



The Pali Line

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The Pali Line

A Spell with Pali

Pass Lip

Pass the Word

The Spoken Tradition

The Line and Lingo

Of

Old-time

Beggars and Sorcerers

Pali Pari Parla Habla Spracha Blablakha

Pas's Line A Sign

(Pa's Lignum – that's a sortofa sign)

The Father Tongue

Daddy's Dictionary

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Preface

Because I believe it is right that you know certain relevant information about the one who is presenting you with this material:

My Name is Michael Olds. I have been studying the Pali since the early sixties. During the 60s when many were seeking, I first sought out the Pali and have never wavered from this Teaching. I have had numerous teachers (American, Chinese, Tibetan, Burmese, Japanese, Korean, Indian and Sri Lankan). One American Teacher (Bhante Jinamurti) taught me “Just remember, this is not you.”; one Chinese Teacher (Venerable Mew Fung Chen) taught me the meaning of being a “Master Giver”; one Sri Lankan Teacher (Bhante Punnaji) taught me that NIBBANA is not something you get, it’s what remains when you get rid of what is not NIBBANA. These were my Great Teachers. The method I have studied and the one I will present is that of the Gradual Training, with intense concentration on the SATIPATTHANA. My practice has always centered on the importance of the sitting practice and the practice of Letting Go.

On Translating Pali

No one has made any criticism of me for suggesting alternative translations to numerous Pali concepts. For that I am very grateful. I would like, in any case, to put forward some justification for my doing so. I was fortunate enough to be able to begin my DHAMMA VICAYA by reading the Pali Text Society Translations at just the time when these translations were reaching completion. Subsequently I put aside my study of virtually every other discipline with the exception of actual meditation practice. It soon became apparent to me that there was a fair gap between what I was reading, and what was happening in practice. This, I finally realized, was the consequence of the fact that, in spite of their best intentions, the Pali scholars were first and foremost linguists, and, as well, as a consequence of their not being first and foremost practitioners of Buddhism, they brought to their translations Christian and English prejudices. The scope and quality of the Pali Text Society Translations has made them, for a hundred years, the foremost authority on Pali in the English Speaking world. The result of that is that the second wave of translations the English speaking world has, and is receiving, from Asian Language Speaking practitioners of Buddhism (a clear step forward), has relied on these translations for their English vocabulary. What I represent is a third wave of translators (and I do not claim to be a "translator", but merely to have worked out the translations of the most important Pali words), native English speakers who are first and foremost meditators and who have devoted sufficient portions of their lives to walking it like they talk it, such that they can claim a working knowledge of the actual practice thought out in English. No one should take unquestioned the word of anyone in this matter. There is a method by which an intelligent

person can come to know the proper meaning for himself. It is by making scrupulous comparisons between practice and sutta and sutta and sutta. A word used to describe a method must not contradict the overall goal, and a word used in one place must not contradict a word used in another place. In most cases, Pali being at the Root of English, an English word can be found for the Pali concept. Sometimes time has splintered the meaning irredeemably and two or more words have to be used (DHAMMA, is one good example). Nevertheless, each word used must not be in contradiction of the meaning found in another place (although there are exceptions even to this as in the early stages of this language some words had dual, opposite meanings). I have found that the more concrete and fundamental the word, the more successful will be the translation. To translate DUKKAHA for example as "Anguish" or even "Suffering" is generations away from the closest synonym given in the Pali, where, under the definition of DUKKHA, is found the concept DUKKHA juxtaposed with the concept for mental pain, "misery", and defined as physical pain. Clearly the intended meaning in this context is physical pain, or Pain. Using "Pain" one is then able to understand that the term, in exactly the same way as "pain" is used in English, includes both Physical and Mental pain depending on the way it is used. There is an even better translation which, unfortunately in this uptight society is acceptable in speech, but not in writing. Say: Do-do, uk, ukky, ka-ka, or k-kha. This work is neither original with me nor a translation. It is presented in the tradition of the Elders, The Dhamma as I have heard it. The sources are too many and intermixed to cite formally in each instance. Most of what is contained here is from translations I have made. Other material comes from translations others have made, most especially those of the Great Benefactors of the Western Buddhist Community, the translators of the Pali Text Society. Whoever the translator, their material was not included until it had become Dhamma as heard by me [as in the popular expression: "I hear ya."]

On the Print Edition

This book began (c 1982) as a series of drawings, evolved into a hand-produced set of books, was recreated as a computer designed book, and was then converted to the web. This new print edition is taken from the web edition. It is my belief that if there was a "hand" involved in this, it was towards seeing this work placed on the web. The multi-dimensionality of the web (hyperlinks) fits most excellently with the holographic structure of the dhamma, and it is my recommendation that this work be studied on the web if possible. This edition is for those who prefer or need ink on paper. An excellent use of the book, by the way, is to make use of it's organization of the Dhamma as a key to the complete texts and as a place to keep your notes.

