no; *jiva* = live, calling; "To Live No Calling" a little word game.) When one dumps what one clearly sees is a low element of one's



lifestyle, what remains is Consummate Lifestyle. Consummate Lifestyle is the "style" or "process," and it is a matter of personal judgment, a thing relative to one's own understanding of what is high and low.

#### 6. *Sammā Vāyama: Consummate Self Control.*

Strive, make an effort, exert energy and endeavor to

restrain low ways  
that are in this seen thing  
refrain from low ways not  
yet in this seen thing  
retain Consummate Ways that  
are in this seen thing  
obtain Consummate Ways not  
yet in this seen thing

#### 7. *Sammā Sati: Consummate Mind.*

The state of the memory aspect of the mind prepared for living satisfied with higher things.

Live in a body  
In sensation  
In states of the heart  
And in The Word  
Seeing Bodies  
Sensations  
States of the Heart  
And The Word  
As they really are.  
Seeing how they come to be.  
Seeing how they burn out.  
Living above it all.  
Watchful and diligent,  
(*appamāda*)  
*Mindful.*  
Reviewing and calming down.  
Overcoming any *taṇhā*, ambitions and disappointments, likings and dislikings, that may appear

Downbound to nothing at all in the world.

8. *Sammā Samādhī: Consummate Serenity*. Letting

go of involvements with the world,  
live in the appreciation of the peace and calm of solitude;  
letting go of thinking in verbal terms,  
live in the appreciation of serenity;  
letting go of enthusiasm,  
live at ease;  
letting go of living at ease,  
live off the all 'Roun'

clean clear through

bright shiny

radiance

of detachment

-----detach here (little joke)-----

HERE ENDS THE FIRST SECTION OF THE PALI LINE: THE  
GRADUAL COURSE

This much has provided the beginner with the information necessary to build a solid foundation for progress, starting from the most fundamental practice (giving) and ending, at the end of the *Atthangika Magga*, with the most advanced concept in the system (detachment).

A person who knew and understood the *Dhamma* this far could encompass all the remaining teachings — hereafter the instructions only become broader and deeper.

The exercise at this point should be to try and create a mental picture of the structure being described:

Giving,  
Ethical Culture,  
Self-Discipline,  
Mental Development.

As the picture in the mind becomes more complete, turn  
the mind upon itself  
and observe how it appears to "like" the "order", and  
how it "feels" like the mind is being exercised.

This is the entry to the second level of getting high, getting high on getting high. Ask yourself if you have observed any internal contradictions.

What questions remain?

How far have you begun to translate the information into practice?

## It Can Be Done!

It can be done, Beggars!

It can be done!

If it could not be done, I

would not say:

'It can be done.'

It can be done,

Therefore I say:

'It can be done'

—[AN 2 19] Skillful



## Part II

# The Great Master's Satisfaction Pastures

# The

# Mastersatispasturefactory

Digha Nikāya  
Sutta 22  
Mahā Sati-Paṭṭhāna Suttantam  
Setting-Up the Mind

Translated from the *Pāli* by Michael M. Olds

### Introduction

The reader should refer back to lessons Seven and Eight to note the position and function of "*Sati*" in both.

In lesson Seven, *Sati* is the overseeing concept, serving the function of reminding the practitioner to create a balance between the energy building side (*Dhamma-Vicaya*, *Viriya*, and *Pīti*) and the calming down side (*Passaddhi*, *Samadhi* and *Upekkha*).

The usual simile is that it is like tuning a lute, it does not play properly if over-strung or if under-strung.

In lesson Eight, High Mind (*Samma Sati*) is the state of the mind which has been trained in the various exercises contained in the *Satipaṭṭhāna Sutta* to prepare it for Consummate Serenity.

Many people make this Sutta their exclusive Buddhist practice, and it is an excellent choice for that purpose. It has all the most powerful tools of the *Dhamma*. It should be remembered in this context, that '*paṭṭhāna*' means 'setting up'. Setting up is not the same thing as the thing that is set up. The term used in the Seven Dimensions of Awakening and in The Eight Dimensional Way is '*Sati*', the thing that is set up, not the practice.

These two are frequently mistaken for each other.

One more thing: After much thought, this version of the *Satipaṭṭhāna* is complete, including the refrains, which occur after each section in the *Pāḷi*, (and which contain the real meaning of the whole sutta) and the long repetitions found in the description of the Way. This will be a challenging read for many people because of the repetition. Skip if you must. But come back at a later time and think about it.

## Setting Up the Mind

I HEAR TELL:

Once upon a time Bhagavā, Kurūsuland came-a revisiting.

Their market town named Kammāssadhamma.

It was while there that The Lucky Man addressed the beggars: "Bhikkhus!" he says.

'Bhante!' say the beggars in response to The Lucky Man. The

Lucky Man says this to them:

"One sure thing, this, Bhikkhus,  
a way for the purification of beings, for  
rising above grief and lamentation, for  
the subsidence of pain and misery, for  
mastering the method,  
for experiencing *Nibbāna* —  
that is to say, the four settings-up of mind.

What four?



Here, beggars, a beggar  
lives observing body through  
body,  
ardent,  
self-knowing,  
mindful,  
having risen above grief and lamentation;



lives observing the senses  
through the senses,  
ardent,  
self-knowing,  
mindful,

having risen above grief and lamentation;



lives observing heart  
through states of the heart,  
ardent,  
self-knowing,  
mindful,  
having risen above grief and lamentation;



lives observing the *Dhamma*  
through the *Dhamma*,  
ardent,  
self-knowing,  
mindful,  
having risen above grief and lamentation.



And how, beggars, does a beggar  
live observing body  
through body?

Here beggars, a beggar, gets  
himself off to the forest or to  
the root of some tree, or to  
some empty hut,  
takes up his seat  
legs bent-across-lapwise,  
body upright,  
determined to set up the mind at  
the area around the mouth.

Just so he minds the in-breath, just  
so he minds the out-breath.

If he breaths in deeply, he  
knows:

'I am breathing in deeply.'

If he breaths out deeply, he  
knows:

'I am breathing out deeply.'

If he breaths in shallowly, he  
knows:

'I am breathing in shallowly.'

If he breaths out shallowly,  
he knows:

'I am breathing out shallowly.'

'Recognizing all that is connected with experience of body, I  
will breath in,'  
this is the way he trains.

'Recognizing all that is connected with experience of body, I  
will breath out,'  
this is the way he trains.

'Pacifying body-own-making, I  
will breath in,'  
this is the way he trains.

'Pacifying body-own-making, I  
will breath out,'  
this is the way he trains.

In the same way as the spinner, beggars, or  
his apprentice,  
in pulling long knows:

'I am pulling long'

in pulling short knows: 'I  
am pulling short.'

Even so, beggars, a beggar:

If he breaths in deeply,  
he knows:

'I am breathing in deeply.'

If he breaths out deeply, he  
knows:

'I am breathing out deeply.'

If he breaths in shallowly, he  
knows:

'I am breathing in shallowly.'

If he breaths out shallowly,  
he knows:

'I am breathing out shallowly.'

'Recognizing all that is connected with experience of body, I  
will breath in,'  
this is the way he trains.

'Recognizing all that is connected with experience of body, I  
will breath out,'  
this is the way he trains.

'Pacifying body-own-making, I  
will breath in,'  
this is the way he trains.

'Pacifying body-own-making, I  
will breath out,'  
this is the way he trains.

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:  
'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

Again, beggars,  
deeper than that,



a beggar, having got going, knows: 'I  
have gotten going';

standing, knows:

'I am standing';

sitting, knows:

'I am sitting';

lying down, knows:

'I am lying down'.

Thus in suchwise

as he manages the body

thus is such as he knows it to be.

Thus he lives observing body through body with  
regard to the internal

or he lives observing body through body

with regard to the external

or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,

through the origins of things,

or he lives observing body

through the aging of things, or

he lives observing body

through the origins and aging of things.

Or thinking:

'This is body' he

sets up mind

just enough to get a measure of knowledge, a

measure of recollectedness.

Thus he lives observing

but does not grasp after

things of the world.

Even so, beggars,

a beggar lives observing body through body.

Again, beggars,

deeper than that,

a beggar, departing or returning has  
made it,  
'done with knowledge';  
looking at or looking the other way,  
has made it,  
'done with knowledge';  
stretching or flexing,  
has made it,  
'done with knowledge';  
wearing cloak, bowl and upper-robe has  
made it,  
'done with knowledge';  
eating, drinking, chewing, or tasting has  
made it,  
'done with knowledge';  
passing matter or passing water has  
made it,  
'done with knowledge';  
on the go,  
standing,  
sitting,  
asleep or awake,  
speaking or becoming silent has  
made it,  
'done with knowledge'.

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:

'This is body' he

sets up mind

just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing

but does not grasp after

things of the world.

Even so, beggars,

a beggar lives observing body through body.

Again, beggars,

deeper than that,

a beggar, reflects on this body encased by skin as  
filled

from the top of the tips of the hairs of the head above to

the bottom of the soles of the feet below

with diverse sorts of putrid filth,

thinking:

'There is in this body

[1] hair of the head,

[2] body hair,

[3] nails,

[4] teeth,

[5] skin,

[6] meat,

[7] sinews,

[8] bones,

[9] marrow,

[10] kidneys,

[11] heart,

[12] liver,

[13] pleura,

[14] spleen,

[15] lungs,

[16] innards,

[17] intestines,

[18] stomach,

[19] excrement,

[20] bile,  
[21] phlegm,  
[22] pus,  
[23] blood,  
[24] sweat,  
[25] fat,  
[26] tears,  
[27] wax,  
[28] spit,  
[29] snot,  
[30] synovial fluid,  
[31-32] excrements.'

In the same way, beggars,  
as with a double-mouthed sample-bag  
filled with various sorts of grain, such as:  
fine rice,  
unhusked rice,  
kidney beans,  
white beans,  
sesame, husked  
rice,  
and a man there  
with eyes in his head that can see,  
could see,  
when he dumped out that bag:

'Here is fine rice,  
unhusked rice,  
kidney beans, white  
beans, sesame,  
husked rice.'

Even so, beggars,  
a beggar reflects on this body encased by skin as  
filled  
from the top of the tips of the hairs of the head above to  
the bottom of the soles of the feet below  
with diverse sorts of putrid filth,  
thinking:

'There is in this body  
hair of the head, body  
hair,  
nails,  
teeth,  
skin,  
meat,  
sinews,  
bones,  
marrow,  
esophagus,  
lungs, heart,  
pancreas,  
stomach,  
liver,  
kidneys,  
large intestine,  
small intestines,  
spleen,  
bile,  
phlegm,  
pus,  
blood,  
sweat,  
tears,  
fat,  
spit,  
snot,  
excrements.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body

through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:

'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

Again, beggars,  
deeper than that,  
a beggar re-considers this body,  
however it stands,  
whatever it is doing,  
in terms of its fundamentals:

'There is, in this body  
[1] the earth-fundamental,  
[2] the water-fundamental,  
[3] the firelight-fundamental,  
[4] the wind-fundamental.'

In the same way, beggars, as  
the cattle-butcher,  
or the cattle-butchers apprentice  
having butchered a cow,  
re-arranges the parts  
at the crossroads as he sits, even  
so, beggars,  
a beggar re-considers this body,  
however it stands,  
whatever it is doing,  
in terms of its fundamentals:

'There is, in this body, the  
earth-fundamental,

the water-fundamental, the  
firelight-fundamental  
and the wind-fundamental.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:  
'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.



[1] Again, beggars,  
deeper than that,  
a beggar, in the same way as  
if he had seen a body  
tossed into the charnel ground,  
dead for 1, 2, 3 days  
become bloated,

black and blue,  
rotting.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:  
'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

[2] Again, beggars,  
deeper than that,  
a beggar, in the same way as  
if he had seen a body  
tossed into the charnel ground, being  
eaten by crows,  
being eaten by hawks,  
being eaten by vultures,  
being eaten by dogs,  
being eaten by jackals,



being eaten by various sorts of living creatures.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:  
'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

[3] Again, beggars,  
deeper than that,  
a beggar, in the same way as  
if he had seen a body  
tossed into the charnel ground, a  
trail of bones,  
bloody members strung together by sinew.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:  
'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

[4] Again, beggars,  
deeper than that,  
a beggar, in the same way as  
if he had seen a body  
tossed into the charnel ground, a  
trail of bones,  
memberless smeared  
with blood

strung together by sinew.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:  
'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

[5] Again, beggars,  
deeper than that,  
a beggar, in the same way as  
if he had seen a body  
tossed into the charnel ground, a  
trail of bones,  
stripped of flesh and blood,

strung together by sinew.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:  
'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

[6] Again, beggars,  
deeper than that,  
a beggar, in the same way as  
if he had seen a body  
tossed into the charnel ground,  
just bones,  
disconnected and scattered

here, there and in-between, in  
one place the hand-bone,  
in another place the foot bone, in  
another place the leg bone, in  
another place the chest bone, in  
another place the hipbone, in  
another place the backbone, and  
in another place the skull.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:

'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

[7] Again, beggars,  
deeper than that,  
a beggar, in the same way  
as if he had seen a body tossed into the charnel ground, just  
bones,  
white,  
something like the pearl-white of shells.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:  
'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

[8] Again, beggars,

deeper than that,  
a beggar, in the same way as  
if he had seen a body  
tossed into the charnel ground,  
just bones,  
a heap of bones,  
dried-up,  
rotted  
year-old bones.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:

'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.

[9] Again, beggars,  
deeper than that,  
a beggar, in the same way as  
if he had seen a body  
tossed into the charnel ground,  
just bones,  
putrid,  
chewed up bones.

Relating this to his own body,  
he thinks:

'This body of mine too is  
a thing just like that,  
will become just like that,  
will come to just such an end as that.'

Thus he lives observing body through body with  
regard to the internal  
or he lives observing body through body  
with regard to the external  
or he lives observing body through body with  
regard to the internal and the external.

Or he lives observing body,  
through the origins of things,  
or he lives observing body  
through the aging of things, or  
he lives observing body  
through the origins and aging of things.

Or thinking:

'This is body' he  
sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars,  
a beggar lives observing body through body.





And how, beggars, does a beggar live  
observing sense-experience  
through sense-experience?

[1] Here beggars, a beggar  
experiencing a pleasant sense-experience, knows: 'I  
am experiencing a pleasant sense-experience.'

[2] Experiencing a painful sense-experience, knows: 'I  
am experiencing a painful sense-experience.'

[3] Experiencing a sense-experience  
which is not-painful-but-not-pleasant, knows:  
'I am experiencing a sense-experience  
which is not-painful-but-not-pleasant.'

[1.1] Experiencing a carnal pleasant sense-experience, he knows: 'I  
am experiencing a carnal pleasant sense-experience.'

[1.2] Experiencing a carnal-free pleasant sense-experience, he knows: 'I  
am experiencing a carnal-free pleasant sense-experience.'

[2.1] Experiencing a carnal painful sense-experience, he knows: 'I  
am experiencing a carnal painful sense-experience.'

[2.2] Experiencing a carnal-free painful sense-experience, he knows: 'I  
am experiencing a carnal-free painful sense-experience.'

[3.1] Experiencing a carnal sense-experience that is  
not-painful-but-not-pleasant, he knows:

'I am experiencing a carnal sense-experience  
that is not-painful-but-not-pleasant.'

[3.2] Experiencing a carnal-free sense-experience  
that is not-painful-but-not-pleasant, he knows:

'I am experiencing a carnal-free sense-experience that  
is not-painful-but-not-pleasant.'

Thus he lives observing sense-experience through sense-experience with  
regard to the internal

or he lives observing sense-experience through sense-experience with regard to the external

or he lives observing sense-experience through sense-experience with regard to internals and externals.

Or he lives observing sense-experience through the origins of things,  
or he lives observing sense-experience through the aging of things,  
or he lives observing sense-experience through the origins and aging of things.

Or thinking:

'This is sense-experience'

he sets up mind

just enough to get a measure of knowledge, a measure of recollectedness.

Thus he lives observing but does not grasp after things of the world.

Even so, beggars, a beggar lives observing sense-experience, through sense-experience.



And how, beggars, does a beggar live observing the heart through states of the heart?

[1] Here beggars, a beggar knows, of a heart with lust:

'This is a heart with lust;'

[2] Of a heart without lust, he knows:

'This is a heart without lust;'

[3] Of a heart with anger, he knows:

'This is a heart with anger;'

[4] Of a heart without anger, he knows:

'This is a heart without anger;'

[5] Of a deluded heart, he knows:

'This is a deluded heart;'

[6] Of a heart without delusion, he knows:

'This is a heart without delusion;'

[7] Of a narrow heart, he knows:

'This is a narrow heart;'

[8] Of a broad heart, he knows:

'This is a broad heart;'

[9] Of a closed heart, he knows:

'This is a closed heart;'

[10] Of an open heart, he knows:

'This is an open heart;'

[11] Of a heart that is less than superior, he knows:

'This heart is less than superior;'

[12] Of a heart that is nothing less than superior, he knows: 'This heart is nothing less than superior;'

[13] Of an unbalanced heart, he knows:

'This is an unbalanced heart;'

[14] Of a balanced heart, he knows:

'This is a balanced heart;'

[15] Of a heart that is not free, he knows:

'This is a heart that is not free;'

[16] Of a heart that is free, he knows:

'This is a heart that is free.'

Thus he lives observing the heart through the states of the heart with regard to the internal

or he lives observing the heart through states of the heart with regard to the external

or he lives observing the heart through states of the heart with regard to the internal and external.

Or he lives observing the heart  
through the origins of things, or  
he lives observing the heart  
through the aging of things,  
or he lives observing the heart  
through the origins and aging of things.

Or thinking: 'This  
is the heart'

he sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars, a beggar lives  
observing the heart through states of the heart.



And how, beggars, does  
a beggar live  
observing *Dhamma* through the *Dhamma*?

Here beggars, a beggar lives observing *Dhamma*  
through the *Dhamma*:  
'Five Involvements'.

And how, beggars, does a beggar, live  
observing *Dhamma* through the *Dhamma*:  
'Five Involvements'?

[1] Here, beggars, a beggar,  
when there is wishing for pleasure within, knows:

'There is within,  
wishing for pleasure.'

When there is no wishing for pleasure within, knows:

'There is within,  
no wishing for pleasure.'

He knows it,  
should there come to be  
the arising of unarisen  
wishing for pleasure, he  
knows it,  
should there come to be  
letting go of that arisen  
wishing for pleasure, and  
he knows it  
when there will come to be

no future arising  
of that let go  
wishing for pleasure.

[2] When there is deviance within,  
he knows:

'There is deviance within.'

When there is no deviance within,  
he knows:

'There is no deviance within.'

He knows it,  
should there come to be  
the arising  
of unarisen deviance,  
he knows it,  
should there come to be  
letting go  
of that arisen deviance,  
and he knows it  
when there will come to be  
no future arising  
of that let go deviance.

[3] When there is laziness and inertia within, he  
knows:

'There is laziness and inertia within.'

When there is no laziness and inertia within, he  
knows:

'There is no laziness and inertia within.'

He knows it,  
should there come to be  
the arising of unarisen  
laziness and inertia,  
he knows it,  
should there come to be  
letting go of that  
arisen laziness and inertia,  
and he knows it  
when there will come to be  
no future arising

of that let go laziness  
and inertia.