APPAMADA

As

The Center Pole

is

The Central Pole

of

A House with a Center Pole

so

The Central Pole

of

The Word

is

The Word

APPAMADA

A=Don't

P-PA=Sputter

MADA=Fat



NIQANA

Evam Me Sutam

I Hear Tell

Ekam Samayam

Once Upon A Time

A Very Long Time Ago

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

In the Kingdom of the A-Y-Y-A (The ancient Kosala and Maghada in the territory now known as Nepal and North India)

The Great Master came Revisit'n (VIHARITI: Come ta sit down baside one-sa gen)

Prince

SIDDHATTHA GOTAMA SAKYAMUNI

SIDDHATTHA: Accomplished Attainer

GOTAMA: Familman (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

Broke Tooth! (BHADANTE! Bad Dentals, or Elder, later becoming Venerable One. I use "Broke Tooth" both because it comes close to the atmosphere I believe was actually present at the time – that is, the SAMANAS actually heard in the word BHADANTE the words "BrokeTooth", 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.) The Beggars gathered round would answer, using the polite convention indicating permission to speak. 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.

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! [READERS SHOULD, WHENEVER THIS ACTION IS MENTIONED, ACTUALLY SNAP THEIR FINGERS.] This is part of the instruction.]

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



I offer you a taste...

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

In the same way, beggars, I do not recommend living in the world for even so short a time as it takes to snap a finger.

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 K·kha!”

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.

Beggars! A Beggar Looking for his Wishes to Come true

Should Avoid these two extremes:

The Path Down Hedonistic Self Indulgence

And

The Path down Self Torture

Avoiding those two Extremes, he should come Up the MAJJHIMA Path. The Magic Path. The Middle Way.

Come This Way, Beggars.

Introduction

There are two schools of thought out there: those that advocate "concentration" (SAMADHI), and those that advocate "insight" (VIPASSANA). There are two additional schools of thought out there: those that advocate "insight" (VIPASSANA) and those that advocate "calming down" (SAMATHA).

Here the street term "Getting High" for SAMADHI, is used as the actual practice involves both more and less than what is meant by the term "concentration." Briefly, SAMADHI, is the process of "getting away from", whereas concentration is clearly a "focus on." The former adheres to the highest Pali principle, that of detachment, the latter has attachment at it's heart.

Here the term "review" is used for VIPASSANA. "Insight" is not precisely wrong, but has connotations that would be better avoided. The word means VI=Re, In; PASSA=sight, view; ANA=knowing. The idea is of the seeing of the view one experiences coming upon a mountain Pass. "Review" is used because the coming upon that Pass involves re-examination as well as accidental discovery.

The practice that will be taught here includes all three: Getting High, Review, and Calming Down.

The practice of Getting High is much older than the Pali, and if it, by it's own nature, could lead to utter detachment, there would have been no need for the Buddha. The practice of Getting High is a tool to be used to gain perspective, in the same way as one at the Summit can see the view. Here the practice will be to describe a path toward the Highest Getting High and then to direct the attention to a path toward the Highest Vision and the Detachment that results by way of Review and Calming Down.

GETTING STARTED: HIGH GETTING HIGH

SAMMA SAMADHI. SAMMA=English Summit=High; SAMA=Even, ADHI=higher.

Here the practice of getting High begins with the SATIPATTHANA. SATI=memory, mind; PATTHANA = manufacture. The English "Satisfaction," if understood to mean the state achieved by the two running themes of the SATIPATTHANA SUTTA: Penetrating Knowledge and Release, is exactly the meaning intended: the manufacturing of mental and physical satisfaction, the state of having had enough.

To the degree it is possible:

Find yourself some place to be alone.

Sit down in the cross-leg Indian style. 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, put the mind on the anal sphincter, and, 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 to attain the uttermost erect posture attainable.

And then, put the mind on the face. The face contains more of the sense organs than any other location on the body. The muscles of the face are connected to five "tendon group tendons" which 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 sensation of satisfaction. Therefore, while still in the utmost erect posture possible, put a look of Satisfaction on the Face.

It does not matter that the look of Satisfaction is not genuine. The idea here 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 breath in a Deep Breath" breath in a deep breath.

Thinking: "With Release from this Confounded Body, I breath out a Deep Breath" breath out a deep breath.

Thinking: "Stilling, Calming, Tranquilizing this Confounded Body, I breath In and Out with short breaths" breath in and out with short breaths.

THE GRADUAL TRAINING: Introduction

Getting High and Calming Down are not ends in themselves. They are tools to be used so that one may examine things with Objectivity. In the Broadest of General Terms, these things to examine and understand are: Body, Sense Experience, Emotion, and Ideation. The structure of this examination should take the form of Penetrating Knowledge. Penetrating knowledge consists of seeing into the Uttermost Root of a Thing as applied to its broadest interpretation.

One must see the Attraction of a thing, it's Repellant nature, and the way to escape it's bondage.

The Attraction of a Thing is it's ability to produce pleasant sensations. The Repellant feature of a thing is that about it which produces unpleasant 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 impermanent, and as carrying with it, consequent upon it's not being of the self and being impermanent, 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 is naturally repelled by it. Repelled one is not attached. Not attached one is Free. Knowing one is free one has attained Release.

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 Pali 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. 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 NAMA KIM? EKA=one; NAMA=name-a; KIM=what. What is One? What One Concept, when seen to it's Root with Penetrating Knowledge, and understood to it's broadest limits, such that it's repellant nature is seen as it really is and one has released it in its entirety, can bring one to the Uttermost Freedom of Detachment?

AHARA 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
2. Sense Stimulation, Touch
3. Intentions (MANOSANCETANA: MANO=mind; SAN=one with; CETANA=heart)
4. Consciousness (VINNANA: double knowing knowledge; awareness of knowing)

With Material Food (or any of the other foods) as his object, the individual, enabled by consciousness, propels himself into future rebirth.

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

The Four Foods [expanded]

This is adapted from: PTS: The Book of the Kindred Sayings, II, The Nidana Book, Kindred Sayings on Cause, #63.3, pp67

And how, Beggars, is Material Food to be regarded?

Imagine, Beggars, a loving family of three: Father, Mother, and their only child, a newly born infant, dearly beloved.

Then imagine this family has gotten itself lost in the desert, one, two, three days, their food used up, tired, thirsty and hungry...

four, five, six days...

seven days...

... eight days ...

... nine days ...

... ten days ...

... and maybe even longer ...

but whatever the case, Beggars, there comes a time sooner or later when that Mother and Father decide, tearful and broken up in heart: "Let us then use our only child, dearly beloved as food, so that we do not all perish!"

And then they slay that child of theirs, a newly born infant, dearly beloved, and cutting it up they divide it into fresh pieces and pieces to be dried, weeping and lamenting. And by eating this food with tears in their eyes and sorrow in their hearts they survive that desert and arrive safely back at their home.

Although they might live many years longer, would they ever lose consciousness of the fact that they had slain their only child, a newly born infant, dearly beloved in order to survive?

In the same way, Beggars, is Material food to be regarded by you.

Let me add, for the inevitable fool that will read this and say Buddhism promotes infanticide and cannibalism: This is a Simile! Not only is infanticide and cannibalism Not being suggested, it is being suggested that we should consider all foods as being the product of some kind of slaughter of living beings, ultimately our relatives, and that we should, therefore, not eat carelessly or without regard for the source of the food.

I have found the sutta from which this parable for solid food was remembered.

This is The Book of the Kindred Sayings, II, The Nidana Book, Kindred Sayings on Cause, #63.3, pp67

In addition to the parable, there is a concluding statement which is instructive:

"By one who understands Material Food in this way, the passions of the five senses are understood; when the passions of the five senses are understood; the fetters that bind to rebirth in this world have ceased to exist."

This is the meaning of The First Lesson: that by thoroughly understanding this one thing, AHARA, Food, one can reach the end of Dukkha.

Here are the parables used for the remaining 3 foods:

The second food is "contact" phasssa (which I usually call "sense stimulation"):

And how, Beggars is the food that is sense stimulation to be considered?

Imagine a cow with a sore hide.

If she stands leaning against a wall the creatures living on the wall bite her; if she stands leaning against a tree, the creatures living on the tree bite her; whatever she leans against, there the creatures that live there bite her.

If she stands in the water, the creatures that live there bite her; if she stands in the open air, the creatures that live there bite her; whatever she leans against, there the creatures that live there bite her.

This is the way sense stimulation is to be considered.

Again there is a concluding statement: He who understands the food that is contact in this way understands the three sense experiences (vedana, pleasant, unpleasant, and neither unpleasant nor pleasant sensation); when the three sense experiences are understood there is nothing more that needs to be done.

And how is the food that is intention (MANOSANCETANA= Mind OneWith Heart; Mrs. Rhys Davids has: "will of mind") to be considered?

Imagine a pit of smokeless charcoal, deeper than a man is tall, red hot, glowing, ablaze (generally a simile for woman), and here come some beggar who loves life, dislikes death, loves happiness, dislikes pain, and two strong men grab him one at each arm and drag him, twisting This Way and that, to that very pit of smokeless charcoal, deeper than a man is tall, red hot, glowing, ablaze.

What do you think, beggars, would that man not wish to be out of that situation, out of the

grip of those two strong men, far from that place? And, How Come?

Because he would be thinking: Ho boy! I fall in with that pit of smokeless charcoal, deeper than a man is tall, red hot, glowing, ablaze, it's death or excruciating deadly pain for me, for sure! That's how come.

This is the way intention is to be considered.

Who can tell me the meaning of "two strong men"?

The concluding statement here is: When the food that is intention is understood, the three cravings are understood (for sense pleasures, for life, for more life -- or, as vibhava is usually translated, for the end of life); when the three cravings are understood, there is nothing more that needs to be done.

And how is the food that is consciousness to be considered?

Imagine a criminal who is brought before the king. The guards say: "Your Highness, this is a robber, a thief, an evil-doer, a no-good, good for nuth'n, murder'n sum-gum fo shu. Let your Highness inflict upon him such punishment as he deserves."

So the king says: "Take this man and bind him hand and foot and place him in a cart and parade him around town and then take him out the south gate and there cut him a hundred times ("with a hundred knives" satti, sharp instrument, from an earlier meaning for "ability"; I find it difficult to believe that the similarity to sati would not have been deliberate).