[4] When there is fear and trembling within, he  
knows:

'There is fear and trembling within.'

When there is no fear and trembling within, he  
knows:

'There is no fear and trembling within.'

He knows it,  
should there come to be  
the arising of unarisen fear  
and trembling,  
he knows it,  
should there come to be  
letting go of that arisen  
fear and trembling,  
and he knows it  
when there will come to be  
no future arising  
of that let go  
fear and trembling.

[5] When there is vacillation within, he  
knows:

'There is vacillation within.'

When there is no vacillation within, he  
knows:

'There is no vacillation within.'

He knows it,  
should there come to be  
the arising of unarisen  
vacillation,  
he knows it,  
should there come to be  
letting go of that arisen  
vacillation,  
and he knows it  
when there will come to be  
no future arising

of that let go  
vacillation.

Thus he lives observing *Dhamma* through *Dhamma*  
with regard to the internal  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the external  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the internal and external.

Or he lives observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and aging of things.

Or thinking:  
'This is *Dhamma*'  
he sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars, a beggar lives observing  
*Dhamma* through the *Dhamma*: Five  
Involvements.

Again, beggars,  
deeper than that,  
a beggar lives observing *Dhamma*  
through the *Dhamma*:  
'Five Boundup Stockpiles'.

And how, beggars, does a beggar live  
observing *Dhamma* through the *Dhamma*:  
'Five Boundup Stockpiles'?

Here beggars a beggar thinks:

[1] 'This is form,  
this is the origin of form,

this is the settling of form;

[2] This is sense-experience,  
this is the origin of sense-experience, this  
is the settling of sense-experience;

[3] This is perception,  
this is the origin of perception,  
this is the settling of perception;

[4] This is own-making,  
this is the origin of own-making,  
this is the settling of own-making;

[5] This is re-knowing-knowledge,  
this is the origin of re-knowing-knowledge, this  
is the settling of re-knowing-knowledge.'

Thus he lives observing *Dhamma* through *Dhamma*  
with regard to the internal  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the external  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the internal and external.

Or he lives observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and aging of things.

Or thinking:  
'This is *Dhamma*'  
he sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars, a beggar lives observing  
*Dhamma* through the *Dhamma*: Five  
Boundup Stockpiles.



Again, beggars,  
deeper than that,  
a beggar lives observing *Dhamma*  
through the *Dhamma*:  
'Six Internal/External Realms'.

And how, beggars, does a beggar  
live observing *Dhamma*  
through the *Dhamma*:  
'Six Internal/External Realms'?

[1] Here beggars a beggar  
knows the eye  
and knows form,  
he knows any yoke that arises  
rebounding off the two.

He knows it,  
should there come to be  
the arising of an unarisen yoke, he  
knows it,  
should there come to be letting  
go of that arisen yoke, and he  
knows it  
when there will come to be  
no future arising  
of that let go yoke.

[2] Here beggars a beggar  
knows the ear  
and knows sounds,  
he knows any yoke that arises  
rebounding off the two.

He knows it,  
should there come to be  
the arising of an unarisen yoke, he  
knows it,  
should there come to be letting  
go of that arisen yoke, and he  
knows it  
when there will come to be  
no future arising  
of that let go yoke.

[3] Here beggars a beggar  
knows the nose  
and knows scents,  
he knows any yoke that arises  
rebounding off the two.

He knows it,  
should there come to be  
the arising of an unarisen yoke, he  
knows it,  
should there come to be letting go of  
that arisen yoke,  
and he knows it  
when there will come to be  
no future arising of that let go yoke.

[4] Here beggars a beggar  
knows the tongue  
and knows tastes,  
he knows any yoke that arises  
rebounding off the two.

He knows it,  
should there come to be  
the arising of an unarisen yoke, he  
knows it,  
should there come to be letting go of  
that arisen yoke,  
and he knows it  
when there will come to be  
no future arising of that let go yoke.

[5] Here beggars a beggar  
knows the body  
and knows touch,  
he knows any yoke that arises  
rebounding off the two.

He knows it,  
should there come to be  
the arising of an unarisen yoke, he  
knows it,  
should there come to be letting go of  
that arisen yoke,

and he knows it  
when there will come to be  
no future arising of that let go yoke.

[6] Here beggars a beggar  
knows the mind  
and knows *Dhamma*,  
he knows any yoke that arises  
rebounding off the two.

He knows it,  
should there come to be  
the arising of an unarisen yoke, he  
knows it,  
should there come to be letting go of  
that arisen yoke,  
and he knows it  
when there will come to be  
no future arising of that let go yoke.

Thus he lives observing *Dhamma* through *Dhamma*  
with regard to the internal  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the external  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the internal and external.

Or he lives observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and aging of things.

Or thinking:  
'This is *Dhamma*'  
he sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars, a beggar lives observing  
*Dhamma* through the *Dhamma*: Six  
Internal/External Realms.

Again, beggars,  
deeper than that,  
a beggar lives observing *Dhamma*  
through the *Dhamma*:  
'Seven Dimensions of Awakening.'

And how, beggars, does  
a beggar live  
observing *Dhamma* through the *Dhamma*:  
'Seven Dimensions of Awakening'?

[1] Here, beggars, a beggar,  
when there is the mind dimension of  
self-awakening within,  
knows:

'There is the mind dimension of  
self-awakening within.

When there is no mind dimension of  
self-awakening within, knows:

'There is within no mind dimension of  
self-awakening.'

He knows it,  
should there come to be the arising of  
an unarisen mind dimension  
of self-awakening,  
and he knows it,  
should there come to be  
all-round thorough development of  
that arisen mind dimension  
of self-awakening.

[2] Here, beggars, a beggar,  
when there is the *Dhamma*-investigation dimension of  
self-awakening within,  
knows:

'There is the *Dhamma*-investigation dimension of  
self-awakening within.'

when there is no *Dhamma*-investigation dimension of self-awakening within, knows:

'There is within no *Dhamma*-investigation dimension of self-awakening.'

He knows it,

should there come to be

the arising of an unarisen *Dhamma*-investigation dimension of self-awakening,

and he knows it,

should there come to be

all-round thorough development

of that arisen *Dhamma*-investigation dimension of self-awakening.

[3] Here, beggars, a beggar,  
when there is the energy dimension of self-awakening within, knows:

'There is the energy dimension of self-awakening within.'

when there is no energy dimension of self-awakening within, knows: 'There is within

no energy dimension of self-awakening.'

He knows it,

should there come to be

the arising of an unarisen energy dimension of self-awakening,

and he knows it,

should there come to be

all-round thorough development of

that arisen energy dimension of self-awakening.

[4] Here, beggars, a beggar,  
when there is the enthusiasm dimension of self-awakening within, knows:

'There is the enthusiasm dimension of self-awakening within.'

When there is no enthusiasm dimension of self-awakening within, knows:

'There is within  
no enthusiasm dimension of self-awakening.'

He knows it,  
should there come to be  
the arising of an unarisen enthusiasm dimension of  
self-awakening,  
and he knows it,  
should there come to be  
all-round thorough development  
of that arisen enthusiasm dimension of  
self-awakening.

[5] Here, beggars, a beggar,  
when there is the impassivity dimension of  
self-awakening within, knows:

'There is the impassivity dimension of  
self-awakening within.'

When there is no impassivity dimension of  
self-awakening within, knows:

'There is within  
no impassivity dimension of self-awakening.'

He knows it,  
should there come to be  
the arising of an unarisen impassivity dimension of  
self-awakening,  
and he knows it,  
should there come to be  
all-round thorough development  
of that arisen impassivity dimension of  
self-awakening.

[6] Here, beggars, a beggar,  
when there is the serenity dimension of  
self-awakening within, knows:

'There is the serenity dimension of  
self-awakening within.'

When there is no serenity dimension of  
self-awakening within, knows:

'There is within  
no serenity dimension

of self-awakening.'

He knows it,  
should there come to be  
the arising of an unarisen serenity dimension of  
self-awakening,  
and he knows it,  
should there come to be  
all-round thorough development of  
that arisen serenity dimension of  
self-awakening.

[7] Here, beggars, a beggar,  
when there is the detachment dimension of  
self-awakening within, knows:

'There is the detachment dimension of  
self-awakening within.'

When there is no detachment dimension of  
self-awakening within,  
knows:

'There is within no detachment dimension of  
self-awakening.'

He knows it,  
should there come to be  
the arising of an unarisen detachment dimension of  
self-awakening,  
and he knows it,  
should there come to be  
all-round thorough development  
of that arisen detachment dimension of  
self-awakening.

Thus he lives observing *Dhamma* through *Dhamma*  
with regard to the internal  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the external  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the internal and external.

Or he lives observing *Dhamma*  
through the origins of things,

or he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and aging of things.

Or thinking:

'This is *Dhamma*'

he sets up mind

just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars, a beggar lives observing  
*Dhamma* through the *Dhamma*: Seven  
Dimensions of Awakening.

Again, beggars,  
deeper than that,  
a beggar lives observing *Dhamma*  
through the *Dhamma*:  
'Four Aristocrats of Truths'.

And how, beggars,  
does a beggar live observing *Dhamma*  
through the *Dhamma*:  
'Four Aristocrats of Truths'? Here  
beggars a beggar thinks:

[1] 'This is pain'  
and he knows it  
according to it's nature; He  
thinks:

[2] 'This is the origin of pain'  
and he knows it  
according to it's nature; He  
thinks:

[3] 'This is the ending of pain'  
and he knows it  
according to it's nature;



He thinks:

[4] 'This is the way to bring about  
the end of that pain'  
and he knows it according  
to it's nature.

Thus he lives observing *Dhamma* through *Dhamma*  
with regard to the internal  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the external  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the internal and external.

Or he lives observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and aging of things.

Or thinking:  
'This is *Dhamma*'  
he sets up mind  
just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars, a beggar lives observing  
*Dhamma* through the *Dhamma*: Four  
Aristocrats of Truths.

[1] And what, beggars, is  
the Aristocrat of Truths as  
to pain?

[1.1] Birth is pain,

[1.2] aging is pain,

[1.3] death is pain.

[1.4] grief and lamentation,  
pain and misery,

and despair are  
pain.

[1.5] Not to gain the wished for is pain.

[1.6] Essentially the Five Boundup Stockpiles are pain.

[1.1.1] And what, beggars, is 'birth'?

Whatsoever  
for this or that being  
of this or that group of beings is  
birth,  
the occurrence of individuality, the  
regrouping of the Stockpiles,  
the appearance of the Six-Fold Sense Spheres: — this,  
beggars is said to be 'birth.'

[1.2.1] And what, beggars, is 'aging'?

Whatsoever  
for this or that being  
of this or that group of beings is  
aging,  
agedness,  
the breaking,  
the graying, the  
wrinkling,  
the diminishment of the lifespan,  
the weakening of the powers, this,  
beggars is said to be 'aging.'

[1.3.1] And what, beggars, is 'death'?

Whatsoever  
for this or that being  
of this or that group of beings is  
passing,  
passing away, the  
breaking up,  
disappearance,  
the death in the dying,  
the finishing of the lifespan,  
the breaking up of the Stockpiles,  
the laying down of the body,  
this, beggars is said to be 'death.'

[1.4.1] And what, beggars, is 'grief'?

Whatsoever, beggars,  
for anyone  
is the condition of inner sadness,  
heartbreak,  
heartache,  
state of missing and regret, woe,  
and affliction,  
the grief,  
feeling bad,  
wretchedness,  
state of woe,  
and unhappiness  
at experiencing some loss or tragedy, this,  
beggars is said to be 'grief.'

[1.4.2] And what, beggars, is 'lamentation'?

Whatsoever, beggars,  
for anyone  
is the outward expression of grief,  
lamentation  
wailing,  
weeping,  
hysteria,  
display of desolation  
at experiencing some loss or tragedy, this,  
beggars is said to be 'lamentation.'

[1.4.3] And what, beggars, is 'pain'?

That, beggars which is bodily pain, the  
bodily disagreeable  
the experience of being connected bodily with  
the disagreeable  
this, beggars, is said to be 'pain.'

[1.4.4] And what, beggars, is 'misery'?

That, beggars, which is mental pain, the  
mentally disagreeable  
the experience of being connected in mind  
with the disagreeable

this, beggars, is said to be 'misery.'

[1.4.5] And what, beggars, is 'despair'?

Whatsoever, beggars, for anyone  
experiencing misfortune  
being touched with any sort of painful thing is  
loss of hope,  
being despondent,  
dejection, depression,  
this, beggars, is said to be 'despair.'

[1.5] And what, beggars, is  
'not to gain what is wished for is pain'?

In beings that are the object of birth, there  
comes the wish:

'O if only there were no  
being a thing that is born, if  
only there were no getting  
born.

But such as such as this  
is not to be had by wishes.

This is the pain  
of not gaining what is wished for.

In beings that are the object of aging,  
there comes the wish:

'O if only there were no  
being an aging thing,  
if only there were no aging.

But such as such as this  
is not to be had by wishes.

This is the pain  
of not gaining what is wished for.

In beings that are the object of sickness, there  
comes the wish:

'O if only there were no  
being a sick-getting thing,  
if only there were no sickness.

But such as such as this  
is not to be had by wishes.

This is the pain  
of not gaining what is wished for.

In beings that are the object of dying,  
there comes the wish:

'O if only there were no  
being a dying thing,  
if only there were no dying.

But such as such as this  
is not to be had by wishes.

This is the pain  
of not gaining what is wished for.

In beings that are the object of  
grief and lamentation, pain  
and misery  
and despair,  
there comes the wish:

'O if only there were no  
being a thing that gets grief and lamentation,  
pain and misery  
and despair,  
if only there were no  
grief and lamentation,  
pain and misery  
and despair.

But such as such as this  
is not to be had by wishes.

This is the pain  
of not gaining what is wished for.

[1.6] And what, beggars,  
are the five boundup stockpiles that  
are essentially pain?

In this case:

[1.6.1] there is the material form stockpile, [1.6.2]  
there is the sense-experience stockpile, [1.6.3]  
there is the perception stockpile,  
[1.6.4] there is the own-making stockpile,  
[1.6.5] there is the re-knowing-knowledge stockpile.

It is these, beggars, that  
are known as  
the five boundup stockpiles that  
are essentially pain.

This beggars, is what is said to be the  
Aristocrat of Truths as to Pain.

[2] And what, beggars,  
is the Aristocrat of Truths as  
to the origin of pain?

It is in whatsoever there is of  
hunger/thirst  
leading to living,  
accompanied by delight and lust, the  
being overjoyed  
at this and that, that  
is to say:  
thirst for pleasure,  
thirst for living, thirst  
for escape.

So where is it, beggars,  
that this hunger/thirst appearing,  
appears,  
where entering  
does it settle in?

Wherever in the world there  
is loved material form  
enjoyed material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

What in the world  
is loved material form,  
enjoyed material form?

[2.1] The realm of the eye

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.2] The realm of the ear  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.3] The realm of the nose  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.4] The realm of the tongue is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.5] The realm of the body is  
loved material form, enjoyed  
material form,  
it is there

that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.6] The realm of the mind is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.7] The realm of visible objects is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.8] The realm of sounds  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.9] The realm of scents  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there



that entering, it  
settles in.

[2.10] The realm of tastes  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.11] The realm of touches  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.12] The realm of *Dhammas*  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.13] The realm of eye-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.14] The realm of ear-re-knowing-knowledge

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.15] The realm of nose-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.16] The realm of taste-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.17] The realm of touch-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.18] The realm of mind-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there

that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.19] The realm of eye-touch is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.20] The realm of ear-touch is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.21] The realm of nose-touch is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.22] The realm of taste-touch is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there

that entering, it  
settles in.

[2.23] The realm of touch-touch  
is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.24] The realm of mind-touch is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.25] The realm of sense-experience born of eye-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.26] The realm of sense-experience born of ear-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.27] The realm of sense-experience born of nose-touch

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.28] The realm of sense-experience born of taste-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.29] The realm of sense-experience born of touch-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.30] The realm of sense-experience born of mind-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.31] The realm of perception of material objects is  
loved material form,  
enjoyed material form, it  
is there

that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.32] The realm of perception of sounds is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.33] The realm of perception of scents is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.34] The realm of perception of tastes is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.35] The realm of perception of touches is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there

that entering, it  
settles in.

[2.36] The realm of perception of *Dhammas* is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.37] The realm of material-object-intent is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.38] The realm of sound-intent  
is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.39] The realm of scent-intent  
is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.40] The realm of taste-intent

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.41] The realm of touch-intent  
is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.42] The realm of *Dhamma*-intent is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.43] The realm of material-object-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.44] The realm of sound-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there



that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.45] The realm of scent-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.46] The realm of taste-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.47] The realm of touch-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.48] The realm of *Dhamma*-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there

that entering, it  
settles in.

[2.49] The realm of thinking about material objects is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.50] The realm of thinking about sounds is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.51] The realm of thinking about scents is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.52] The realm of thinking about tastes is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.53] The realm of thinking about touches

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.54] The realm of thinking about *Dhammas* is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.55] The realm of evaluations of material forms is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.56] The realm of evaluations of sounds is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.57] The realm of evaluations of scents is  
loved material form,  
enjoyed material form, it  
is there

that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.58] The realm of evaluations of tastes is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.59] The realm of evaluations of touches is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

[2.60] The realm of evaluations of *Dhammas*  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst appearing,  
appears  
it is there that  
entering, it  
settles in.

This beggars is said to be  
the Aristocrat of Truths as  
to the origin of pain.

[3] And what, beggars,  
is the Aristocrat of Truths  
as to arriving at the end of pain?

It is in the complete dispassion towards,  
ending of,  
giving up of,  
freedom from,  
dislodging of  
this very hunger/thirst.

So where is it, beggars,  
that this hunger/thirst abandoned, is  
abandoned,  
where extinguished  
does it go out?

Wherever in the world  
there is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

What in the world  
is loved material form,  
enjoyed material form?

[3.1] The realm of the eye  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.2] The realm of the ear  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there

that extinguished it  
goes out.

[3.3] The realm of the nose  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.4] The realm of the tongue is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.5] The realm of the body is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.6] The realm of the mind is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.7] The realm of visible objects

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.8] The realm of sounds  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.9] The realm of scents  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.10] The realm of tastes  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.11] The realm of touches  
is loved material form,  
enjoyed material form,  
it is there

that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.12] The realm of *Dhammas*  
is loved material form,  
enjoyed material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.13] The realm of eye-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.14] The realm of ear-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.15] The realm of nose-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there



that extinguished it  
goes out.

[3.16] The realm of taste-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.17] The realm of touch-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.18] The realm of mind-re-knowing-knowledge is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.19] The realm of eye-touch is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.20] The realm of ear-touch

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.21] The realm of nose-touch is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.22] The realm of taste-touch is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.23] The realm of touch-touch  
is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.24] The realm of mind-touch is  
loved material form, enjoyed  
material form,  
it is there

that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.25] The realm of sense-experience born of eye-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.26] The realm of sense-experience born of ear-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.27] The realm of sense-experience born of nose-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.28] The realm of sense-experience born of taste-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there

that extinguished it  
goes out.