And the guards do just that.

Then at noon the King asks: "How is that man?"

And the guards respond: "At this time he is still living, sir."

Then the king says: "Well then, cut this man another hundred times."

And the guards do that, and again at dusk the King asks: "How is that man?" and the guards respond: "At this time he is still living, sir." And again the king commands that the guards cut him again with another hundred cuts.

What do you think about that? Would that man, thus cut 300 times experience death or excruciating deadly pains as a consequence?

This is how the food that is consciousness is to be considered.

When consciousness is considered in this way, Nama/Rupa is understood and when Nama/Rupa is understood there is nothing more that needs to be done.

HIGH GETTING HIGH, 2

Assume the Sitting Position. Flop forward. Rise Up Erect. 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. 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. 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 I mean that prior to the onset of the phenomena there is a period where directing the consciousness 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.) I recommend a balanced approach to this phenomena: 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 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.]

The beginner may experience an intense desire to sleep. Resist the temptation. 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 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 all the rest

There are psychological phenomena which also occur: one may think the world is coming to an end; one may think one is dying; one may experience overpowering anxiety, or an equally overpowering love or pity for someone; a vast array of strange, unusual, and frightening mental phenomena may occur. The best remedy here is to 'Still, Calm, and Tranquilize the bodily mechanism.' 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! When sitting, do not concern yourself as to whether your eyes are open or shut.

Some methods recommend various places to put 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 (reference above, as opposed to Getting High), it is recommended that you focus on the breathing. It is not important where you focus on the breathing. The focus on the breathing is complimentary to the focus on Penetrating Knowledge (of the Body, Sensations, Emotions, and Ideation) 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 concentration using "The Dhamma Device."

Now bring your attention back to Penetrating Knowledge of AHARA: Food

Exercise: 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 Pali practice, especially for Getting High). 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 consciousness.

Exercise: Try this exercise to "physically" demonstrate the phenomena of the Pain of Withdrawal. It is a fact that in the beginning, when setting into practice, say, the abstention from saying things that are not true, the individual will experience sometimes enormous Pain, hassles, grief, turbulence, and so forth. This exercise will provide a visible example of the fact that what is really happening is a good thing. Have a friend make a fist. While you are sitting in a relaxed posture, have your friend push his fist into your stomach (he should push hard, but not forcefully or fast) and then have him keep the fist in position with a continuous pressure. Hold this position for a good few minutes. Then, have your friend swiftly pull back his fist. Call this "The Unpunch."



The first course for the absolute beginner in this System is the practice of DANA: Giving.

The Pali is based on what we might call a "Law of Physics" called KAMMA (Karma). The Pali view of KAMMA is different from the various Hindu views as well as from the Golden Rule. The Pali view holds that the reaction consequent upon an action depends on the Power of the Actor, the Power of the Deed, and the Power of the Recipient of the Deed. 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. (i.e., O,O,O, If Only So and So were Such 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. (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.

The Pali view holds that there is no doing of a deed without experiencing the consequences thereof, but that the consequences are subjectively experienced in accordance with the intent of the deed. This allows for the subjective escape from Kamma by the alteration of one's intentions and behavior.

Two similes are given:

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.

Unless it leads to Giving Up, Giving necessarily involves activity which precludes it from being a path to Detachment. The Primary purpose of Giving in this system is the Creation of Good Karma for the purposes of attaining Calm. The primary purpose of the Pali is not the creation of Good KARMA, but the escape from KARMA. Having the idea that one has some good KARMA out there instills confidence. This is very handy for those times when one catches a glimpse of the fact that without it one is skating on thin ice and the sun is out. Fear and Trembling are a hindrance in the Pali.

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."

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:

Give to the Self. (This is another concept which will appear strange to the Western mind, but which is central to the Pali 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.)

Give to one's Parents.

Give to one's Mate.

Give to one's Other Relatives.

Give to one's Friends

Give to one's Servants and Employees. (From time to time give treats that servants and employees could not otherwise afford.)

Give to one's Teachers

Give to Beggars and Sorcerers of Good Moral Habits.

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

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 shouldersAn 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.

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 MULA: The Root of the Bowl.

What to Give:

Give the Essential. Give Food, Clothing, Shelter and 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 AHARA? 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
Both Gives and Gets
Life, Beauty, Ease,
Energy and Strength of Wits

Give the Dhamma (Here meaning The Pali, but also, The Truth, and a True Phenomena). 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 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 Fruit 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. There is no need to cause unnecessary discomfort to those of other views.

Beggars!

These two are hard to find

In the World:

One who offers

And

One who is grateful

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.

On the other hand, to give without thought is likened to giving carelessly.

HIGH GETTING HIGH: The Four Godly Thoughts

This is an exercise that is practiced by meditators 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).

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. One should be aware, however, that from the Pali point of view, this exercise only leads to the creation of a vast wealth of good KAMMA; it is not the Pali goal (which is the ending of Pain, DUKKHA, the escape from KAMMA).