[3.29] The realm of sense-experience born of touch-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.30] The realm of sense-experience born of mind-touch is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.31] The realm of perception of material objects is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.32] The realm of perception of sounds is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.33] The realm of perception of scents

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.34] The realm of perception of tastes is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.35] The realm of perception of touches is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.36] The realm of perception of *Dhammas* is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.37] The realm of material-object-intent is  
loved material form,  
enjoyed material form, it  
is there

that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.38] The realm of sound-intent  
is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.39] The realm of scent-intent  
is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.40] The realm of taste-intent is  
loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.41] The realm of touch-intent  
is loved material form, enjoyed  
material form,  
it is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there

that extinguished it  
goes out.

[3.42] The realm of *Dhamma*-intent is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.43] The realm of material-object-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.44] The realm of sound-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.45] The realm of scent-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.46] The realm of taste-hunger/thirst

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.47] The realm of touch-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.48] The realm of *Dhamma*-hunger/thirst is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.49] The realm of thinking about material objects is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.50] The realm of thinking about sounds is  
loved material form,  
enjoyed material form, it  
is there



that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.51] The realm of thinking about scents is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.52] The realm of thinking about tastes is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.53] The realm of thinking about touches is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.54] The realm of thinking about *Dhammas* is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there

that extinguished it  
goes out.

[3.55] The realm of evaluations of material objects is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.56] The realm of evaluations of sounds is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.57] The realm of evaluations of scents is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.58] The realm of evaluations of tastes is  
loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.59] The realm of evaluations of touches

is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

[3.60] The realm of evaluations of *Dhammas*  
is loved material form,  
enjoyed material form, it  
is there  
that this hunger/thirst abandoned, is  
abandoned,  
it is there  
that extinguished it  
goes out.

This beggars is said to be  
the Aristocrat of Truths  
as to bringing about the end of pain.

[4] And what, beggars,  
is the Aristocrat of Truths as  
to the walk to walk  
to reach the end of pain?

It is in this Aristocratic Multi-Dimensional Consummate Way, that  
is:

[4.1] Consummate-Working Hypothesis,  
[4.2] Consummate Principles,  
[4.3] Consummate Talk,  
[4.4] Consummate Works,  
[4.5] Consummate Lifestyle,  
[4.6] Consummate Reign,  
[4.7] Consummate Mind,  
[4.8] Consummate Serenity.

[4.1] And what, beggars,  
is Consummate Working Hypothesis?

[4.1.1] It is knowledge, beggars, about  
pain;

[4.1.2] knowledge about the origin of pain;

[4.1.3] knowledge about the ending of pain;

[4.1.4] knowledge about the walk to walk to  
reach the end of pain.

This, beggars is what is said to be Consummate Working Hypothesis.

[4.2] And what, beggars, are Consummate Principles?

[4.2.1] The abandoning-principle,

[4.2.2] the non-anger-principle,

[4.2.3] the non-harm-principle.

These, beggars,  
are what is said to be  
Consummate Principles.

[4.3] And what, beggars, is Consummate Talk?

[4.3.1] Abstention from lying speech,

[4.3.2] abstention from slanderous speech,

[4.3.3] abstention from unkind speech, [4.3.4]  
abstention from lip-flapping.

This, beggars,  
is what is said to be  
Consummate Talk.

[4.4] And what, beggars, is Consummate Works?

[4.4.1] Abstention from destruction of life, [4.4.2]

abstention from taking the ungiven, [4.4.3]

abstention from contra-indicated deeds.

This, beggars,  
is what is said to be  
Consummate Works.

[4.5] And what, beggars, is Consummate Lifestyle?

Here, beggars, the student of the Aristocrats letting  
go of contra-indicated lifestyles,  
lives by proper, Consummate Lifestyle.

This, beggars,  
is what is said to be  
Consummate Lifestyle.

[4.6] And what, beggars, is Consummate Reign?

[4.6.1] Here beggars,  
a beggar intends to struggle  
to create and exert energy, to  
take a stand against,  
set his mind on  
and strive after  
the non-arising of  
un arisen bad,  
unskillful things;

[4.6.2] Intends to struggle  
to create and exert energy, to  
take a stand against,  
set his mind on  
and strive after  
letting go of arisen bad,  
unskillful things;


[4.6.3] Intends to struggle  
to create and exert energy, to  
take a stand for,  
set his mind on  
and strive after  
the arising of  
un arisen skillful things;


[4.6.4] Intends to struggle  
to create and exert energy, to  
take a stand for,  
set his mind on and  
strive after the  
establishment,  
clarification,  
greater development,  
fruitful development  
and perfection of arisen  
skillful things.


This beggars is what is said to be  
Consummate Reign.


[4.7] And what, beggars, is Consummate Mind?

Here, beggars, a beggar:

[4.7.1]  — lives observing the body, through the body, ardent,  
self-knowing, satisfied,  
having risen above grief and lamentation;

[4.7.2]  — lives observing the senses, through the sense-experiences, ardent,  
self-knowing, satisfied,  
having risen above grief and lamentation;

[4.7.3]  — lives observing the heart, through mental states,  
ardent, self-knowing, satisfied,  
having risen above grief and lamentation;

[4.7.4]  — lives observing *Dhamma*, through the *Dhamma*,  
ardent, self-knowing, satisfied,  
having risen above grief and lamentation.

This beggars is what is said to be  
Consummate Mind.

[4.8] And what, beggars, is Consummate Serenity?

[4.8.1] Here beggars, a beggar, separated  
from things of the senses, separated  
from gross involvements;  
with the interest, enjoyment, and sense of ease that  
come with solitude,  
with internal dialog and evaluations,  
enters The First Knowing  
and makes a habitat-a that.

[4.8.2] And then separated  
from internal dialog and evaluations, with  
impassivity  
and having become concentrated in mind,  
bringing the attention to the interest,  
enjoyment,  
and sense of ease  
that come with Serenity,  
without internal dialog and evaluations, he  
enters The Second Knowing  
and makes a habitat-a-that

[4.8.3] And then separated from  
interest and enjoyment,  
with impassivity, detachment, and clear re-knowing-knowledge  
bringing the attention to the pleasure  
that comes with that sense of ease  
the Aristocrats describe as:  
'Detached, mindful, he's got the life!' he  
enters The Third Knowing  
and makes a habitat-a-that

[4.8.4] And then letting go of pain  
letting go of pleasure  
letting go of any predisposition to return to  
bodily pains and pleasures  
without pain  
without pleasure  
clearly conscious, detached,  
satisfied with the  
bright  
shiny  
clean-clear-through  
radiance  
of  
detachment  
he enters The Fourth Knowing  
and makes a habitat-a-that.

This, beggars, is what is said to be  
Consummate Serenity.

This, beggars, is what is said to be  
the Aristocrat of Truths  
as to the walk to walk  
to reach the end of pain.

Thus he lives observing *Dhamma* through *Dhamma*  
with regard to the internal  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the external  
or he lives observing *Dhamma* through *Dhamma*  
with regard to the internal and external.

Or he lives observing *Dhamma*  
through the origins of things, or  
he lives observing *Dhamma*  
through the aging of things, or  
he lives observing *Dhamma*  
through the origins and aging of things.

Or thinking:

'This is *Dhamma*'

he sets up mind

just enough to get a measure of knowledge, a  
measure of recollectedness.

Thus he lives observing  
but does not grasp after  
things of the world.

Even so, beggars, a beggar lives  
observing *Dhamma* through *Dhamma*.

For him, beggars,  
who so develops these four satisfactions  
for seven rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.

Let stand, beggars, seven rains,  
for him, beggars,  
who so develops these four satisfactions  
for six rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.

Let stand, beggars, six rains, for  
him, beggars,  
who so develops these four satisfactions



for five rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.

Let stand, beggars, five rains,  
for him, beggars,  
who so develops these four satisfactions  
for four rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements,  
non-returning.

Let stand, beggars, four rains,  
for him, beggars,  
who so develops these four satisfactions  
for three rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, three rains, for  
him, beggars,  
who so develops these four satisfactions  
for two rains,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, two rains,  
for him, beggars,  
who so develops these four satisfactions  
for one rains,

one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, one rains,  
for him, beggars,  
who so develops these four satisfactions  
for seven moons,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, seven moons, for  
him, beggars,  
who so develops these four satisfactions  
for six moons,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, six moons,  
for him, beggars,  
who so develops these four satisfactions  
for five moons,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, five moons,  
for him, beggars,  
who so develops these four satisfactions  
for four moons,  
one fruit or another  
of these two fruits  
will result:

omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, four moons,  
for him, beggars,  
who so develops these four satisfactions  
for three moons,  
one fruit or another  
of these two fruits  
will result:

omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, three moons, for  
him, beggars,  
who so develops these four satisfactions  
for two moons,  
one fruit or another  
of these two fruits  
will result:

omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, two moons,  
for him, beggars,  
who so develops these four satisfactions  
for one moon,  
one fruit or another  
of these two fruits  
will result:

omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars, one moon,  
for him, beggars,  
who so develops these four satisfactions  
for a half moon,  
one fruit or another  
of these two fruits  
will result:

omniscience in this visible state, or  
having involvements, non-returning.

Let stand, beggars,

a half moon,  
for him, beggars,  
who so develops these four satisfactions  
for seven days,  
one fruit or another  
of these two fruits  
will result:  
omniscience in this visible state, or  
having involvements, non-returning.

'One sure thing, this, Beggars,  
a way for the purification of beings, for  
rising above grief and lamentation, for  
the subsidence of pain and misery, for  
mastering the method,  
for experiencing *Nibbāna* —  
that is to say, the four settings-up of mind.'

It was because of this  
that that which has been said  
was said thus."

This is what The Lucky Man said and  
we hear that the beggars there  
were delighted at what the Lucky Man said.



# Part III

## Sammā Samādhī

### Consummate Serenity

or

High  
Get'n  
High

*Ever'a Trick Inni Book*

Pur'n'ear

*Wa-d'e sa?*

'e sa stica Nibbānanna inni e-ae-a 'anna eda da Bannana!

The art of cultivating one state of consciousness  
*by*  
*abandoning another.*

#### Introduction

There are two reasons for the practice of 'sitting': for the seeker it brings to fulfillment the two-sided effort at obtaining freedom: calm and insight; for the master it is a pleasant way to pass the time in this seen thing.

Serenity in this system is described as:

*A-p-paṇihita*: having no point, aimless

*A-nimitta*: leaving no traces, signs, tracks, signatures

*Suññatta*: being empty of lust, anger and blindness

The highest stages of serenity are called '*jhānas*,' a word which means 'burning' or 'shining' with knowledge. It is the root of the English word 'knowing', of the Chinese word '*Chan*', and of the Japanese word '*Zen*.'

There are different *jhānas* in different systems, and there are eight or nine or ten *jhānas* in this system depending on how one classifies certain states of mind. '*Jhāna*' is just a word used to act as a guide through a progression of changes which actually have no clear-cut boundaries. They are described in several different ways that amount to the same thing in the suttas. One should not get too hung up on terminology.<sup>[1]</sup>

In the eighth dimension of the Aristocratic Eight Dimensional High Way, Consummate Serenity is defined in terms of four *jhānas* which describe a progression from just above worldly involvement to complete detachment. In one form or another, this is the end point of every practice in the system. Every '*Dhamma*' or unit of the system, worthy of the term ends in the detachment defined in the fourth of these *jhānas*.

The single most important thing to keep in mind in thinking about or practicing *jhāna* is that it is a progression where *letting go is the mechanism of action*. As the as the quotation at the beginning of this section indicates, this is the practice of cultivating higher mental states by way of letting go of lower mental states.<sup>[2]</sup>

For the seeker aiming at bringing to fulfillment the two-sided effort at obtaining freedom: calm and insight, the purpose of this form of mental culture is that hinted at in the term "getting high".<sup>[3]</sup> From a height a wide view is possible — this is the condition allowing for insight that we are seeking — from the highest height one can step off or out of it all, let it all go — letting go is the establishment of calm we are seeking.

With a wide view, above it all, it is easy to see the essential point of the Buddha's Teaching: That there is nothing there that is not inconsistent, constantly changing; that Pain (*dukkha*) is the consequence of change where one is attached to things the way they are, and that, because it changes and is painful, there is nothing there that can justify being called the 'Self' of one. So seeing letting go is not difficult. [He said.]

*Vitakka* and *vicara* (found below and in translations as 'thinking and pondering', 'initial thought and sustained thought' and in both positions as: 'directed' 'conceptual' 'speculative' 'deliberative' 'discursive' 'evaluative') are terms for which the precise ultimate meaning has apparently been lost.

The general meaning is clear: they have to do with thinking (MN 44). Since there is an etymologically unrelated conflicting meaning found in the commentary by Buddhaghosa which, relating only to *jhāna*, calls these 'placing the mind and keeping it there', I have taken a look at my personal experience and see it this way: *Vitakka* is the arising to mind and awareness of thoughts. Here they are not 'one's own' and come from the outside.

*Vicara* is thinking about these thoughts, giving them verbal expression, and sometimes injecting them with intent and giving them utterance. Here they have become identified with. Because the the first *jhāna* is above the disturbances that result from the influences, it is used to work out one's problems and understand the *Dhamma*. This requires verbal thought. To the extent then, that these problems are given verbal form, they are then let go to enter the second *jhāna*.

As for 'placing the mind and keeping it there' this is *ek'aggatā* (being one-pointed) and is an aspect of *samādhi* from beginning to end. It is separate from, and should not be confused with *vitakka* and *vicara*. It is first mentioned as found in the first *jhāna* (MN 43), and is found in the second *jhāna* as "*ekodi-bhāva*" (having become single-minded). It is not dropped thereafter. It is not dropped in or for the second *jhāna*.

My say.

---

So then, finally, there  
comes a time,  
after a long long time,  
but sooner or later, that  
you know,  
it is time to get down to business,  
and on this day,  
after waking up,  
getting up,  
attending to bowl and robes, leaving  
your hut,  
going to town,  
going on your beggars rounds,  
eating,  
chewing,  
tasting and swallowing,  
leaving town,

urinating and defecating ...

... resolving to separate yourself from the grosser sorts of involvements:

- [1] wanting and wishing for pleasure,
- [2] anger at disagreeable situations,
- [3] indulging in lazy ways and being downbound by inertia,
- [4] indulging in fear and terror,
- [5] indulging in doubts and uncertainties,

having set up guard over the senses;

having previously fully developed Consummate Mind, by

living in body overseeing body, ardent, self-aware, recollected, having put away worldly ambition and disappointment, liking and disliking,  
living in sensation overseeing sensation, ardent, self-aware, recollected, having put away worldly ambition and disappointment, liking and disliking,

living in the heart overseeing the heart, ardent, self-aware, recollected, having put away worldly ambition and disappointment, liking and disliking,

living in the *Dhamma* overseeing the *Dhamma*, ardent, self-aware, recollected, having put away worldly ambition and disappointment, liking and disliking;

having set up a balance between being over excited and being too lax by using The Seven Dimensions of Self Awakening;

and then,

separating yourself from your more disturbing surroundings by finding a place to be alone:

deep, deep, deep in some forest pasture, at  
the root of some tree,  
on the side of a mountain, in  
the wilderness,  
in a cave,  
in a cemetery,  
out in the middle of an open field, on  
a heap of grass and leaves,  
or in some empty hut;

and then,

sitting down,



sitting down sitting upright, legs  
bent-across-lapwise,  
and bringing the mind<sup>[4]</sup> to the area of the mouth and  
taking in



one, two, three, deep,

deep, deep

satisfying inni<sup>in</sup>halationsa soma fresh air, Letting It

All Go,

Let It Go.

And then,  
from there,  
in just the same way as you did when you brought your memory from  
wherever out there it was wandering around to the area around your mouth,  
in the same way recollect  
the in-breath, recollect  
the out-breath,  
becoming single-mindedly intent,  
focus on attaining knowledge,  
understanding,  
wisdom  
and freedom of heart,  
and

maintaining detachment from

[1] wanting and wishing for pleasure,

[2] anger at disagreeable situations,

[3] indulging in lazy ways and being downbound by inertia,

[4] indulging in fear and terror,

[5] indulging in doubts and uncertainties,

stilling,  
calming,  
tranquillizing the body

and focusing the mind;  
pervade the entire universe  
above,  
below,  
in every direction all-round with  
friendly vibrations, sympathetic  
vibrations,  
happiness at the happiness's of others, and objective  
detachment.

And then,  
separated from pleasures of the senses,  
separated from gross involvements,  
still engaged in thinking and pondering,  
with the interest,  
enjoyment,  
and sense of ease  
that come with solitude, enter  
into<sup>[5]</sup> the first knowing and  
make a habitat of that.

Soak,  
Permeate,  
Suffuse,  
and  
Saturate  
that heap of shit there<sup>[6]</sup>  
you call: "My Body" with  
the interest, enjoyment,  
and sense of ease  
that come with solitude.

In the same way  
as the Bath Attendant of Old, or  
his skillful apprentice,  
whenever he wishes to make a soap-ball, takes  
a copper pot,  
adds his soap flake,  
sprinkles it with a little moisture,  
and then rolls that soap-ball

*round and round and round and round*  
till it's  
soaked,  
permeated,  
suffused, and  
saturated  
with  
but does not ooze any  
moisture!

In the same way,  
separated from pleasures of the senses,  
separated from gross involvements,  
still engaged in thinking and pondering,  
with the interest, enjoyment, and sense of ease that  
come with solitude,  
enter into the first knowing and  
make a habitat of that,  
and  
Soak,  
Permeate,  
Suffuse,  
and  
Saturate  
that body there  
with the interest, enjoyment, and sense of ease that  
come with solitude.

And then,  
separated from thinking and pondering,  
with impassivity and having become focused in mind,  
bringing the attention to the interest, enjoyment, and sense of ease that  
come with getting high;  
without thinking and pondering,  
enter the second knowing  
and make a habitat of that.  
Soak,  
Permeate,  
Suffuse,

and Saturate  
that body there  
with the interest, enjoyment, and sense of ease that  
come with getting high.

In the same way  
as a spring-fed pond,  
with no in-let from the East, with  
no in-let from the South, with no  
in-let from the West, with no in-  
let from the North,  
and no rain com'n down from the gods above, is  
nevertheless  
soaked,  
permeated,  
suffused, and  
saturated  
with the moisture arising  
from the spring  
which feeds it from below,

In the same way,  
separated from thinking and pondering,  
with impassivity and having become focused in mind,  
bringing the attention to the interest, enjoyment, and sense of ease that  
come with getting high,  
without thinking and pondering,  
enter the second knowing  
and make a habitat of that,

and  
Soak,  
Permeate,  
Suffuse,  
and  
Saturate  
that body there  
with the interest, enjoyment, and sense of ease that  
come with getting high.

And then,  
separated from interest and enjoyment,  
with impassivity, detachment, and clear consciousness,  
bringing the attention to the pleasure  
that comes with that sense of ease  
the Aristocrats describe as:  
'Detached, self-collected, he's got the sweet life!'  
enter the third knowing  
and make a habitat of that.

And Soak,  
Permeate  
Suffuse,  
and  
Saturate  
that cracked pot there  
with the pleasure  
that comes with a sense of ease.

In the same way  
as in a water-lily pond, filled  
with white water lilies, filled  
with blue water lilies, filled  
with red water lilies, some  
white water lilies, some blue  
water lilies,  
some red water lilies,  
are born in the water,  
grow up in the water,  
reach maturity in the water, and  
without rising above the surface of the water, come  
to flower below the surface of the water, and are  
soaked,  
permeated,  
suffused, and  
saturated  
from the tops of the tips of their flowering heads above to  
the bottoms of their roots below  
with that water,

in the same way,  
separated from interest and enjoyment,  
with impassivity, detachment, and clear consciousness  
bringing the attention to the pleasure  
that comes with that sense of ease  
the Aristocrats describe as:  
'Detached, self-collected, he's got the sweet life!'  
enter the third knowing  
and make a habitat of that,  
and Soak,  
Permeate  
Suffuse,  
and  
Saturate  
that body there  
with the pleasure  
that comes with a sense of ease

And then,  
letting go of pain,  
letting go of pleasure,  
sending home their precursors in  
mental pleasures and discomforts,  
without pain,  
without pleasure,  
clearly conscious, detached,  
satisfied with the  
bright  
shiny  
clean-clear-through  
radiance  
of  
detachment  
enter the fourth knowing and  
make a habitat-a-that,  
and  
Soak  
Permeate

Suffuse  
and  
Saturate  
that body  
with the bright, shiny, clean-clear-through radiance  
of detachment.

In the same way as  
it comes to pass  
that the body gets wrapt  
from the tops of the tips of the hairs of the head above to  
the bottoms of the soles of the feet below  
in a bright, shiny, clean-clear-through radiant white cloth so  
that there is no part of that body  
that is not covered  
by that bright, shiny, clean-clear-through radiant white cloth,  
in the same way, letting  
go of pain, letting go of  
pleasure,  
sending home their precursors in  
mental pleasures and discomforts,  
without pain,  
without pleasure,  
clearly conscious, detached,  
satisfied with the  
bright  
shiny  
clean-clear-through  
radiance  
of  
detachment  
enter the fourth knowing and  
make a habitat-a-that,  
and  
Soak  
Permeate  
Suffuse  
and  
Saturate  
that body

with the bright, shiny, clean-clear-through radiance  
of detachment.

### Last Word on Serenity Practice

Serenity is not the goal. The *recognition of freedom in detachment* is the goal.  
This adaptation of the last section of MN 112 describes what is to be done:  
Then, with calm heart, pure, clean, debtless, without afflictions, become soft,  
capable, steadfast, unshakable, bent down to knowledge of the eradication of  
the corruptions.

Know: 'This is pain',  
know: 'This is the source of pain',  
know: 'This is the end to pain',  
know: 'This is the way to walk to the end of pain'.

Know: 'This is corruption',  
know: 'This is the source of corruption', know:  
'This is the end to corruption',  
know: 'This is the way to walk to the end of corruption'.

And when you know this, see this, know you are freed  
in heart from the corruption of sense pleasures, freed in  
heart from the corruption of living,  
freed in heart from the corruption of blindness. In  
freedom think: 'I am free' and know:

'Birth: left behind,  
carrying on as Brahma: finished,  
duty's doing: done,  
no further hither and further  
no more it'n-n-at'n is to be known for me'.

Even so, my friends,  
thus knowing, seeing,  
with regard to this body with consciousness  
and all external signs,  
I say that 'Bias towards me- my-making is uprooted.'

---

Further Reading:

[MN 112] The Sixth Cleansing, Olds, trans. Gotama describes the various attributes of



the Arahant

[MN 121], The Little Spell of Emptiness, Olds, trans. This sutta and the next describe the real meaning of the term 'emptiness' in the Buddha's system. Nothing at all to do with the conception of the Void taught by the Chinese and Zen schools.

[MN 122] A Great Spell of Emptiness, Olds, trans. The real idea of 'emptiness', this sutta also deals with method of practice.

[AN 1 394-654] The Book of the Ones, 394-654: Burnings, Olds, trans. A large number of 'one-liner's dealing with the *jhānas*.

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[1] There is a huge battle in the literature concerning the issue of whether or not the *jhānas* are necessary for the attainment of Arahantship. The debate boils down to one side rigidly holding on to a set of terms and the instructions that appear throughout the suttas about attaining the *jhānas* in order to attain Arahantship, and the other side rigidly holding on to situations found in the suttas in which Arahantship was apparently attained without the *jhānas* or after attaining only one of them.

There is a better way to deal with this: understanding that the term '*jhāna*' and specifically the four *jhānas* are a description of what happens at the boarder between the world and *Nibbāna*. Looking at that stretch of territory one way one can discriminate discrete stages and name them *jhānas*, looking at the same phenomena from the perspective of having gone from the beginning point to the end point (complete detachment) in a single leap encompassing all the stages too quickly to discriminate the discrete stages one cannot apply the terms that describe the middle points. Snap fingers, no *jhānas*. *Jhāna* is just a word.

[2] The subtlest and most difficult to get rid of obstacle to attaining the *jhānas* is ambition to attain the *jhānas*. It is necessary to keep at it and that requires ambition, but if the ambition is for the attainment of the *jhānas* it becomes an obstacle to the goal. Just keep the mind focused on letting go.

[3] The idea and term 'High' is an old religious term adopted by the drug culture, not a drug culture term being adopted to religious use. I say this for political correctness. In fact what the drug culture is calling 'getting high' is the phenomena we are here calling '*samādhi*', 'serenity'. There is the matter of content, objective, degree of refinement and the matter of the ability to attain the states without dependence on externals that makes the difference.

[4] *Saṭi*. There are three primary terms used in the Pali for the center of mental activity all currently being translated 'mind' by other translators: "*Saṭi*" (Mind or Memory); "*Mano*" (Mind); and "*citta*" (Heart or Center). Here what is intended is the mind in its function as the memory, attention, minding, recollection, recollectedness, reflection, self-awareness, remembering, and such ideas. Usually, when the term 'mind' is used in English what is being referred to is the intellect, the ability to analyze, think, and understand through ideas, reasoning, insight, intuition. The emphasis is on the memory. In the Suttas the predominant way '*mano*,' mind, is used is for the sense organ. When the term used in English is 'heart' it is using this term with emphasis on the idea of 'center' over that of the organ and is 'mind' in it's functions of experiencing mental states or conditions, moods, emotions, empathy, intuition, insight. Other terms are also used for various mental functions and there is blurring of the boundaries.

[5] 'Enter into' means, having followed the instructions to this point one has

attained the *jhāna* — not that, having done the previous, one should now look for something else that is the *jhāna* into which one is now ready to enter. I need to say this. There are people out there who cannot take the descriptions of the *jhānas* at face value and looking for something that isn't there and not finding it, declare the *jhānas* no longer possible to attain.

[6] You going to argue about that?



## Part IV

### The 10th Question, Part 1

### The Powers

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#### Introduction

The Fourth Knowing is, in effect, the highest point *in the World* in the Buddhist view.

There are two stages that follow that are better than this: The Burning known as "The Ending of Sensation-Perception" which is the knowing associated with the actual process of letting go of the World, and Nibbāna itself, which is the condition left after the World has been let go completely.

Certain other conditions are attainable which are certainly extraordinary.

These are the attainment of skills of "small magic",  
attainment of the four immaterial knowings, knowledge  
of former "habitations",  
knowledge of the outcome of deeds,  
and knowledge of the destruction of the *āsavas* [corruptions] which is attained  
by the Arahāt.

As with numerous other end-points in the system, an individual with the requisite vision could go directly from the fourth knowing to utter detachment, complete freedom, living outside time, *upekkha*, *vimutti*, *akalika*.

In SN 5.51.2 it is pointed out that whoever neglects the method for attaining magic powers also neglects the way to the end of pain. So while powers like levitating and walking on water need not be attained, one must at least have developed the methods for attaining them: they amount to the same thing as the method for attaining the goal.

Further, knowledge of former habitations, knowledge of the outcome of deeds, and knowledge that the corruptions have ended are things that are aspects of the state of Arahantship. They are part of the deal.

Initiated Beggars are not allowed to demonstrate skills in "small magic" to lay persons, nor are they allowed to state or suggest that they are able to use these powers. The polite thing in these matters is, therefore, not to ask. There is no rule against laymen using such powers. Those laymen who are tempted however should reflect on the number of people that have ended up tied to a stake with a fire burning under them because they were just suspected of being capable of such things. Sometimes it is better to just keep your mouth shut.

There is considerable scorn heaped upon practitioners of "small magic" by the Buddha. This is based on the fact that it is essentially, from the point of view of someone who sees things as they really are, just trickery — in a world made up of illusions, creating illusions that astound the ignorant because of their unconventionality is seen to almost always originate from a desire for gain. To put the enormous effort it takes to achieve such powers to a use such as this rather than to the elimination of pain is seen as foolish.

One should approach the learning of these skills as a matter of understanding the world: learn how to do them to the degree that produces penetrating knowledge and release and then let them go.

### The Four Little Itty-Biddy Power Paths

Skills in small magic, and knowledge of former habitations and knowledge of the outcome of deeds are all things which are influenced by the position from which they are attained. As a consequence the method in the *Pāḷi* is to attain these skills from the Fourth Knowing. This insures that the development of the skill begins from Consummate View and ends in Consummate Detachment.

With that end in mind, the assumption in the instructions is that the practitioner is familiar with and able to enter and exit the Four Knowings in forward and reverse order more or less at will, and, having entered the Fourth Knowing, has attained the all-round, clean clear through, bright

shinny radiance of detachment. At that point the one who would use powers 'bends down' his mind to the task. This is not the same thing as exiting the *jhāna's* in descending order, it is taking the power of the *jhāna* and directing it to a goal.

Readers who are unfamiliar with personal experience in the actual practice of the techniques described in this Course may look at some of the "instructions" as to how to attain these magic powers and think that they are not instructions at all. This is a trick we have played: Actually, all the "work" that is usually associated with learning magic powers has already been done by those who have mastered the techniques of the Course to this point: the 'work' is the mastery of the Gradual Training. From the Fourth Knowing, it is sufficient to describe what is to be done in precise terms.

Using devices such as crystal balls, rodent entrails, magic wands, magic carpets, the earth device, the water device, the wind device, and so forth is completely unnecessary, it's all controlled by mind; just do it.

This is what it means when the Buddha speaks of presenting the *Dhamma* 'stripped of swaddling'. For example: Don Juan describes 'commanding intent' or the spirit [attempting a work of magic power] as only being possible when the sorcerer: "*speaks in gestures. And gestures do not mean signs or body movements, but acts of true abandon, acts of largesse, of humor.*"

But here, in the Buddha's system, the key is letting go which examination will show is the active ingredient in true abandon, acts of largesse and humor.

What follows concisely states the prerequisite skills for Power:

### The *Cattari Iddhi Pada*

The *Pāli*:

*Idha, bhikkhave, bhikkhu chanda-samādhī-padhāna-saṅkhāra-samannāgataṃ iddhipādaṃ bhāveti|| ||*

*virīya-samādhī-padhāna-saṅkhāra-samannāgataṃ iddhipādaṃ bhāveti|| ||*

*cittasamādhī padhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti|| ||*

*vīmaṃsā-samādhī-padhāna-saṅkhāra-samannāgataṃ iddhipādaṃ bhāveti.|| ||*

Here beggars, a beggar develops the power-path  
that is wish-serenity-connected-exertion-own-making,  
develops the power-path

that is energy-serenity-connected-exertion-own-making,  
develops the power-path  
that is heart-serenity-connected-exertion-own-making,  
develops the power-path  
that is investigation-serenity-connected-exertion-own-making.

— SN 5.51.1

### *Sankhārā*

*San* = co, con, one, same, with, together with; *khara* = make, found. Construct, co-found, con-fect, con-join, con-jure, own-make... The meaning is that one makes a world identified as one's own by co-founding it (I + That). "*Sankhārā*" is identification with the intent to create experience for the self by way of thought, word, or deed and it is the identified-with consequence of the action.

Stated in general terms, the *kamma* rebounding from blind *sankaraming* (so to speak) is consciousness (self-consciousness, or consciousness as an individuality).

Translators of this term tend to use only one side or the other in their translations, limiting the understanding they convey only to the 'activities' involved or relating only to the 'fabrications' that are the result. The idea that this is 'personalization' is almost completely overlooked.

*Chanda*: Wish, desire, intent, will > *chando*: metric recitation, chant, enchant, canto, cantor, incantation.

Per Castaneda's Don Juan, 'intent' or the 'spirit' is the bridge between the individual and the cosmic force that makes things happen which he leaves as a mystery — Buddhists understand this to be *kamma* or in its personal aspect '*sankhārā*' — consequently it is a combined force made up of willing or wishing and the verbal skills for forming the wish.

The first Incantation:

There comes a time, Beggars, after  
a long long time,  
when Maha Brahma,  
while contemplating the world,  
thinks to himself:

"O, O, O, If only there were light at night,  
in the same way as the sun lights up the day!"

And the moon appears. *Canda*, The Moon. (Incandescent, candle).

Today [Friday, March 18, 2005 6:41 AM] (or rather in my father's day) we

have the expression 'He moons for her' (today we have the expression "he mooned her", which is something else altogether.)

This is an important example of a well made incantation or "wish." What is wanted is clearly stated, it is heartfelt, there is a simile which is a memory device. As an example of a good incantation after the fact, the play on *chando* and *chanda* is useful in fascinating the mind; another trick often helpful is to use rhyme.

*Viriya*: Energy, vitality, vigor. We have already seen energy in the Seventh Lesson.

Energy begets energy. The reverse is also true, a slack attitude towards what one wishes to accomplish will manifest itself in the thing dragging on forever and likely coming to nothing. Sometimes making something 'work' takes tremendous effort and one needs to be able to walk away from the task when at last put to rest with the idea that one threw into it 100% effort.

*Citta*: Heart. We have already seen Heart in the MasterpastyourSatisfactionPastures Sutta. Emotion, a mental/emotional effort we usually term: "Put your heart into it." Nobody can achieve magic power without the will to do it.

*Vimamsa*: *vi* = 2, *re*; *mam* > man = mind; *mamsa* = member (as in the male member, or arm, or leg); *sa* = one. *Pāḷi* English Dictionary [PED]: consideration, examination, test, investigation > *vimansati*: "to try to think" to consider, examine, find out, investigate, test, trace, think over. The lack of connection the obvious "re-member" is, I believe, consequent on the evolution of the idea of thinking, which was, in the beginning, simply remembering things. Today, taking memory for granted, we 'piece together ideas' 'find the missing link'.

One of the best examples I have come across demonstrating what is required here is a story Carlos Castaneda's Don Juan tells Carlos [Carlos is speaking; the 'assemblage point' referred to is Don Juan's construction for the mechanism of perception; suffice it to say that this is a matter of memory in that to use the movement he suggests requires lengthy training in shifting perceptions from one 'world' to another]:

"He [Don Juan] said that for a seer human beings were either oblong or spherical luminous masses of countless, static, yet vibrant fields of energy, and that only sorcerers were capable of injecting movement into those spheres of static luminosity. In a millisecond they could move their assemblage points to any place in their luminous mass. That movement and the speed with which it was performed entailed an instantaneous shift into the perception of another totally different universe. Or they could move their assemblage points, without stopping, across their entire fields of

luminous energy. The force created by such movement was so intense that it instantly consumed their whole luminous mass.

He said that if a rockslide were to come crashing down on us at that precise moment, he would be able to cancel the normal effect of an accidental death. By using the speed with which his assemblage point would move, he could make himself change universes or make himself burn from within in a fraction of a second. I, on the other hand, would die a normal death, crushed by the rocks, because my assemblage point lacked the speed to pull me out."

The idea is again based on the fact that at a certain point "reality" is simply what we imagine it to be, and what we imagine is what we remember.

If we compromise this view a tad to accommodate usual translation and the PED, we could say that '*vimamsa*' is 'looking into things' where the things being looked into will always be things remembered. The difference, is the fact that the seer, seeing something in memory is also able to manipulate it, or rather, to manipulate around it, even to the degree of completely transferring his 'being' to another situation.

The Buddha describes this this way: "As easily as a strong man might bend his outstretched arm or fold back his stretched out arm, he is able to disappear from here and re-appear there."

*Samādhī*, serenity or high-getting fits into the picture by way of three of it's attributes: calm, insight, and letting go. The single most important aspect in a work of magic power is letting go. A wish can never come to fruition as long as it is still under formation which is another way of saying it is being held on to. And it is from the position of serenity that what one is about is most clearly seen. *'The wishes of the virtuous, beggars, come to fruition because of their clarity.'*

Putting it all together, the point to be emphasized here is that each of the four paths is a compound. However translated they must be made into single, multi-faceted terms. My translation is saying that the term is describing a type of own-making where the exertion to create experience for the self (own-make *saṅkhāra*) is connected to 'wish-*samādhī*' etc. It is 'own-making' that is the mechanism of action. The other terms are modifiers.

## Length of Life

What does "Length of life" mean to a beggar? In the case of this case, if a beggar practices the Four Power Paths: he may if he so desire, live out the remainder of the kappa. This is what "Length of life" means to a beggar.



## The Mind-Made Body

With the settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, he bends down his mind to the conjuration of, the making for his own experience of a mind-made body.

He, from this body, conjures another body, material, mind-made, totally complete of limb, endowed with higher powers.

In the same way as a man pulling a reed from it's sheath would know, "This is the reed, this is the sheath," or,

In the same way as a man pulling a sword from it's scabbard would know, "This is the sword, this is the scabbard," or

In the same way as a snake sluffing off it's slough might know, "This is the slough, this is the snake."

With your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of a mind-made body. From this body, conjure another body, material, mind-made, totally complete of limb, endowed with higher powers.

For those familiar with Castaneda, this is analogous to the dream body only with the difference being that this is conjured from a deep meditative but awakened state rather than from within a dream.

*Exercise:* Remember the meditation on the double ended skin bag? Ok, then, pick up on that meditation where you left off. This time focus, instead of on the foulness of the hair, and so forth, on retaining a picture of the thing in your mind. Concentrate. And Picture. Bit by bit, put the thing together.

Remember: This body is made up from solids, liquids, heat and motion. In which of the postures is this body placed or disposed?

What is it doing? Remember: Whatsoever it does, Beggars, let it do it in a Satisfying Way.

Make it generous, endowed with ethical culture, self discipline, wanting little; well tamed, well trained, well educated in the *Dhamma* of the Aristocrats.

And, above all, remember that it too will come to an end.

With your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of a variety of powers.

Being one also become many,  
being many also become one

The meaning is:

appearing in one way as one individuality, also  
appear in a multiplicity of ways  
as a multiplicity of individuals.

This practice builds on the first one, of forming a mind made body from this body: from forming one mind-made body from this body, form a multiplicity of mind-made forms from this body.

This includes:

appearing in more than one place at the same time (polypresence); assuming the appearance of real and "imaginary" creatures (a snake, a panther, an elephant, a bird, a half human/half animal creature, and so forth); assuming the shape of a mountain or a tree or an army on the march, (that latter including assuming the appearance of a collective of individuals).

For an example of this last is one story that is told of Angulimalla (Garland of Thumbs), who was able to single-handedly terrify an entire army by taking on the appearance of standing on the back of an elephant with sword uplifted, backed up by fierce demonic warriors.

The greater the power of the individual, the greater the number of "forms" he is able to assume (both sequentially and simultaneously).