The Four Godly Thoughts Expanded

First Variation

In this variation of this meditation practice, imagine the class of creatures provided, 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 Inniinvisible

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

Second Expansion

Known as The MAHAGGATA (Wide Gate) Expansion, Widespread, leading to Mahaggata 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

[Don't worry about the fact that you do not know the meaning of these names; they are "lokas" or places in the scheme of things where beings tend to concentrate. As you get into the system they will become more familiar.]

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 4 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 the Brahmaparisa

Or in the Paradise of Maha Brahma

Or in the Abhassara Realm

Or in the Subhakinna Realm

Or in the Asanna Realm

Or in the suddhavasa Realms: Aviha, Attappa, Sudassa, Sudassi, and Akanittha

Or in the AKASANANCAYATANA

Or in the VINNANANCAYATANA

Or in the AKINCANNAYATANA

Or in the N'EVASANNANASANNAYATANA Or in the ARAHATTA MANNER, NIBBANA,

May they all Feel Friendly Vibrations, Sympathetic Vibrations, Happiness at the Happiness's of Others, and Objective Detachment.



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: SI=to seed; LA=etcetera. "As ye sow, so shall ye reap." Ethical Culture.

In the Buddha's system, ethical culture is dictated by self-interest, not some authority. While Good Deeds produce KAMMA the consequences of which are experienced as pleasant, for the Buddhist, Ethical Behavior produces KAMMA the consequences of which are experienced as neither pleasant nor unpleasant. In the PALI, SILA is always the abstention from an act that would produce Bad KAMMA, as such their implied intention is toward the Ending of KAMMA. In the PALI, 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.

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 low 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 low 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.

Acts are produced by an individual through three modes:

Imagining, or mental wishing or willing.

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, Unpleasant, or Not-Pleasant-But-Not-Unpleasant outcome in terms of subjective experience. One Intends to produce Pleasant sensations, or Unpleasant Sensations, or to End KAMMA.

If one serves a Beggar a meal, with the intention of furthering that Beggars life, 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, that is in itself bad KAMMA in that it is an incorrect view. Remorse and Guilt are forms of self punishment and in the Pali the "self" (understood in conventional terms) is to be treated with the same Objective Detachment as is any other individual (that is, it should not be intentionally injured by us).

The first steps in the ARIYA ATTHANGIKA MAGGA (The Aristocratic Multidimensional Way) after High View are discussions of Ethical Culture, and in some ways the entire system of the Pali can be seen as a system of higher Ethical Culture, and in the Buddhist SAMGHA, (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 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. So for the purposes of introducing Ethical Culture at this stage, while not discouraging the newcomer with excessive rules, I will use the Three Rules:

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 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.

Occupations

Beggars! A Lay Follower should avoid these five Occupations:

What Five?

Dealing in weapons, selling human beings, raising livestock for slaughter or any other occupation that requires slaughter of animals, selling alcohol, and selling poisons. Clearly, Beggars, Lay Followers would do well to avoid these five occupations. --Book of the Fives
[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. 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.]

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

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

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.

3 Signs of a Fool

Beggars!

There are 3

Signs of A Fool

Foolish Bodily Deeds

Foolish Word·Thought and Speech

And

Foolish 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?"

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

2 Fools

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

HOW TO JUDGE FROM PERSONAL EXPERIENCE

[Adapted from a combination of suttas including: Middle Length Discourses #61: Discourse on an Exhortation to Rahula at Ambalattika (PTS, V.II, pp 87); Discourse on the Forest Grove (PTS, MLD I #17, pp104), and the Kalama sutta, The Gradual Sayings, Book of the Threes (PTS, GS III, #65 pp187)]

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

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

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 into a 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 eva 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 that's 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: MAHATANHASANKHAYA SUTTA, The Middle Length Discourses, Wisdom Publications, Bikkhu Nanamoli and Bhikkhu Bodi, 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.

Commentary: 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.



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

Guarding the Senses

These are the senses:

Sight
Hearing
Smell
Taste
Touch
Knowing

These are what are here called the Doors to the Senses:

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

Conscious awareness arises as a consequence of the contact of a sense organ with its appropriate stimulus. A Visual Object comes into contact with The Eye, and Perception of Sight occurs. From Perception of Sight comes the Sensation associated with Seeing, (experienced as Pleasant, Unpleasant, or Not-Pleasant-But-Not Unpleasant) and Conscious Awareness of Sight. An act of Identification with the process creates the experience known as “My Sight”, or “I am Seeing.” Arising from this experience comes liking or disliking depending on the Sensation. Both Liking and Disliking, are, in the Pali, forms of Wanting and lead to Action that 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 pays attention to its General Appearance nor to its Details.

Moderate Eating

Here I will describe the practices of the time called The OneMealMan Practice, 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 high 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 get 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 High Noon. The Buddha's usual actual practice, we can gather from his own statements and descriptions found in the Pali, 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". 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 the 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 whatever 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, Devidatta, 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

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 the specific Beggar).

It is possible to adopt the OneMealMan practice and be quite fat and happy. 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 a fair to middling battle with desire for food. 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 six months or so 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. One meal or many meals, 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 KAMMA to conclusion and set going no new KAMMA, and I will have sufficient sustenance, while living blamelessly.” 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

Content with Little

A Beggar, Beggars, is 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 Pali 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) 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.