Buddhaghosa (Path of Purity, pp 439) would have you discard your original form when assuming a different form. I think this is describing only one of many varieties of ways this power is manifested and the idea should not be 'discard'.

There is a case where one goes from the original personality to another personality in a completely different state. There is, also, the situation where without losing consciousness of any of them one produces multiple bodies and is aware through each as appropriate.

I believe Castaneda's Don Juan is describing the first case accurately when he speaks about the individuality of one mental state as being 'irrelevant' when in another. Not 'discarded' but just simply not the subject of awareness.

In the second case focus splits and goes from one being to another or multiple others but without completely losing awareness of any of them.

In any case Buddhaghosa is in error on the one count where we definitely have examples of where what we are told is happening is that a multiple number of secondary individualities has been produced simultaneously with (and sometimes identical to) the original ... all visible together.

Then there is the second half of this power: from being multiple, becoming one. It is important in the exercise of psychic power that one be swiftly able to give up what one has done (i.e., go back to the previous form).

Manifest here, transported beyond notice, transported through walls, transported through fortifications unsticking, go whithersoever as if in space.

Literal: "Become here, become beyond, beyond walls, beyond fortifications, not stuck he goes just wherever like space.

This means, being visible or perceptible through sight or hearing, becoming hidden from perception while one's self able to perceive from a given location, being able to go through walls without getting caught in the middle, essentially to be able to go wherever one wants as if passing through space.

This power is relative to the power of the individual *and* the observer. The more powerful individual is able to remain unseen by the less powerful; the less powerful individual is visible to the more powerful. Power is relative to detachment.

Jump into and out of the earth [*paṭhavī* solid objects] as though in water; go on water without parting it as though on solid ground.

Go through space cross legged like a bird on the wing.

Touch and feel with the hand the Moon and Sun, as great and powerful as they are.

Turn up in the body even in the Brahma heaven.

In the same way as The Potter, Beggars, or  
his skillful apprentice,  
could make any shape of pot that he *wished* to from  
a well prepared lump of clay  
or the ivory carver out of ivory ... or  
the goldsmith out of gold,  
so a Beggar, Beggars,  
with his settled-down heart pure all round,  
clean all round,  
unspotted,  
shut off from the stench, grown  
soft and workable, steadfast,  
unshakably fixed,  
bends down the mind  
to the conjuration of a variety of powers: being  
one he also becomes many,  
being many he also becomes one;  
manifest here,  
transported beyond notice,  
transported through walls,  
transported through fortifications unsticking, he  
goes whithersoever  
as if in space;  
he jumps into and out of solid objects as  
though in water;  
he goes on water  
without parting it  
as though on solid ground;  
he goes through space  
cross legged like a bird on the wing;  
and touches and feels with his hand the  
Moon and Sun,  
as great and powerful as they are;  
and he turns up in the body  
even in the Brahma heaven.

## Higher Powers

### The Divine Ear

With your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of The divine Ear.

With purified godlike hearing, beyond that of ordinary men, hear both sounds: godly and man-made, far or near.

In the same way as if a man, traveling along the highway were to hear the sound of a big drum or a little drum or cymbals or little bells, he would be able to say: "That is the sound of a big drum." "That is the sound of a little drum." "That is the sound of cymbals." "That is the sound of little bells."

This entails being able to distinguish between individual sounds and between the same sound made by different sources and between the same sound made nearby and at a distance, by the same and different sources.

Don't look for this 'out there', look for it 'right here'. Once one has shed the need to identify individuals as always themselves, for example, it is possible to hear coming from one and the same person voices from a variety of sources. Sounds usually identified with this world are heard as coming from other worlds, and so forth. The reverse of this being the basis for the belief in "possession" and the "madness" of some who "hear voices" and for 'channels' when they are not fakes — they have maintained a continuing sense of identity with the body at the same time their perception is of a different reality. Far and near can mean at a distance in time as well as space and "*loka*" or station of consciousness. I hear big drum is the Buddha etc., little drum is such as such as later followers, etc.

— things said of greater and less relevance to the goal are heard thundering (as it were) through time. ....or not.

### Encompassing a Heart with the Heart

Here again is an example of a *Dhamma* used in one place for one purpose (The *Satipaṭṭhana Sutta*, to set up Satisfaction with mental states — remember, the purpose of that is detachment, and that detachment is the basis for clarity) and turning up in another place for another purpose (as the power of reading other's emotions and mental states.) The training of

the former is the training for the latter.

With your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of the ability to read other's hearts with your own heart and know:

of a heart with lust:

'This is a heart with lust;'

of a heart without lust:

'This is a heart without lust;'

of a heart with anger:

'This is a heart with anger;'

of a heart without anger:

'This is a heart without anger;'

of a deluded heart:

'This is a deluded heart;'

of a heart without delusion:

'This is a heart without delusion;'

of a narrow heart:

'This is a narrow heart;'

of a broad heart:

'This is a broad heart;'

of a closed heart:

'This is a closed heart;'

of an open heart:

'This is an open heart;'

of a heart that is less than superior: 'This heart is less than superior;'

of a heart that is nothing less than superior:

'This heart is nothing less than superior;'

of an unbalanced heart:

'This is an unbalanced heart;'

of a balanced heart:

'This is a balanced heart;'

of a heart that is not free:

'This is a heart that is not free;' of

a heart that is free:

'This is a heart that is free.'

### The *Chalangas*, aka The *Vedangas*

The Six-Dimensions, aka The Dimensions of Thrilling Experience

With your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of mastery of the *Chalangas*.

*Kappa* (see also *sankappa*: Consummate Principles, lesson Eight.):

PED: 1. Fitting, suitable, proper; 2. A fitting, harness, trapping, or the smudge placed on a new set of robes so as to make it "fitting" for use by a Beggar (other similar applications are the ruining of a fancy bed, or the denting of an iron bowl or cracking of an earthenware bowl) II. Applied Meanings: 1. An ordinance, precept, rule; practice, manner; 2. A "fixed" time, time with reference to individual and cosmic life, a measure of time (an age of the world — one evolution, resting, devolution, and resting).

As a "Power" it consists of knowing the right time to do, or not do, certain things, knowing what is fit and proper, knowing how to change the unfit into the fitting, knowing how to get rid of the unfitting, and knowing Time. This includes the ability to determine the amount of time an event occupied.

*Vyakarana*: 1. Answer, explanation, exposition; 2. Grammar; 3. Prediction

As a "Power" it consists of knowing the proper grammatical construction of "charms" [The "subject," "verb" "object" relationship of our Language, for example, carries deep deep deep meaning with regard to how we view the world.]; this relates to the other two meanings in the understanding of the order of the development of things past and future.

*Nirutti* PED: explanation of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression.

This is not theoretical (book learned) etymology as we understand it today, it is an "intuitive" hearing of the meaning and history of words and their uses.

> *Ni* = down; *Ruh* = to the source of its growth (*mula*, m > r, Root)

*Sikkha* PED: 1. Study, training, discipline; 2. phonology or phonetics. There is a proper way to make the sounds of speech so that they will be

correctly heard and produce the most meaningful resonance in the listener (not quite utterly totally irredeemably lost and gone forever in our English).

*The Eti-mula-logi of Mula:*

(Begins with a mouth full of delicious food, A HAR A; each sound should imitate the sound of the animal indicated and blend smoothly into the next sound).

*mmm 'mmm*  
*ou ou*  
*mmm ou mmm*  
*ou*  
*Me You Me You*  
*Mew Mew*  
*Moo Moo*  
*Ool ool*  
*Oou oou*  
*Ou la la*

'mmm 'mmm, ooh, ooh, me, you, me, you, the mew of a cat, the moo of a cow, the hoot of an owl, the howl of a wolf, (The sound of a man making mula; or, the sound of a man mak'n Um Ooo La La!; or, the sound of a man mak'n m'u'la[ugh]).

*Mula*: PED: 1. Root; 2. Foot, bottom; 3. Ground for, reason, cause, condition; 4. Origin, source, foundation, root; 5. Beginning, base, first, initial; 6. "substance," foundation, i.e. worth, money, capital, price, *remuneration*.

I have written the Oxford English Dictionary several times pointing out the obvious origin of the term they spell "moolah" and state is of "unknown" origins.

*Jotisattha*: starmaster; astrology from when astrology was a science, astronomy from when astronomy still had some of it's magic.

*Chando-Viciti*: metric recitation, incantation, as a "power" it is the ability to hit on a phraseology that will "hook" the mind, the ability to come up with "catchy" phraseology; *mantric* recitation the ability to discern and recite a *Manta* conveying all it's meanings. You should be able to say the word as one word with all the implicated sounds and meanings.

Unappreciated masters of this art today are to be found on Madison



Avenue; their art on display approximately 20 minutes of every hour of broadcast television.

OK. Some of the works produced on Madison Avenue are masterpieces. Most are not. Today the problem with really proper metric recitation is the fact that nobody has the patience to listen. With an impatient audience it is next to impossible to do this properly.

Remembering *appamāda*,  
*Pathavi, Apo, Tejo, Vayo*.

The Path of Eve's Apple  
will Teach you the Way Out.

After Adam ada apple,  
he passed matter passed  
water  
passed ... "um" ... had a little heart burn, an'e  
pass-a vayo.

Sorta geevs ya a lumpini throa...\*

\*ats-a "throw-away" gag line.

The Adam's Apple. The appature tru whitcha utta soun.

Think of Johnny Cochran (one of the great sorcerers of our time) in his closing arguments in the OJ Simpson trial: "If it doesn't fit, you must acquit!"

The Best of Signs

Not listening to fools, is the best of signs;  
listening to the wise is the best of signs;  
having made good *kamma* in the past is the best of signs;  
being well tamed, well trained and well educated in learning and craft is the best of signs;  
speaking the well spoken is the best of signs; care  
for mother and father is the best of signs; a  
harmless mode of living is the best of signs;  
generosity is the best of signs;  
avoiding intentional harm, lies, and theft is the best of signs;  
contentment with little is the best of signs;  
coming into the presence of the teacher is the best of signs;  
being well learned in this doctrine and discipline is the best of signs;  
living this doctrine and discipline is the best of signs;

mastering this doctrine and discipline is the best of signs;  
freedom and the knowledge and vision of freedom is the best of signs; and  
better signs that that I do not see.

— Illustrator V: The Good-omen Discourse

## The Modes of Knowing through Signs

With your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of mastery of seeing (*diṭṭha*), hearing (*suta*), sensing (*muta*), and knowing (*viññāta*).

The signs perceived through these faculties are related to but distinct from the signs which provoked the exposition of the best of signs above. The distinction is that here there is no set meaning to any given sign. A sight perceived as a sign through the eye is understood in a manner similar to what we call free-association. The meaning is unique to each case.

*Diṭṭha*: PED: 1. Seen; 2. Known, understood; 3. Visible, determined by sight, in connection with *Dhamma* meaning the visible order of things, the world of sensation, this world.

In the system as a whole, '*diṭṭhi*' is the hypothetical Consummate View.

'*Diṭṭha*' is seeing that view as it really is. Here, in its function as a category of signs it means knowing through sight.

In the morning, upon rising up, the eye is "caught" by a color or a shape, and the meaning is "understood."

The thing "seen" stands as a symbol of something because of its shape, or color, position, and so forth.

Or, placing an object, or finishing a task it immediately "looks" as though the "scene" had always been that way, and he knows and sees, to the extent of his ability, events of the past and future possibilities. "*Déjà vu*," without the doubt.

*Suta*: PED: 1. Heard; in special sense "received through inspiration or revelation"; learned; taught.

A small taste of this is "heard" in the popular expression "I hear ya" when by a gesture or unrelated expression a thing is understood that was not directly said. Artists and writers and religious mystics experience this in times of inspiration. Automatic writing, painting where the painting seems to be coming of its own, sustained periods of insight.

This also encompasses understanding or intuitive knowledge attained through sounds, as described for *Diṭṭha* and the Divine Ear.

*Muta*: PED: thought, supposed, imagined (i.e. received by other vaguer sense impressions than by sight and hearing).

Sensing: Knowing and Seeing through the senses of taste, touch and smell.

Anyone read Proust? where the taste of a Madeleine cookie (like cookie- sized angel-food cake, always shaped like a sea-shell) produced the insight that resulted in *Remembrance of Things Past*, (In Search of Lost Time, or Times Past)? One of the really great works of fiction in the world. Like that.

Very often related to recollection of aspects of past lives, and a door to the future.

*Viññāta*: [say: veen nya ta] PED: apperceived, (re)cognized, understood, cogitated, learned.

Knowing that one knows something (related to, but not exactly the same as *Viññāṇā*, re-knowing-knowledge, consciousness; knowing awareness), female intuition, directly knowing. *Viññāta* is the knowing; *Viññāṇā* is knowing that you know.

## Knowledge of Former Habitations

And again, with your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of the knowledge of former habitations.

So *aneka-vihitaṃ pubbe-nivāsaṃ anussarati seyyathīdaṃ ekam pi jātim ...*

*Aneka*: *an* = not; *eka* = one; not just one, numberless, many, numerous, countless.

*Pubbe*: former, earlier, prior.

*Nivasam*: stopping place, dwelling, resting place, abode, living, sheltering > the putting on of, (*ni*), dress, costume, clothing, vestment.

He, overviews his witnessing  
of not just one birth,  
but manifold prior habitations this way:

Now one birth, now  
two births, now  
three births, now  
four births,

now five births,  
now ten births, now  
twenty births, now  
thirty births, now  
forty births, now  
fifty births,  
now one hundred births,  
now a thousand births,  
now ten thousand births,  
now a hundred thousand births,  
now many an age in the rolling out of the world, now  
many an age in the rolling back of the world,  
now many a rolling out and rolling back of the world.

In that there place such was the name,  
such was the town,  
such was the skin color,  
such was the food,  
such was the pleasure and pain experienced,  
and such was the way life came to an end.

Shifting from that he reappeared there.

In this place such was the name,  
such was the family,  
such was the color,  
such was the food,  
such was the pleasure and pain experienced,  
and such was way life came to an end.

Shifting from that he reappeared here.

Thus with it's characteristics and signs he  
overviews his witnessing  
of not just one birth  
but manifold prior habitations.

In the same way, beggars,  
as if a man were to go from  
his own village  
to another village and  
from that village  
were to go to another village  
and from that village  
were to go back again

to his own village,  
he might think:  
"I went from my own village to  
another village;  
there I stood in such a way,  
sat in such a way,  
spoke in such a way, became  
silent in such a way; from that  
village  
I went to another village  
and there I stood in such a way,  
sat in such a way,  
spoke in such a way, became  
silent in such a way; and from  
that village  
I went back again to  
my own village."

Note that this is the ability to see not only one's own past habitations, but also those of others.

There are two basic ways of remembering past lives:

The first way is through phenomena. One sees, or hears, or senses, or understands something (this can happen accidentally or by focusing the mind) and then becomes aware of the experience called *Déjà vu* "Didn't this happen before?" At that point if the mind can be taken off the doubt, all the past existences that have intersected at this same experience are visible in the memory. With a lot of practice one can take that moment and expand it to explore the whole of one or another of the existences that crossed that point.

The other method is to piece together the past in chronological order. The practice starts with recollecting present time and working back through the morning to the previous day back to the time of birth to the time of conception, through the previous death, to the previous existence and so forth. The training for this is in the orderly progression suggested in the section called "Whatever a Beggar does, he does in a Satisfactory fashion. (You can see that if you have not neutralized your past experiences in this life, you will have a difficult, unlikely, impossible time recollecting past lives this way.)

The advantage of the latter method is that a specific time and place can be located and examined, whereas the former route is by chance. The need

and ability to use either method depends upon the power of the individual.

It must be remembered that some births are extremely difficult to remember because of their nature: some in hell are extraordinarily unsettling to watch, some don't make sense because they lasted millions upon millions of years, others are difficult to separate out from thousands upon thousands of almost exactly similar habitations. Again, animal birth and other lower births are very difficult to recall as the mental processes of those lives are quite different than those of humans.

One more point. One of the words used to describe the totally liberated Beggar is '*akalika*' (*a* = no; *ka*; *li* = line; *ka*; from the practice of the hunter in identifying how close he is to his prey by tracking the trail of scat — "this one is a week old, this one is three days old, this one is from today, after leaving town ...) living outside Time. The awareness of this begins at the first stages of advancement in the system when one has understood intellectually that "this" (body etc) is not the self. That insight frees one from a chronological framework tied to "this" body.

Therefore, this apparently obvious bit of information:

The Past is the Past and not the Present or the Future. The Future is the Future and not the Past or the Present. The Present is the Present and not the Past or the Future.

— SN 3.22.62

Factoid: The sequence in the *Pāḷi* is always: Past, Future, Present. The mind is in many ways similar to a web search tool, give it a concept and it will roll on forever gathering information about that concept. One does not want to get stuck by that in dwelling on the past or in planning for the future, so the last instruction in any sequence is usually constructed as the one on which to focus.

## The Ninth Lesson

*Nava Nāma Kim?* What is nine?

What nine concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

*Nava Sattavasa*

# The Nine Habits of Beings

*Satta*: a living being; *vasa*: PED has: house, home, habitation; but I believe > *vasana*: clothing, habit, vestment, as the intent here is not so much where beings live, but how they appear and use mind; the fundamental differences between types of being as well as the place they abide. This is, again, a study which is intended to be all encompassing. Directing the attention to these categories as places would ignore the fact that beings are born in other places than those suggested here if they are seen only as locations. As categories of types of being, their precise location is not important. (Anuruddha, for example, speaks of himself and his companions as: "... we have divers bodies, but assuredly only one mind" MN 31, Horner; #2 just below.)

## The Nine Habits of Beings

— AN 9.24

1. There are beings out there that inhabit separately appearing bodies and are differentiated in mind, such as human beings, certain gods and beings in the Lower Realms (animals, ghosts, demons, and creatures in the hells).
2. There are beings out there that inhabit separately appearing bodies but are of one mind, such as the beings of Brahma's Retinue.
3. There are beings out there that inhabit bodies that appear identical, but whose minds differ, such as the beings of the Abhassara Realm, who Radiate light.
4. There are beings out there that inhabit bodies that appear identical and who are of one mind, such as the beings of the Subhakinna Realm, who are Luminescent.
5. There are beings out there utterly without perception. These meditated on the idea that it was perception that was the cause of *Dukkha*, and aspired to non-percipient. Reborn in the Asaññā (nonpercipient) realm, they abide there for as long as the power of the *wish* that brought them there lasts, and then a thought occurs to them at which time they are reborn with the belief that they spontaneously appeared from nothing.
6. There are beings out there who, by rising above the perception of form, by eliminating the perception of limit (resistance, the sign of materiality), by not paying any attention to perceptions of difference, thinking "Space is

limitless," inhabit the Shere of *Ākasa* — Space. This sphere is reached using the *arupa-jhāna* — being without visible form, immaterial knowing high getting — of the same name, which is reached by the technique described here. This knowing can be reached from the fourth knowing with ease, or with struggle from anyplace. Reentry is through what we call the collective unconscious, or collective memory. This is the place people "reach into" to materialize objects, and find things. "The place just above the place where allashi'tzah.").

7. There are beings out there who, by rising above the perception of the Sphere of *Ākasa*, thinking "Consciousness is limitless" inhabit the realm of consciousness — *viññāṇa*. This is the second *arūpa-jhāna*, which is higher and more refined than the *ākasa arupa-jhāna*.

8. There are beings out there who, by rising above the perception of the Sphere of *Viññāṇa*, thinking, "There is nothing to be had there" inhabit the realm of nothing to be had there — *akincana*. This is the third *arūpajhāna*, which is higher and more refined than the *viññāṇa arupa-jhāna*.

9. There are beings out there who, by passing completely beyond perceptions of *Akincana*, being completely unaware of any sphere where they are aware of being aware that they are there inhabit the realm named "*N'eva-saññā-na-saññā*" The Realm of Neither-Perceiving-Nor-Non- Perceiving. This is the fourth *arūpa-jhāna*, which is higher and more refined than the *akincana arūpa-jhāna*. This, prior to the appearance of Gotama, was considered the highest achievement in personal evolution possible. Gotama pointed out that existence in the "*N'eva-saññā-na-saññā*" sphere was subject to ending, and that the *jhāna* that was the Ending-of- Sensation-Perception which was the door to *Nibbāna* was higher and more refined than that.

### The Realms of the Imagination, or A Map of the Mind

At one point it was widely believed in the West that Buddhism was atheistic, that Buddhists did not believe in God. This is not the case at all. At it's most fundamental, the *Pāḷi* holds that the world is the work of the imagination or mind, and consequently, in a subjective sense, anything that a being can believe is possible.

Holding that it is all an illusion, however, does not mean that some illusions are not stronger than others. We hold the "ordinary" world



together by our collective illusion. We do not permit certain things to "exist" (that is, in this case, to "appear in our world") until "science" has proven they are able to exist (and sometimes even then!). I, personally, have enjoyed immensely watching the evolution of physics in just my lifetime. It has made remarkable strides towards a physics that was accepted by Buddhists 2600 years ago. Not there yet, but Stephen Hawking, with his wormholes, was rubbing up against the magical trick of disappearing from one place and reappearing in another.

The Buddhist cosmology is essentially that of the pre-Hindu culture into which Gotama was born, with some reorganization and some additions. As Westerners, we should be aware that in all likelihood this is the same set of beliefs in slightly changed form that was the basis of the Greek and Roman cosmologies.

There is, in this system, a creator god, a "Brahma" named Pajapati. If we allow that we may not know the nature of what is called here an angel and a demon, or if we think of the lesser Greek and Roman gods, much of the Hindu system from Pajapati down could fit seamlessly (well, there might have to be some trimming and tucking) into western beliefs. A greater difference is in the fact that in the Hindu hierarchy there are gods above Pajapati. Essentially we might say that they point to Pajapati and say: "He did it!"

There is one more major difference: Many of the Hindu gods, including Pajapati, reflect a deep underlying belief in the duality of Nature: Pajapati is "The Creator of the Created," therefore he is also "The One Who Brings Death," "Mara," "The Evil One."

I believe a certain element of this does in fact exist in Christianity in the belief that God created the Devil. The difference is that in the Hindu belief system God does not dissociate himself from his responsibility.

That is a very rough delineation of the difference between the Judeo- Christian cosmology and the Hindu Cosmology.

The difference between both of these and the *Pāṇi* is that the *Pāṇi* holds that while there is no argument about the existence or non-existence of these various sorts of beings and their positions, none of them has overcome death or ending; and all of them are in the same boat in terms of being unable to point to anything there that is the self of them: and all are, as a consequence, subject to rebirth. If it has come into being, it is subject to Time; it has a beginning, a middle, and an End. That goes for God the Creator as well as for the humble beggar.

Here, then, is the *Pāḷi* cosmology, or map of the mind. The names of spheres of consciousness where beings tend to be reborn. Again in the *Pāḷi* system the world is like the imagination, anything is possible, but there are certain predictable tendencies — for example, in the imaginations of nearly all peoples, "bad" persons are reborn in some variation or another of Hell.

## I.

### Beings living in the *kāma lokas*.

Realms characterized by sense pleasures.

Beings that reside in *Niraya* Hells.

There are thousands of varieties of Hell in this system. Birth in none of them is permanent. Some deeds are so powerfully "bad" that they result in birth in what is called The White Lotus Hell, which lasts as long as an evolution and devolution of the world — a "*kappa*": a *kappa* is made up of countless aeons; a simile for the length of an eon is: imagine a huge cart full of sesame seeds, and once every hundred years a man were to come along and remove one of them; well the cart would be empty before the aeons was over; or, imagine Mount Everest, and once every hundred years a man were to come along and rub it with a cloth; well, Mount Everest would be worn away more quickly than an aeons — which is long enough for most people, but even beings born there are not irredeemable. Such a deed is the killing of Mother or Father or of an Arahant or Silent Buddha or drawing the blood of a Buddha (it is not possible to murder a *Sammāsambuddha*). The White Lotus hell takes consciousness and breaks it up into hundreds of thousands of separate parts (each being an existence which is living and dying in accordance with the effects of his *kamma*) and scatters them across the cosmos so that the "individual" is in an endless agony over what, exactly is the Him of Him (of course he is unable to reach the conclusion that none of them are).

Beings that reside in animal bodies.

I am constantly amazed, when, during discussions of reincarnation (a non-Buddhist concept in which the soul or true self hops from incarnation to incarnation — the *Pāḷi* concept being likened to what occurs when one match lights another, it is not the same flame, but the one depends on the other and both depend on conditions, there being no "one thing" there that is the "flame of flame") people say "When I am reborn, I want to be such and such an animal."

You can look at animals that lead even the most luxurious of lives ... pet cats and dogs and horses ... and if you see what you are seeing you can see

the misery! How would you like to eat with your face? Never be able to wipe your ass after you take a dump? Walk around naked. Eat tasteless garbage food? Most likely have your reproductive organs removed? And those are the ones living in luxury. Life in the wild is an unbroken spell of fear of being eaten.

"Beings of unskillful mental deeds, deeds of word-thought and speech, and deeds of body, who once enjoyed delicious tastes here, beggars, are reborn as grass eaters, dung eaters, scrap-heap eaters, beings that prey on each other or on the weak and helpless."

And the list of the disagreeable facts of life for animals goes on and on. Beings that reside in ghostly realms.

Beings with sometimes enormous bodies (as big as a football field and even larger) and minute mouths, that are always hungry. Most beings in these realms are immensely unhappy.

"I saw a man, his robes were in flames, his bowl was in flames, as he passed through the air, uttering cries of pain ... this man was a deceitful Beggar.

"I saw a man, reduced to a lump of meat, being pecked at by vultures, and ravens, and crows as he passed through the air, uttering cries of pain ... this man was a cattle butcher.

"I saw a man, swords passed through his skull and came out his eyes, they passed through his eyes and came out his mouth, they passed through his mouth and came out his neck, they passed through his neck and came out his chest, as he passed through the air, uttering cries of pain ... this man was an assassin.

"I saw a man, his testicles were so swollen he had to throw them over his shoulder to walk, when he sat he sat on them, as he passed through the air, uttering cries of pain ... this man was an adulterer."

Beings that reside in Demonic Forms

(let's put it this way: Freddy Kruger has nothing on these guys)

Beings that reside as men (*manusa*)

This is the advantage of being born as Man: Here we suffer both pain and pleasure but neither exclusively. In most of the rebirths in lower realms, the pain is unrelenting or the wits are lacking to allow for reflection sufficient to mend one's ways; in most of the realms above, the pleasure is unrelenting and does not allow for reflection or motivation sufficient to

mend one's ways. Just here is there sufficient opportunity and motivation for reflection on the various states of existence and the wits to work your way out of all this *dukkha*.

This is the simile describing the rarity of birth as a man:

Imagine a yoke with one hole cast out onto the sea;  
the current causes it to drift to the East,  
the current causes it to drift to the West, the  
current causes it to drift to the North, the  
current causes it to drift to the South; the  
Wind causes it to drift to the East, the  
Wind causes it to drift to the West, the  
Wind causes it to drift to the North, the  
Wind causes it to drift to the South; then  
imagine a blind sea turtle.

He swims to the East, he  
swims to the West, he  
swims to the North, he  
swims to the South;  
once every hundred years  
he pokes his head up to the surface.

As often as that sea turtle  
poking his head up to the surface  
pokes his head up  
into that yoke with one hole,  
rarer than that is birth as a human being.

Lifespan: A day in the life of man is considered to be the time between one setting of the sun and the next;  
a year is the time it takes to complete one revolution of the earth around the sun,  
i.e., @365 of those days.

Today, if a man lives long, he  
lives but 77 of those years or  
but a little longer.

Hare, PTS, Book of the Sevens:

"Short is the life of man,  
insignificant and trifling, fraught  
with ill and trouble ...  
For the born there is no immortality.  
  
For today, monks,  
he who lives long

lives but a hundred years or a little more ...  
And though he live six and thirty thousand days, he  
eats but two and seventy thousand meals ... and this  
includes mother's milk  
and foodless times.

Beings that reside with the Four Kings of the Four Directions:

Gods very similar to the Greek and Roman gods, with all their powers and faults.

Beings that reside with the Gods of the Chamber of the Three and Thirty:

The high council; headed by Sakka, aka Indra, aka Zeus, aka Jupiter > possibly Thor.

The Ruler of the Gods.

The Rain God.

God of Thunder.

God of War.

Beings that reside in *Yama's Paradise*:

*Yama* is another dual character, he also serves as the Lord of Judgement, Lord of the Underworld. It's him what casts ya into *Niraya*. A most fearsome looking fellow with a necklace of skulls, a big black stick and a big black dog. You remember? "Din'ja Gedda ma message?" atsa *Yama*!

Beings that reside with The Gods of the Heaven of Delight (*Tusita*):

The realm where future Buddhas wait. At this time, so I hear, the Buddha's mother resides there.

Beings that reside with The Gods of Creation (*Nimmanarati*):

From the human point of view we might call them the Gods of Inspiration. Fantastical inventions just drip from their fingers.

Beings that reside with The Gods of Manipulation (*Paranimmita-vasavatti*):

Gods with the power to dispense success or failure. (Note: This may appear to be in contradiction to the laws of *kamma*. What is at work here, as it is, even, in the case of *Pajapati* and the creation of the world, is that beings are identifying with impersonal processes, they think they have the power, and others think they have the power.)

## II.

### Beings living in the *Rūpa Lokas*

They still have forms, but sense pleasure is not their identifying focus. Up Passed Here, all beings are reborn as Males.

Beings that reside in the *Brahma-parisa* — *Brahma's* Party, Retinue:

Comparable to the Christian "heaven" but somewhat at a distance from *Brahma* (God).

Beings that reside in the Paradise of *Māha Brahma*:

Also comparable to the Christian "heaven" but in the presence of *Brahma*. *Brahma* is a being very close in qualities to the Christian "God." There is, however, more than one *Brahma*, and *Brahma* is not immortal, although his lifespan is enormous.

Beings that reside in the *Abhassara* Realm:

The Ambassadors of the Heart. They live on friendly vibrations and excitement and traverse space uttering cries of joy. They are radiant beings; they radiate light. As described above, they differ in outward appearance, but are of one mind. In most cases when the world comes to an end, beings are reborn in this location. Upon the beginning of the re- evolution of the World, one by one they drop from here, the first being reborn as *Māha Brahma*, the rest being reborn under him, believing he created them and the world.

Beings that reside in the *Subhakinna* Realm:

These beings also feed on friendly vibrations and excitement and traverse space uttering cries of joy ... "Oh the joy! Oh the joy!" They are luminescent in appearance, of uniform appearance and of one mind.

Beings that reside in the *Vehapphala* Realm:

"We Have the Fruit!"

Beings that reside in the *Asaññā* Realm:

This is the group that is non-percipient, their lifespan ends when a thought occurs to them.

The Overseer of this realm: *Abhibhu*.

*Abhibhu* be up above,  
up above all is love,  
*Abhibhu* be up above all is love.

Beings that reside in the *Suddhavasa* Realms: *Aviha*, *Attappa*, *Sudassa*, *Sudassi*, and *Akanittha*:

This is the one realm (or set of realms) one can be assured one has never previously revisited. These are special abodes where Non-Returners gather in an atmosphere highly conducive to attaining final *Nibbāna*. Rebirth here is the goal of Chinese Pure Land Buddhists (although I believe they have a

different belief as to the nature of these places as inevitably leading the beings there to *Nibbāna*). "*Suddhavaśa*" means pure abode or habit. *Aviha* = ?The Harmless Ones (but see Woodward, AN 3.125 n.5 where 'non-intelligential,' or 'without process of thinking,'); *Attappa* = ?The Cool Ones, no appetite, they already ate? (*Atta Ata Appa*?); *Sudassa* and *Sudassi* beats me...? Pleasant all round, pure all round?; *Akanittha* = No youngsters here. Life in these realms always ends in realizing *Nibbāna*.

### III. Beings of the *Arūpa Lokas*.

Technically, these beings, having become, have form. Their form is immaterial, purely mental.

Beings that reside in the *Ākāśānañcāyatana*:

The Realm of Space. Technically beyond visible (material) form and differentiation between forms.

Beings that reside in the *Viññāṇānañcāyatana*:

The Realm of Consciousness

Beings that reside in the *Ākiñcaṇṇāyatana*:

The Realm of No Thing Is To Be Had There. No form, no materiality, no consciousness belonging to an individuality. The difference here between this state and *Nibbāna* is that here there is still retained personal, individualized existence. This is the place the Buddha spent most of his time alone in.

Beings that reside in the *N'eva-sanna-nasann'ayatana*:

The Realm of Neither-Perceiving-Nor-Non-Perceiving.

*Nibbāna*, Downbound Never No More, Out of the Woods; *vimutti*: Free; *akalika*: outside time; *upekkha*: detached; unborn, undying, deathless, trackless, not any kind of an it at any place of atness, crossed over, beyond beyond, become *Dhamma*, mind-made-mind, invisible consciousness.

The Powers of the *Dibba Cakkhu*

### The divine Eye

And again, with your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of the knowledge of the passing away and reappearance of beings.

With the purified divine Eye, deeper than the sight of men, see beings as

they pass away or come to be. See how it is that beings are poor or rich, beautiful or ugly, happy or unhappy, dull or wise according to the consequences of their deeds, thinking: "So these good people, who practiced low deeds of Mind, word-thought-and-speech, and body, who belittled the good, who held on to low views, and who acted in accordance with their low views found consciousness again, at the breaking up of the elements at death, in an unhappy realm, in a bad rebirth, in the Abyss, in *Niriaya* Hell. But these good people, who practiced high deeds of mind, word-thought-and-speech, and body, who did not belittle the good, who took up Consummate View, and who acted in accordance with Consummate View, found consciousness again, at the breaking up of the elements at death in a happy realm, in a good rebirth, in a heavenly realm."

In the same way, Beggars, as if a man, sitting on the high terrace of his habitat at the crossroads were to look down and see two abodes with entries facing opposite each other, and he were to observe beings as they entered a habitat and left it and walked back and forth and crossed over.





## Part IV

### The 10th Question

#### Part 2

## The Destruction of the Corruptions

And again, with your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed, bend down the mind to the conjuration of the knowledge of the destruction of the *āsavas*, the corrupting influences.

Normally, this *Dhamma* (unit of the teaching), that is, The Gradual Course and the instructions on developing the mind, goes right into the destruction of the *āsavas*: the destruction of pleasure-seeking; existing, becoming, living, being; and blindness, essentially saying: "he destroys wanting, living, and blindness."

While this is reasonable as an instruction for someone face-to-face with the Buddha, who, having heard in some way or another all of what has preceded in this Course, having been, as it were, lifted by hand to this point, it is a reasonable assumption that this course taught here has had somewhat less powerful result — so essentially this section is going to start again using the Tenth Question as the structure.

The Tenth Question describes the *Asikkha* path: The Path taken by one who is no longer seeking: The walk that is both seen and lived. The destruction of the *āsavas* entails "seeing" this path as it really is, and then letting go.

# The Tenth Lesson

*Dasa Nāma Kim?* What is ten?

What ten concepts, when used to see things to their root with penetrating knowledge, and to understand them in their broadest limits, such that their disgusting nature is seen as it really is and one has released them in their entirety, can bring one to the uttermost freedom of detachment?

*Dasah'angehi samannagato araha ti pavuccati.*



*Dasa* = ten, a complete sphere [hold two hands up palms facing with fingertips of opposing hands touching], or a complete circle [hold two hands up palms out connecting thumbs and forefingers].

*Any Beggar with ten fingers can call himself an arahant.*

What Ten?

## The Asikkha Magga

### 1. *Sammā Ditṭhi*: Consummate View

This is from a discussion of *vitaka* and *vicara*, (the internal dialogue):

AP: *"The dialogue I perceive appears to be behind the apparent division of peoples, and, if that division is always a product of ignorance, how can that division be seen clearly?"*

It is what is at the root of the dialogue that is the cause of the apparent division of peoples. That is: the clinging to views, of peoples.

When you say "ignorance", I hear you thinking about what you have heard about Buddhism through the literature. In fact, what the Buddha refers to as ignorance: (That is: *Avijja* = blindness); is a very specific thing: It is the blindness to the truth of The Four Aristocratic Truths, or Consummate View. To see how view masters the common man and causes the divisions between groups, first master Consummate View:

*This* is all painful ugly ukky k-kha.

The source of that k-kha is hunger/thirst. To  
end the k-kha, end the hunger/thirst.

This is the way: Consummate View, Consummate Principles, Consummate Talk, Consummate Works, Consummate Lifestyle, Consummate Self-Control, Consummate Mind, Consummate Serenity, Consummate Vision, and Consummate Detachment.

From Consummate View, all other views are seen clearly.

Consummate View in detail

Remember: Consummate View, '*ditṭhi*', is the "working hypothesis." You are experiencing pain and decide you need to change; this system tells you "this is the way to look at it so as to end that pain"; you adopt this view in order to test it.

This is *dukkha* [Pain; du-du, uk uk, ka kha]:

Birth is *dukkha*  
aging is *dukkha*  
death is *dukkha*  
grief and lamentation are *dukkha*  
pain and misery are *dukkha* despair  
is *dukkha*.

Not to get what is wished for is *dukkha*.

In sum: The Five Bound-up Stockpiles are a heap of *dukkha*.

Birth is the descent into the womb, growth and outcome in being born, the regrouping in a new being of the stockpiles, the appearance of the six-fold sense spheres of such and such a being in this or that habitat for beings.

Aging is the adding to the length of life lived, the deterioration, the falling apart, the rotting away, the withering, wrinkling, the diminishment of the remainder of the lifespan, the getting old of the six-fold sense spheres of such and such a being in this or that habitat for beings.

Death is the fall away, the fall out, the ending, the vanishing, the death, the dying, the finishing of the lifespan, the breaking up of the stockpiles, the laying down of the body, of such and such a being in this or that habitat for beings.

Grief is the condition of inner sadness, heartbreak, heartache, state of missing and regret, woe, and affliction, the grief, feeling bad, wretchedness, state of woe, and unhappiness of such and such a being experiencing some loss or tragedy.

Lamentation is the outward expression of mourning, sadness, heartbreak, heartache, state of missing and regret, woe, and affliction, grief, feeling bad, wretchedness, state of woe, and unhappiness of such and such a being experiencing some loss or tragedy.