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.

On Guarding the Senses, Moderate Eating, and Vigilance

From the MAHAASSAPURASUTTA, (MAJJHIMA NIKAYA, I, Pali Text Society Translation by I.B. Horner, pp 326 ff)

[Just to provide an example of The Pali Text Society Translations. This is not the entire SUTTA. I include the beginning as an example of how all “true” Buddhist Spells begin. When first cast, the spells had no names, when set down in the Pali, the Titles come at the end.]

Greater Discourse at Assapura

Thus have I heard: At one time the Lord was staying among the Angas; a township of the Angas was called Assapura. While he was there the Lord addressed the monks, saying: “Monks.” “Revered one,” these monks answered the Lord in assent. The Lord spoke thus: “Recluses, recluses,” so the people know you, monks, and you, on being asked: ‘Who are you?’ should acknowledge: ‘We are recluses.’ Such being your designations, monks, such being your vocations, thus you should train yourselves...” And what, monks, are the things to be done by recluses...? Thinking: “We will become endowed with modesty and fear of blame...our bodily conduct must be perfectly pure, clear, open, and without defects, controlled...our conduct in speech must be perfectly pure, clear, open, without defects, controlled...our conduct in thought must be perfectly pure, clear, open, and without defects, controlled...our mode of living must be perfectly pure, clear, open, and without defects, controlled...but not on account of this will we exalt ourselves or disparage others’ – thus you must train yourselves, monks...But...I protest to you, monks, I declare to you, monks: While you are aiming at recluseship, fall not short of the goal of recluseship if there is something further to be done.

And what, monks, is there further to be done? 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 with the ear . . . [here the repetition is deleted by the translator, in other places it is omitted from the original Pali. In a time when there was no written teaching repetition was a useful device for aiding the memory, in writing it is more likely to stimulate skipping.] Having heard a sound with the ear . . . having smelt a smell

with the nose . . . having savored a taste with the tongue . . . having felt a touch with the body . . . having cognized a mental object with the mind we are not entranced by the general appearance, we are not entranced by the detail; for if one had the organ of mind uncontrolled, coveting and dejection, evil unskilled states of mind, might predominate. We will fare along for its control, we will guard the organ of mind we will come to control over the organ of mind' – this is how you must train yourselves, monks. ... And what, monks, is there further to be done? 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 must you train yourselves. ...And what, monks, is there further to be done? 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; during the first watch of the night, pacing up and down, sitting down we must cleanse the mind from obstructive mental objects; during the middle watch of the night, we must lie down on our right side in the lion posture, placing one foot on the other, mindful, clearly conscious, attending to the thought of getting up again; during the last watch of the night, rising, pacing up and down, sitting down, we must cleanse the mind from obstructive mental objects' – thus, monks, must you train yourselves.

[This sutta goes on to describe the other things that are further to be done: and I protest to you, friends, I declare to you, while you are aiming at the destruction of DUKKHA, fall not short of the destruction of DUKKHA, if there is something further to be done. And what is further to be done? The development of satisfaction and clear consciousness, the elimination of wanting, anger, sloth and torpor, fear and trembling, and doubt. The attainment of High Getting High, the recollection of former habitations, the knowledge of the outcome of KAMMA, the knowledge and vision of the destruction of The ASAVAS (Sense Pleasure, Rebirth, Blindness), and, in the freedom from the ASAVAS, the knowledge that one is free, and the comprehension that Birth is Left Behind, The Best Life has been lived, duty's doing is done, and that there is no more being any kind of an It in any place of Atness.

No Other Single Sight

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

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 corruption's 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

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

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

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

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

Systematic Attention

In the Beggar that pays Systematic Attention to things

Good Conditions not yet in the Here and Now appear, and

Bad Conditions in the Here and Now disappear

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 Book of the Ones*

THE SECOND LESSON

DVI NAMA KIM? What is Two?

What Two Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellent nature is seen as it really is and one has released them in their entirety, can bring one to the Uttermost Freedom of Detachment?

NAMA / RUPA

(NAMA = Name; RUPA = Matter) 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.

Without the co-existence of NAMA/RUPA there would not appear that which is known as an individual.

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 [ANNA] 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 this Beggar: “...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 [SAMMATTAM = a High Degree of Madness, meaning seeing things as they really are, considered mad by the world -- mo], makes an end of suffering here and now.

THE THIRD LESSON

TINI NAMA KIM? What is three?

What Three Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellant 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 Three VEDANAS: The Three Sense Experiences

Pleasant Sensation SUKKHA - n

Unpleasant Sensation DUKKHA - n

Not-Pleasant-but-Not-Unpleasant Sensation ASUKKHA – m – ADUKKHA

Miscellaneous Odd Bit of Information: The Origin of 108 as a holy number, and the number of beads in the Buddhist MALA (Not a Pali Buddhist practice, other 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 Sense Experiences X The Six Senses = 18

Downbound to the world and Connected to Giving Up = 18 X 2 = 36

Past, Future, and Present (always end up in the present) = 36 X 3 = 108

Practicing Divination via devices is looked down upon by 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 story that relates most closely to the question.