Pain [*dukkha*] is feeling physical pain, bodily pain, pain arising from contact with the body, the being bodily affected by something painful of such and such a being.

Misery is feeling mental pain, pain in the mind, pain arising from contact with the mind, the being affected in mind by something painful of such and such a being.

Despair is the condition of having given up hope, dejection, despondency, depression, of such and such a being.

Not getting what is wished for is in reference to the case when such and such a being wishes: "O,O,O If only I were not subject to birth, aging and death, grief and lamentation, pain and misery, and despair!" for such is not to be had by wishing.

In sum: The Five Bound-up Stockpiled Piles of *Dukkha* are a heap of *Dukkha* means:

Form is *dukkha*,  
sensation is *dukkha*,  
perception is *dukkha*,  
own-making is *dukkha*,  
consciousness is *dukkha*.

This means that though these things are not in-and-of themselves *dukkha*, to the degree they are grasped at by an individual, they result in *dukkha*.

This is the Consummate View of *dukkha*.

This is *dukkha-samudaya*, the origin of *dukkha*:

The origin of *dukkha* is in that *taṇhā*, hunger and thirst, leading to rebirth,

confounded with lust and self indulgence, seeking pleasure here and there, that is:

the *taṇhā* for

[*kama-c-chanda*] sense pleasures,

[*bhava*] existing, being, becoming, living, and [*vibhava*]

un-becoming, (escape from the unpleasant).

And this *taṇhā* begins and is found in the formed things which give pleasure that are downbound to the world and to which we are attached, that is the:

[*Loka*] Spheres of the visible, hearable, smellable, tasteable, touchable, and knowable,

[*Viññāṇa*] Consciousness of sight, sound, scent, taste, touch, and ideas,

[*Samphasso*] Contact, touch, stimulation of sight, hearing, smell, taste, touch, and mind,

[*Samphassaja vedana*] Sensation arising from the stimulation of sight, hearing, smell, taste, touch, and mind,

[*Saññā*] Perception of sights, sounds, scents, tastes, touches and ideas,

[*Sancetana*] Intentions with regard to sights, sounds, scents, tastes, touches and ideas,

[*Taṇhā*] Hunger and thirst for sights, sounds, scents, tastes, touches and ideas,

[*Vitakka*] Thinking in words about sights, sounds, scents, tastes, touches and ideas,

[*Vicara*] The reliving, re-evaluation, reworking in pictures and feelings of sights, sounds, scents, tastes, touches and ideas.

This is the Consummate View of the origin of *dukkha*.

This is the *dukkha-nirodha*, the ending of *dukkha*:

The ending of *dukkha* is in the ending of *taṇhā*, letting it go, giving it up, putting it away, eradicating it, eliminating it, burning it off, burning it up, burning it out, causing it to cease, becoming disenchanted with it, renouncing it, freedom from it, utter objective detachment towards it.

This is the Consummate View of the ending of *dukkha*.

This is the way to accomplish the ending of *dukkha*:

Consummate View, Consummate Principles, Consummate Talk, Consummate Works, Consummate Lifestyle, Consummate Self-Control, Consummate Mind, and Consummate Serenity.

This is the high view of the way to accomplish the ending of *dukkha*.

## 2. *Sammā Sankappa*: Consummate Principles

*Sankappa*: [PED] thought, intention, purpose, plan.

*san* = one's own, *kappa* = fit and proper.

"Principles"; what is fit and proper given one's point of view.

*Nekkhamma-sankappa*, the principle of letting go;

*a-vyapada-sankappa*, the principle of non cruelty (no mental pain),

*a-vihimsa-sankappa*, the principle of non-harm (no physical pain).

Discussion in footnote of PTS: The Dialogues of the Buddha; Vol II; Sattipaṭṭhana Suttanta, pp345:

"*Nekkhamma*: Burnouf derives this word from *nis+karma*; Oldenberg from *nis+kama*, and Childers from *nis+kramya*. These three derivations would give the meaning respectively as having no *karma*, being devoid of lust, and going forth from home. Daraminpola explains it here as meaning either the second or the third. No doubt Oldenberg is right as to the derivation. But Daraminpola is also right if we take his as exegetical, not philological. The fact is that the derivation had been, from very early times, forgotten or confused; and the connotation of the word was renunciation generally, with special reference to these two kinds. It never had anything to do with *karma*."

I derive the word from '*ni ka ma*;' Put down shit making; dump shit; leave the out house; no more work; dump pleasure seeking; end *kamma*.

*A-vyapada*: *a* = no; *vya* = via; *apada* = the not path; *vyapada* = wrath, cruelty, inflicting mental pain.

*A-vihimsa*: *a* = no; *vihimsa* = violence, (can you hear it? What? The sound of the violinsa (from a skit on Saturday Night Live)); inflicting physical pain, put'n a hurt on.

## 3. *Sammā Vaca*: Consummate Talk

Consummate Talk in detail "Letting

go of lies and deception,

live abstaining from intentional untruth.

Be a straight-talker,

one whose word can be counted on,

one whose word can be trusted,

dependable,

no deceiver of the world.

Letting go of malicious speech,

do not repeat in one place what is heard in another place

to the disadvantage of anyone.

Make peace between those with differences  
and encourage the peace of those who are friends.

Rejoicing in peace,  
loving peace, delighting  
in peace,  
be one whose words speak up for peace.

Letting go harsh language,  
abstain from abusive speech.

Speak words that are blameless,  
pleasing to the ear,  
agreeable,  
penetrating to and vibrating in the heart,  
urbane,  
words that charm and enchant the people.

Letting go of idle talk,  
know the right time to speak,  
say only what is true and to the point, speak  
about the *Dhamma* and discipline, words to  
be treasured,  
well-reasoned,  
well-defined,  
connected with the goal.

### Low Talk

Train yourself to abstain from low talk, such as:

Talk of kings and ministers of state,  
robbers and thieves,  
the horrors of war and battle;  
talk of food, drink, clothes, beds, garlands and perfumes; talk  
of cities, towns, villages,  
relationships, men and women,  
heroes and villains;  
gossip at the corner,  
over the back fence,  
or at the well  
talk of those alive or of those who are departed; talk  
comparing differences between this and that;

speculative talk about creation,  
existence or non-existence.

## Wrangling Phrases

Abstain from argument and contention, using such phrases as:

'You clearly don't understand this doctrine and discipline, whereas I do.' You  
should, in stead, cite the suttas and explain the passage.

'How could someone suchas you understand this doctrine and discipline?'

You can explain the difficulty in understanding a doctrine for a person  
without any knowledge or experience of it.

'What you are saying is wrong. What I am saying is right.'

You can show where what you are saying is in accordance with sutta, or  
in accordance with the logic of the argument, or accepted conditions, etc.,  
whereas what he is saying is not. i.e., deal with the issues, not the person.

'What I am saying is consistent, what you are saying is not.'

You can present him with his contradictory views and ask for an explanation, or  
you can explain how two views of yours he thinks are contradictory are in fact  
not in contradiction.

'You have said last what should have been said first and first what should have  
been said last!'

Mostly the order will not matter. Where the order is instructive or  
critical you can explain why.

'What you have argued for so long has been refuted!'

Probably many times if it is incorrect and therefore to point this out is  
useless talk.

'Your challenge has been met and you have been defeated!' If

this is the case it does not need to be said.

'How will you get out of this one?'

Answer me that one, you!'

You can ask without the implied triumph of the winner.



## Kaccha

### Fit to Dialogue With

It may be determined from debating experience, beggars, whether or not a man is say'n something or just talking.

If, beggars, a man, asked a direct question does not answer similarly with a direct answer;

asked an analytical question does not answer analytically;

asked a counter-question question, does not answer with a counter- question;

and does not stand aside from a question that should be put aside; in

this case, beggars, it can be said that that man has just been talking.

If, beggars, a man, asked a direct question answers similarly with a direct answer;

asked an analytical question answers analytically;

asked a counter-question question, answers with a counter-question; and

stands aside from a question that should be put aside;

in this case, beggars, it can be said that that man has been say'n something.

It may be determined from debating experience, beggars, whether or not a man is say'n something or just talking.

If beggars, a man asked a reasonable question, does not stick to set conditions, does not stick to conclusions, does not stick to known experience, does not stick to the point, in this case, beggars, it can be said that that man has just been talking.

If beggars, a man asked a reasonable question, sticks to set conditions, sticks to conclusions, sticks to known experience, sticks to the point, in this case, beggars, it can be said that that man has been say'n something.

It may be determined from debating experience, beggars, whether or not a man is say'n something or just talking.

If beggars, a man asked a reasonable question, retorts with another on another turns the discussion to externals gets upset, angry and unresponsive in this case, beggars, it can be said that that man has just been talking.

If beggars, a man asked a reasonable question, does not retort with another on another does not turn the discussion to externals does not get upset, angry and unresponsive in this case, beggars, it can be said that that man has been say'n something.

It may be determined from debating experience, beggars, whether or not a man is say'n something or just talking.

If beggars, a man asked a reasonable question, berates, crushes, derides, and fault-finds, in this case, beggars, it can be said that that man has just been talking.

If beggars, a man asked a reasonable question, does not berate, does not crush, does not deride, and does not fault-find, in this case, beggars, it can be said that that man has been say'n something.

It may be determined from debating experience, beggars, whether or not a man is well-grounded or not well-grounded.

He who does not lend ear, beggars is not well-grounded; he who lends ear is well-grounded.

He who is well-grounded is cognizant of one thing, comprehends one thing, lets go one thing, is eye-witness to one thing.

He who is cognizant of one thing, comprehends one thing, lets go one thing, is eye-witness to one thing, touches the highest freedom.\*

This is the point, beggars, of talk, this is the point of meditation, this is the point of being well-grounded, this is the point of listening to the experienced, that is to say the hearts release from getting involved.

When reasoned talk by arrogance is blocked,  
by ignoble bias, carelessness, and bickering back and forth, And  
each in the others confusion, errors, and perplexity takes delight,  
not then does the aristocrat debate.

If he would talk, the wise man knows the time and speaks directly to the  
Dhamma goal  
talking talk, well-grounded, unfaltering, and modest,  
uninvolved, unhesitant, and without injury.

Contributing without complaint as best he knows, not  
glad to catch up one who slips,  
not seeking to reprove nor finding fault not berating, not  
crushing, not speaking misdirected thoughts.

Knowing, attained to vision, recollected

Thus the Aristocrat counsels and  
such the way he speaks.

Thus the clever speak without hypocrisy.

— AN 3 67

[\*] What things?

'This is Pain'; 'The origin of pain is thirst'; 'the end of pain is the ending of that thirst'; This is The Way.

## Lying

Lying, Beggars,  
if made an habitual practice, brings  
one to Hell  
of trifling consequence  
is the fact that it leads to madness in  
the here and now.

Beggars! A man might steal to feed his family or from his own hunger, and a man might kill in an uncharacteristic fit of rage or from self defense, but from the liar any form of behavior can be expected. [The liar, having no grounding in the truth, has no basis for moral compunction in any other area and is capable of any kind of act for unpredictable reasons. As such the lie, laying the groundwork for all kinds of bad deeds, is held to be of more powerful bad *kamma* than is killing or theft.]

## 4. *Sammā Kammanta*: Consummate Works

Abstaining from intentional taking of life,  
abstaining from intentional theft,  
and not giving up one's ethical conduct under the influence of pleasure seeking  
—  
in acts of mind, word-thought-and-speech, and body.

## 5. *Sammā Ajiva*: Consummate Lifestyle

Consummate Lifestyle is the style or process of living in accordance with this system:

Identifying an element of one's lifestyle that is clearly seen by one's self as

low, harmful, detrimental to one's self or others one abandons it, lets it go, drops it, renounces it, restrains it, eradicates it.

## 6. *Sammā Vayama*: Consummate Self-Control

PED has: *Vi+a+yam*. That meaning being 'un-not-restraint' usually translated "effort or exertion." I make it from '*via yam*'; through restraint, or controlled effort or exertion. > *vayamama*: to control an animal using reins. In any case, I fudge saying it means "To make an effort and exert one's energy to..."

Restrain low conditions that are present in this visible thing,  
Refrain from low conditions that are not yet present in this visible thing,  
Retain high conditions that are present in this visible thing, and Obtain  
high conditions that are not yet present in this visible thing.

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Readers in the Suttas will also encounter these same four named "The Controlling Power of Effort" and "Commendable Effort".

### Restraint

There are four efforts:

The effort to restrain,  
the effort to let go, the  
effort to develop,  
and the effort to protect.

The effort to restrain: conscious of a sense object with an organ of sense, do not dwell on its characteristics or nature.

Dwelling on its characteristics or nature, liking and disliking develop followed by desire and disappointment.

The effort to abandon: do not dwell on sensual, angry, or cruel thoughts that arise, let them go, eject them, end them, and take measures to prevent them from arising again.

The effort to develop: Develop the dimensions of self awakening that are:  
mind,  
*Dhamma* investigation,  
energy,

enthusiasm,  
impassivity,  
serenity,  
detachment,  
that are rooted in solitude, in  
calm,  
in ending  
and letting go.

The effort to protect: protect, guard, nurture any sign of extraordinary advancement in *samādhi* practice such as the vision of the skeleton, the idea of the worm-eaten corpse, the black-and blue corpse, the spongiform corpse, the bloated corpse.

Beggars!

These four types of person are found in the World.

What four?

The type that relies on the outcome of his effort, not on the outcome of his past deeds.

The type that relies on the outcome of his past deeds, not on the outcome of his effort,

The type that relies on both the outcome of his effort and the outcome of his past deeds, and

The type that relies on neither the outcome of his effort nor the outcome of his past deeds.

Resolve:

"Beggars, I have realized two things:

Not to be content when things are going well, and not to give up when it is a struggle.

And how does one not give up when it is a struggle?

By resolving: "Let my skin and flesh and blood dry up while I wither to the bone if only I can hang on long enough to win what may be won by the strength of a man, by the energy of a man, by the effort of a man."

By my energetic effort, Beggars, I won unsurpassable freedom from bondage.

And you, too, Beggars, do not be content when things are going well, and do not give up when it is a struggle, but resolve: "Let my skin and flesh

and blood dry up while I wither to the bone if only I can hang on long enough to win what may be won by the strength of a man, by the energy of a man, by the effort of a man.

## Similes

In the same way, beggars, as a man with his turban on fire makes effort to unravel that turban so as to escape the fire, in the same way, beggars, do not be lax in effort!

In the same way, beggars, as a man trapped in a house on fire, struggles to escape the blaze, in the same way, beggars, do not be lax in effort!

## The Simile of the Raft

Beggars! I Will teach you by the simile of the raft that Dhamma is for crossing over, not for keeping.

Beggars! In the same way as a man going along The High Way might see a river, with frightening dangers on this side, while the other side is safe and secure, but there is no bridge, no ferry, and no boat with which to cross.

He might think: "Here I am going along the High Way and come upon a river, with frightening dangers on this side, while the other side is safe and secure, but there is no bridge, no ferry, and I have no boat with which to cross; suppose I gather together what limbs, and twigs, and leaves, and grass I can find and bind them together with reeds to make a raft and making effort with hands and feet cross over from here to the beyond."

And then, Beggars, he might, using what limbs, and twigs, and leaves, and grass he could find bind them together with reeds and make a raft and making an effort with hands and feet cross over from here to the beyond.

Then, here on the further bank, it might occur to him: "This raft I have pieced together has been very useful to me, suppose I were to lift this raft up onto my head or shoulder and carry it around as I go on about my business?"

What do you think, beggars, would that man be doing what ought to be done with that raft?

In the same way, beggars, this *Dhamma* is for crossing over, not for keeping. You beggars should let go of even high mental objects, not to mention low ones.

[This famous simile occurs in MN 22.]

## 7. *Sammā Sati*: Consummate Mind

Live in a body,  
in sensations, in  
the heart,  
and in the *Dhamma*,  
seeing bodies,  
sensations,  
the heart,  
and the *Dhamma*,  
as they really are,  
seeing how they come to be,  
seeing how they burn out, living  
above it all,  
careful (*Appamāda*,) insightful  
and calmed down,  
overcoming any hunger and thirst that may appear,  
downbound to nothing at all in the world.

## 8. *Sammā Samādhi*: Consummate Serenity

Get High on the appreciation of the peace and calm of solitude, get  
high on getting high,  
get high with ease, on the sweet sensations of ease,  
get high off the all roun,  
    clean clear through,  
        bright shiny,  
            radiance  
                of detachment.

## 9. *Sammā Vijjā*: Consummate Vision

Note on Terminology: As much as the presentation here of this system in English is unorthodox, I have very rarely deviated from a basis in the orthodox *Pāḷi*. When there is a deviation, as will occur here, it is necessary to point this out so that the reader can judge for himself the merits of so doing.

The last two dimensions of the Aristocratic Multi-dimensional Path when found with ten dimensions usually have "*sammā ñāṇa*" and "*sammā vimutti*" as the final two folds. The presentation here is based on using "*sammā vijja*" and "*sammā upekkha*".

The choices made here are synonyms and do not conflict with the intent of the suttas, and the meanings as described are the same as the suttas. These choices were made in order to clearly delineate in this presentation of the *Dhamma* a three-stage process that is not clear in most presentations of the system:



The pre-Streamwinner (sometimes characterized as a Streamwinner) can know the *Dhamma* and have a clear intellectual understanding of its principles without having any vision of what it really means. I call this "knowledge," or "book knowledge" and for this I use the *Pāḷi*: "*ñāṇa*".



The post-Streamwinner, pre-Arahant, can have knowledge of the *Dhamma* and see how it works and what it really means, but has not yet attained its goals. I call this having "knowledge and vision" or "knowing and seeing" (*ñāṇa and dassana*) and this is also sometimes called "The Eye of *Dhamma*" or sometimes "The Ear of *Dhamma*"



The Arahant knows the *Dhamma*, sees it as it really is, and has attained its' goal.

In English, this requires three terms: one for the knowledge, one for the seeing as it is, and one for the attained state.

In the suttas there is a very broad (and sometimes confusing) use for the term "*ñāṇa*" such that I feel justified in confining it to the lowly "Book Knowledge" or the "knowledge" as described above.

This leaves me needing a single term for the condition following *sammā samādhi* which describes one who knows and sees, as really is; the *diṭṭha* of *Sammā Diṭṭhi* (the problem solved in the suttas by using "*ñāṇa*", which leaves us asking where did the *dassana* of the post-Streamwinner pre Arahant go?)

This is the point of the 9th dimension: *Sammā Diṭṭhi* (*sammā* #1) is the theoretical knowledge, *sammā* #9 is actually knowing it by seeing it, as is evidence by the fact that it is, in this position put in terms of the *paṭicca samupāda*. So I have used *vijja* (vision); I could have used *diṭṭha*, or *dassana* but *vijja* fits in more with my magical take on the system.

I have used "*upekkha*" as the final term over "*vimutti*" (freedom) in the belief that "*upekkha*," translated as "detachment," more clearly points out the need for the final step of letting go in order to attain *vimutti*, or *Nibbāna*, or being *akalika* (outside Time), or having brought a final end to *dukkha*. *Upekkha* is also the term used most frequently in this *function* in suttas that are not describing the actual *Asikha Pada* or *Magga*.

'*Upekkha*' has this problem: it is most frequently translated 'equanimity'. This is just wrong. Equanimity is a state of mind in a being still attached to the world and *upekkha* when it is used is being used as a term for the Arahant. It means 'detached.'

I hope readers will accept these changes as conditioned by the particular needs of the English language and not as any indication that the original instruction may be lacking.

And finally: Why make the change in the *Pāḷi* at all? Why not just use the English terms I want and leave the *Pāḷi* and say: that's how I am translating the terms *ñāṇa* and *vimutti*? Because it is the effort here to create a bridge between our English understanding and the original *Pāḷi*. This way the original *Pāḷi* remains accessible to those doing their *dhamma vicaya*.

And again, either from The Fourth Knowing, or from the Realm of Neither-Perception-Nor-Non-Perception, or from wherever, rising above that condition, enter the *Sannā-Vedayita-Nirodha jhāna*, The Ending of Sensation-Perception, and after emerging from there, having attained the settled-down heart, pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed,



bend down the mind to the conjuration of the knowledge and vision of things as they really are:

See:

"This body of mine, is made of material, made with solidity, liquidity, heat and motion, born of mother and father, rebuilt by so and so much rice and curry, at its heart inconsistent, subject to being rubbed down, rubbed out, washed up and dried out, and in *this*, is this consciousness of 'my self', on *this* does this consciousness of 'my own' depend!

In the same way as if there were a clear bright gem of the first water, with eight facets, masterfully cut, without flaw, most excellent in every way, and through it were strung a blue, or orange or red or white thread.

Any man with eyes in his head that could see could see that the one was bound up in the other.

And Again, see the corrupting influences [*āsavas*] as they really are, see:

This is what is meant by "pain".  
This is what is meant by "the origin of pain". This is what is meant by 'the ending of pain'.  
This is what is meant by 'the way leading to the end of pain'.

See:

This is what is really meant by "wanting;" this is what is really meant by "rebirth;"

this is what is really meant by 'blindness'.

This is what is really meant by "the origin of wanting;" this is what is really meant by "the origin of rebirth;" this is what is really meant by "the origin of blindness."

This is what is really meant by "the ending of wanting;" this is what is really meant by "the ending of rebirth;" this is what is really meant by "the ending of blindness."

This is what is really meant by 'the path leading to the ending of wanting, rebirth, and blindness'.

And see:

### Downbound Confounded Rebounding Conjunction

**This is Downbound Confounded Rebounding Conjunction going in the forward and reverse directions:**

**Aka:** *Paṭicca-Samuppada* = **Rebounding Conjunction;**

*Nidana Paccay'akara* = **Downbound Rebounding'Own-making.**

**Downbound:** When you are down, it is what is keeping you down; when you are up it is what drags you down.

*Nidana; ni* = **down, dana** = **given, bound.**

**Confounded (own-made):** *Saṅkara*, the "*akara*" of *paccay'akara* — **The own-making (con-founding) of the individual and his world through acts of mind, speech, and body.**

**Rebounding (repercussing):** *paṭicca*: **the bouncing back of a thing.**

**Conjunction:** *samuppada*: *sam* = **one's own or with; uppada** = **up path — own or self-rising — an admittedly unconventional translation for this term; usually "uprising" or "origination".**



— p.p.

Downbound Blindness [*avijja*:] Rebounds Bound up in Confounding [own-making *saṅkhara*; the making of one's own world by identification with the intent connected with acts of mind, speech, and body, that is, *kamma*; or stated in terms of the consequence: the identified-with result of deeds of mind, speech and body.]

Downbound own-making rebounds bound up in consciousness [*viññāṇa*:] re-knowing-knowing; knowing that one is knowing.

Downbound consciousness rebounds bound up in named form [*nāma/rūpa*,] face-name, phenomena, identity/entity.

Downbound named form rebounds bound up in the six-fold sense realm

[*salayatana*]: the eye and sights, ear and sounds, nose and scents, tongue and tastes, body and touches, mind and *Dhammas*.

Downbound, the six-fold sense realm rebounds bound up in contact [*phassa*:] touch.

Downbound Contact rebounds bound up in sensation [*vedana*].

Downbound sensation rebounds bound up in hunger/thirst [*taṇhā*], wanting.

Downbound hunger/thirst rebounds bound up bound up [*upadana*], grasping, given over to going after, upkeep, getting involved, going after getting, fueling.

Downbound bound up, the rebound is being bound up in existence [*bhava*], behavior, becoming, living as some form of being in some place of being.

Downbound existence rebounds bound up in birth [*jati*]: born this, burning this, and to jump > jete > jet.

Downbound birth rebounds bound up in [*jaramarana*] aging,

sickness and death

grief and lamentation

pain and misery, and

despair.

And the reverse is true:

Cut down blindness cuts down own-making cut

down own-making cuts down consciousness cut

down consciousness cuts down named form

cut down named form cuts down the six-fold-sense-realm cut

down the six-fold sense realm cuts down contact

cut down contact cuts down sensation

cut down sensation cuts down hunger and thirst

cut down hunger and thirst cuts down being bound up cut

down being bound up cuts down existing

cut down existing cuts down birth

cut down birth cuts down *jaramarana*,

aging, sickness and death

grief and lamentation pain

and misery, and despair.

A great deal of confusion has resulted from the attempt to force this

formula into the idea of "cause and effect". At one point I made a chart of who it was that was ultimately responsible for me knowing who. I found that 99% of the people I knew depended upon my first having met a certain friend at college, in turn, my going to this college depended upon my uncle, in turn knowing my uncle depended upon my having had a particular person as my mother, a particular person as my father. That sort of dependent association is what is intended here, not cause and effect.

And this is how it is to be understood in the "backwards-up" manner. Put in the form of questions and answers which is the way it is often found in the suttas:

Could there be any aging, sickness, death; grief and lamentation; pain and misery; and despair if there were no birth of any sort, by any sort of being in any sort of realm of being?

No, there could not be any aging, sickness, death, grief and lamentation, pain and misery and despair if there were no birth of any sort by any being in any realm of being.

Therefore aging, sickness, death, grief and lamentation, pain and misery and despair arise in dependance on birth.

Could there be any birth of any sort, by any sort of being in any sort of realm of being, if there were no living of any kind by any kind of being in any sort of realm of being?

No, there could not be any birth, by any being, in any realm of being, if there were no existing of any kind by any kind of being in any realm of being.

Therefore birth arises in dependance on existing.

Could there be any existing of any kind by any kind of being in any sort of realm of being if there were no "Going after getting existence" by any kind of being in any sort of realm of being?

No, there could not be any existing of any kind by any being in any realm of being if there were no "going after getting existence" by any being in any realm of being.

Therefore existence arises in dependance on going after getting.

Could there be any going after getting if there were no wanting to get? No, there could be no going after getting if there were no wanting.

Therefore going after getting arises in dependance on wanting.

- - -side trip- - -

Do you recognize that insofar as we have spoken of existence as "Any kind of being in any realm of being," as being a condition which must be eliminated in order to eliminate aging, sickness and death; grief and lamentation; pain and misery; and despair, that what we have said is that existence as any kind of being in any realm of being is in essence and outcome, simply pain?

Do you recognize this as The First Truth?

Do you recognize that what has been said here is that aging, sickness and death; grief and lamentation; pain and misery; and despair arise in dependence on wanting?

Do you recognize this as The Second Truth?

- - - end side trip- - -

Could there be any kind of wanting (wanting to get pleasure, wanting to end pain, wanting to exist, wanting to live again, wanting to end existence) if there were no experience of sensations of pleasure or pain or neither pleasure nor pain at any one of the six organs of sense?

No, there could not be any kind of wanting if there were no experience of sensations of pleasure, pain or neither pleasure nor pain at any one (or more) of the six organs of sense.

Therefore wanting arises in dependance on sensation.

Could there be any experience of pleasure or pain or neither pleasure nor pain at any of the six organs of sense if there were no contact of any kind by any organ of sense with any object of sense?

No, there could not be any experience of pleasure or pain or neither pleasure nor pain at any of the six sense organs if there were no contact by any organ with any object.

Therefore sensation arises in dependance on contact.

Could there be any contact of any organ of sense with any object of sense if there were no sense organs?

No, there could not be any contact of any organ of sense with any object of sense if there were no sense organs.

Therefore contact arises in dependance on the sixfold realm of the senses.

Could the sixfold realm of the senses exist without named form? [Named Form because what is being described is the identification or naming of a form. Without a form there is no name, without a name a form has no

identification].

No, the sixfold realm of the senses could not exist without named forms.

Therefore the Sixfold Realm of the Senses arises in dependance on Named Form.

Could there be any named forms without consciousness (awareness of seeing, hearing, smelling, tasting, touching, and ideas)?

No, there could not be any named forms of any sort whatsoever if there were no consciousness.

Therefore named form arise in dependance on consciousness.

Could there be any arising of consciousness of experience through the senses if there were no identification (implanting of "self" awareness by way of the intent to create experience for the self) with the doing of acts of mind, word-thought-and-speech, or body?

Remember: consciousness is not the self. The self does not possess consciousness. The self is not in consciousness. Consciousness is not an aspect of self. The self is not a consciousness that continues from one life to the next. Self-consciousness arises as a result of conditions. An individual, with belief in self, conscious, with desire, acting on that desire with the mind by wishing or willing or intending, through word-thought-and speech, or with bodily actions, thinking "I will be...or I will get" puts together by such acts the named forms and consciousness that results in awareness (consciousness as an individuality) of sense experience in the future conjoined with the idea of "me" or "my".

No, there could not be any arising of individualized consciousness of experience through the senses if there were no identification with doing acts of mind, word-thought-and speech, or body.

Therefore individualized consciousness arises in dependance on own- making, personalization, confounding, identification.

Could there be any arising of own-making of any sort whatsoever if it were not for blindness by individuals as to the correctness of this formula and it's implications?

No, there could be no arising of own-making of any sort whatsoever if it were not for blindness by individuals as to the outcome.

Therefore own-making arises in dependance on blindness.

Therefore this is the ending of aging and death, grief and lamentation, pain and misery, and despair, that is, ending blindness.

- - -side trip- - -

This is The Third Truth.

- - -end side trip- - -

And this is the Way:

Knowing and Seeing and behaving in accordance with the idea that:

This is Pain [*dukkha*]: Birth, aging, sickness and death; grief and lamentation, pain and misery, and despair; not getting what is wished for; in a word, the five bound-up stockpiled piles of *Dukkha*.

This is the Origin of Pain: That wanting which is connected with living, connected to delight and attachment: that is: wanting sense experience; wanting to live; wanting to live again or wanting to end living.

This is the Ending of Pain: The stopping of that wanting which is connected with living is the ending of Pain.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Detachment

This is Aging and Death [*jaramarana*]: Old Age, aging, decrepitude, broken teeth, graying hair, wrinkly skin, the dwindling of the life-span, the collapse of the sense organs, the fading, fading away, the dropping from this existence of this or that being in this or that class of beings.

This is the Origin of Aging and Death: Birth is the Origin of Aging and Death.

This is the ending of Aging and Death: The ending of Birth is the stopping of Aging and Death

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment

This is Birth [*jati*]: conception, birth, production, appearance, descent into living, coming out, of this or that being in this or that realm of being.

This is the Origin of Birth: Existing is the origin of birth.

This is the ending of birth: The ending of existing is the ending of Birth.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment

This is existing [*bhava*]: There are these three forms of existing:

- [1] Existence characterized by focus on living in the senses.
- [2] Existence in the *rūpa-jhāna*-spheres characterized by form, rather than by desires.
- [3] Existence in the *arūpa-jhāna*-spheres characterized by focus on the

mental only.

This is the Origin of Existing: Getting Bound Up in, Grasping (going after getting).

This is the ending of existing: Letting go of getting bound up.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment

This is getting bound up, grasping (going after getting) [*upadana*]:

- [1] getting bound up in sense-experience,
- [2] getting bound up in points of view;
- [3] getting bound up in rites and rituals;
- [4] getting bound up in the self.

This is the origin of getting bound up: hunger and thirst. Wanting is the origin of getting bound up.

This is the ending of getting bound up: Getting rid of, letting go of hunger and thirst, wanting, is the ending of getting bound up.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment

This is hunger and thirst, Wanting [*taṇhā*]: hunger and thirst for seeing visible objects, hearing sounds, smelling scents, tasting tastes, anna toucha evera Eve ana Anna ana Nanna ana Vanna ana onan ona fo Eva, and thinking about it after (anyone actually read this far? My apologies. This comes from the way I learned this material ... i.e., this is the "way I heard it"; but for the purists: touching objects, and thinking about ideas.)

This is the origin of hunger and thirst: sensation is the origin of hunger and thirst.

This is the ending of hunger and thirst: ending sensation is the end to hunger and thirst.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

This is sensation [*vedana*]: The pleasant, unpleasant, or neither-pleasant- nor-unpleasant sensations that arise from the contact of eye and visible



object; ear and sound; nose and scent; tongue and taste; body and touches; the mind and mental objects.

This is the origin of sensation: touch, contact, is the origin of sensation.

This is the ending of sensation: ending touch, contact, is the end to sensation.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

This is touch, contact [*phassa*]: contact of eye with visible object; contact of ear with sound; contact of nose with scent; contact of tongue with taste; contact of body with touch; contact of mind with idea (this doesn't let most of you off, by the way, just because you never indulge in actually using your minds; ideas are not your own and come from without and are at the root of all your activities).

This is the origin of touch: the six-fold realm of the senses is the origin of touch.

This is the ending of touch: the ending of the six-fold realm of the senses is the ending of touch:

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

This is the six-fold realm of the senses [*salayatana*]: the eye and sight; the ear and sound; the nose and scents; the tongue and tastes; the body and touch; the mind and ideas.

This is the origin of the six-fold realm of the senses: named form is the origin of the six-fold realm of the senses.

This is the ending of the six-fold realm of the senses: the ending of named form is the ending of the six-fold realm of the senses.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

This is named form [*nāma/rūpa*], (nomen)name/(pne)face, named form: sensation, perception, intent, touch, investigation are considered *nama*; *pathavi*, *apo*, *tejo* and *vayo* (earth, water, firelight, and wind) and that

which is confounded from them are considered *rupa*.

This is the origin of named form: consciousness is the origin of named form.

This is the ending of named form: ending consciousness is the ending of named form.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

This is consciousness [*viññāṇa*]: *vi* > two fingers > 2: *re*; *na* > "no", the single most-heard word of any human being during the first year of life. > know > *ñāṇa* > to know knowledge; Re-knowing-knowledge; awareness of knowing, consciousness, re-cognition.

Don't try to get scientific about this word in the sense that western philosophers get scientific about trying to figure out what consciousness is, where it occurs in the brain, and so forth. This is a word that was invented by men for the phenomena they recognized in themselves of being aware of things: awareness of seeing, awareness of hearing, awareness of smelling, awareness of tasting, awareness of touch, awareness of thought.

This is the origin of consciousness: identification with/own-making of the outcomes of deeds of mind, speech and body.

This is the ending of consciousness: the ending of identification, the with/own-making of the outcomes of deeds of mind, speech, and body.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

This is own-making [*saṅkhara*] *san* = one's own; *kha* = shit; *ara* = all around: Identification with and own-making of deeds of mind, speech, and body.

This is the origin of own-making: blindness is the origin of own-making.

This is the ending of own-making: ending blindness is the ending of own-making.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

This is blindness [*avijja*] a = no; *vijja* = vision): not seeing pain, not seeing the origin of pain, not seeing the ending of pain, not seeing the way to the ending of pain.

This is the origin of blindness: The corrupting influences (*āsavas*) are the origin of blindness.

This is the ending of blindness: the ending of the corrupting influences is the ending of blindness.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

These are the corruptions:

[1] Wanting

[2] Existing

[3] Blindness

This is the origin of the corrupting influences: blindness is the origin of the corruptions.

This is the ending of the corrupting influences: ending blindness is the ending of the corruptions.

This is the Way: Consummate View; Consummate Principles; Consummate Talk; Consummate Works; Consummate Lifestyle; Consummate Self-Control; Consummate Mind; Consummate Serenity; Consummate Vision; and Consummate Objective Detachment.

"... though the outward form of him who has won the truth stands before you, that which binds it to rebirth has been cut in twain. So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men shall see him."

Well, don't despair!

"He who sees The Four Truths, Beggars, sees Downbound Confounded Rebounding Conjunction.  
He who sees Downbound Confounded Rebounding Conjunction sees *Dhamma*.

He who sees *Dhamma*, sees Me (The Buddha)."<sup>[1]</sup>

## 10. *Sammā Upekkhā*: Consummate Objective Detachment

So seeing, with your settled-down heart pure all round, clean all round, unspotted, shut off from the stench, grown soft and workable, steadfast, unshakably fixed;  
having emerged from the burning known as the ending of perception and sensation, reflect:

"All those higher mental states which I have achieved to this point were own-made in mind, made up from parts, reached by abandoning the states that went before, and so were subject to ending. But this realm of the ending of sensation-perception is also own-made in mind, made up of parts, reached by abandoning the states that went before, and so is also subject to ending. But if I were to go on confounding mental states beyond this, those states too would be own-made, and I might well end up more bound up than before. How about if I were to abandon this own-making of mental states?"

And with that,  
abandoning the further own-making of mental states,  
utterly and completely detached from everything conceivable whatsoever,  
awake to the uttermost freedom of mind,  
and in freedom seeing freedom,  
know "I am free"  
and know:

"Left behind is rebirth.  
Lived is the best of lives.  
Done is duty's doing.  
No further hither and further. No  
more it'n-n-at'n for me."

In the same way as if  
high in some mountain crag,  
there were a pool of deep, clear, calm, transparent water, and a  
man, standing at the edge,  
who had eyes in his head that could see, could  
see in that pool,  
sand and pebbles and empty shells and small rocks and large boulders, and  
schools of small fish  
and now and again  
some large fish moving around.

He would know: "This is a pool of deep, clear, calm, transparent water, and I  
can see in that pool  
sand and pebbles and empty shells and small rocks and large boulders, and  
schools of small fish  
and now and again  
some large fish moving around."

And, beggars, a sight higher and sweeter than this there is not.

— DN 2 § 97

✌️ 3,

✌️ 2,

👉 1,



[SNAP FINGERS] HERE

ENDS THE PALI LINE

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[1] This statement is made based on a combination of three statements found in various places in the Nikayas:

Bhikkhu Thanissaro translation:

"Friends, just as the footprints of all legged animals are encompassed by the footprint of the elephant,  
and the elephant's footprint is reckoned the foremost among them in terms of size;  
in the same way, all skillful qualities are gathered under the four noble truths. Under which four?

Under the noble truth of stress,  
under the noble truth of the origination of stress, under  
the noble truth of the cessation of stress,  
and under the noble truth of the path of practice leading to the cessation of stress."  
and:

"Whoever sees *Paticca Samuppada* sees the *Dhamma*;  
whoever sees the *Dhamma* sees *Paticca Samuppada*."

Majjhima Nikaya #28: Maha-hatthipadopama Sutta (Simile of the Great Elephant's Footprint).

plus:

"He who sees *Dhamma* sees me  
he who sees me sees *Dhamma*."

SN 3.22.87 Samyutta Nikaya III: Khandhavagga I: Khandhasamyutta, iv: The Elders: 5: Vakkali.



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