THE FOURTH LESSON

CATTARI NAMA KIM? What is four?

What Four Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellent 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 Quartered Satisfaction; and The Four Foods. I am using the first of these as it is most Satisfying to me in my mind's design for the construction of this Course.)

CATARI ARIYASACCANI (CATARI = Four, but really "One, Quartered"; ARIYA (Aristocratic) = ARI = around the sun; YA = whatsoever; SACCA = true, of "one", d'accordo, NI = set down)

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

And What is the CATARI ARIYASACCANI?

It is the Truth of DUKKHA, Pain:

Birth is DUKKHA, Aging is DUKKHA, Sickness is DUKKHA, Death is DUKKHA

Grief and Lamentation are DUKKHA

Pain and Misery are DUKKHA

Despair is DUKKHA

To be united with the Unpleasant is DUKKHA

To be separated from the Pleasant is DUKKHA

Not to get what is wished for is DUKKHA: And what does it mean, not to get what is wished for is DUKKHA? In beings subject to DUKKHA, the wish arises: "O,O,O, if only we were not subject to DUKKHA!" But this is not to be got by wishing, that is what is meant by 'Not to get what is wished for is DUKKHA'

In a word: This Entire Stockpiled Pile of DUKKHA is a Heap of Flaming DUKKHA

It is the Truth of DUKKHA SAMUDAYA, Pain's Origination

DUKKHA originates in TANHA, Hunger/Thirst

It is the Truth of DUKKHA NIRODHA, Pain's Eradication

The Eradication of TANHA, Hunger/Thirst is the Eradication of DUKKHA

It is the Truth of The MAGGA, The Way to Walk the Walk to the Eradication of DUKKHA

High View

High Principles

High Talk

High Works

High Lifestyle

High Effort

High Satisfaction

High Getting High

High Vision

High Objective Detachment

This is the Truth of DUKKHA NIRODHA GAMINI PATIPADA

NOTE: (PLEASE SKIP IF STRAIGHT TALK OFFENDS YOU): We suffer greatly here in written English as a consequence of our excessively prudish society. The Four Truths use the Words DUKKHA (the meaning of which is obvious to any child) and TANHA, where other words were possible choices, for the reason that they relate like a metaphor to every day activities and as such are exceedingly easy to remember and provide a constant reminder (or instruction) of the truth of the statement being made: Everything is Shit (Take a look folks, everything, even ideas, is waste product in a recycled state); Shit comes from Eating and Drinking, or, originally, from Hunger and Thirst. If you want to bring shit to an end, stop Eating and Drinking. That is the way to do it.

THE FIFTH LESSON

PANCA NAMA KIM? What is five?

What Five Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellent nature is seen as it really is and one has released them in their entirety, can bring one to the Uttermost Freedom of Detachment?

PANCUPADANAKKHANDHA (PANCA UPADANA KKHANDA = The Five Bound-up Stockpiled K-KHA PILES, most often translated: The Grasping Groups, or the Groups of Existence)

RUPA: Matter. The having-become-a-thingness of a thing, including sounds and ideas

SANNA: Once Knowing, Perception

VEDANA: Sense Experience, the Pleasant, Unpleasant, or Not-Unpleasant-but-Not-Pleasant sensation experienced as a consequence of 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

SANKHARA: The making into one's own of RUPA, SANNA, VEDANA, and VINNANA. The creation of one's own world. The Gestalt. Identification with the World.

SANKHARA is the KAMMA Rebound of Downbound Blindness. The creation is done by way of intentional acts of body, speech and mind done with the idea of causing pleasure or pain.

VINNANA: Double Knowing Knowing. Self Awareness, Consciousness, Cognition, Knowing Awareness.

NOTE: SANNA, VEDANA, and VINNANA are aspects of a continuous process and cannot be individually distinguished, in the same way as Heat, Flame, and Light are aspects of Fire. It is only when one injects "ownership" into the process, or "Identifies" with the process (SANKHARA) that the Individual becomes subject to KAMMA and destined to suffer DUKKHA.

Kindred Sayings III The KHANDHA Book

Tissa

[An example of how Lesson 5 is used. Also, I am including a lot –not all–of the repetitions and formal dialogue so as to give a flavor of how the originals appear and of how people in those days behaved. My trans.]

Evam Me Sutam

Once Upon a Time, the Lucky Man, Savatthi Town, Anathapindika Park came-a ReVisiting, and at that time BrokeTooth (BHANTE>BHADANTE) Tissa, Gotama's cousin said this to a number of Beggars: "Truth is, my friends, it's like my body is drugged, the four directions are dim, and the DHAMMA is confusing to me. Lazy Ways and Inertia overpower my Mind and I am without Enthusiasm for the Life. I fear I am falling away."

At that, a number of those Beggars went to The Lucky Man [BHAGGHAVA], greeted him with closed palms, and, sitting to one side, said:

"BHAGGHAVA, BrokeTooth Tissa, the BHAGGAVA's cousin has said this: 'Truth is, my friends, it's like my body is drugged, the four directions are dim, and the DHAMMA is confusing to me. Lazy Ways and Inertia overpower my Mind and I am without Enthusiasm for the Life. I fear I am falling away.'"

So then the Lucky Man motioned to a certain Beggar: "Come here, Beggar, go to Beggar Tissa and ask him to come, saying: 'Friend Tissa, The Master (SATTHA-- say YASA MAHASATTHA like you were a Southern Slave, "Master" is in the sense of Headmaster, Teacher) wishes to speak with you.'"

"Yes BrokeTooth!" replied the Beggar, and going to BrokeTooth Tissa, he said: "Friend Tissa, the Master wishes to speak with you."

"So be it, Beggar!" said Tissa, and coming to the LuckyMan, greeted him with closed palms and sat to one side.

So sitting, the LuckyMan said this to Tissa:

"Is it true, Tissa? They say you said: 'Truth is, my friends, it's like my body is drugged, the four directions are dim, and the DHAMMA is confusing to me. Lazy Ways and Inertia overpower my Mind and I am without Enthusiasm for the Life. I fear I am falling away.'"

"It is true, BHAGGAVA."

"In that case, Tissa, what do you think? In Material (RUPA) associated with Lust (RAGA=rage "it's all the rage"), associated with wanting, associated with love, associated with thirst, associated with passion, associated with hunger (TANHA), is such Material subject to setbacks and reversals, Grief and Lamentation, Pain and Misery?"

"It is that, BHAGGAVA."

"Well said, well said, Tissa! And is it not the same with Perception, Sense Experience, The Personal World, and Consciousness? [Text abbreviates here, and mixes up the order.]"

"It is that, BHAGGAVA."

"Well said, well said, Tissa! So then, Tissa, what do you think? Is Material free from Lust, free from wanting, free from love, free from thirst, free from passion, free from hunger, is such Material subject to setbacks and reversals, Grief and Lamentation, Pain and Misery?"

"It is not, BHAGGAVA."

"Well said, well said, Tissa! And is it not the same with Perception, Sense Experience, the

Personal World, and Consciousness?"

"It is that, BHAGGAVA."

"Well said, well said, Tissa! So then, Tissa, what do you think? Is Material unchanging (NICCA) or changeable (ANICCA)?

"Changeable, BHAGGAVA."

"And how is it with Perception, Sense Experience, the Personal World and Consciousness? Unchangeable or Changeable?"

"Changeable, BHAGGAVA."

"So seeing, Tissa, the well tamed, well trained, well educated student of the Aristocrats Disassociates from Material, disassociates from Perception, disassociates from Sense Experience, disassociates from A World of His Own, disassociates from Consciousness. Disassociated, he does not Lust after it. Not lusting after it, he is freed. In freedom he sees freedom. In freedom seeing freedom he knows: "I am Free!" and has Penetrating knowledge that: "Rebirth has been left behind. Lived is the Best Life. Done is Duty's doing. No more It'n-n-At'n [being any kind of an "it" at any place of being "at"] for me!"

Imagine, Tissa, two men: one unskilled about the way, and the other skilled as to The Way. The one who is unskilled asks directions of the one who is skilled. The one Skilled as to The Way answers: "This is the Way, Good Man: Go on a little further on This Way, and when you see the way divide, leave the left hand way and take the right hand way. Go on a little further on This Way, and you will come to a Deep Forest. Keep going on a little further on This Way and you will come to a Swamp. Keep going on a little further on This Way and you will come to a Cliff. Keep going on a little further on This Way and you will reach a pleasant patch of high ground.

This, Tissa, is the meaning of the parable I have devised: By "one unskilled about the way" is meant, the untamed, untrained, uneducated common man. By "one Skilled as to The Way" is meant the TATHAGATA (The That-that-got-that, the teacher who teaches from personal experience), ARAHATO (an individual who has attained NIBBANA in this life) SAMMASAMBUDDHASSA (Number One Number One Wide Awakened One-The Buddha). By "seeing the way divide" is meant Doubt. "The left hand way" means the way contrary to the Way. "The right hand way" is a Name for The Aristocratic Multidimensional Way, that is: High Views, High Principles, High Talk, High Works, High Lifestyle, High Self Control, High Satisfaction, and High Getting High. The "Deep Forest" is a name for Blindness (not seeing, ignorance). The "Swamp" is a name for Desire. The "Cliff" is a name for Dashed-hope-anger. "A pleasant patch of high ground," is a name for NIBBANA.

Be well, Tissa! Be well, Tissa! I have instructed you. I have assisted you. I have spoken to you.

Thus spake the BHAGGAVA and the BrokeTooth Tissa was given peace of mind and made happy as a consequence of what the BHAGGAVA said.

From: KHANDA-SAMYUTTA, V: ATTADIPAVAGGO PANCAMO: 43/1: ATTADIPA, My trans.

“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: On Being an Island to Self: 43/1: An island to self -- F.L. Woodward (PTS Trans)]

Evam Me Sutam

I Hear Tell, here in a translation very tightly adhering to the Pali, that

Ekam Samayam

Once Upon a Time, the Lucky Man, Savatthi Town, Anathapindika Park, came-a ReVisiting. There he said:

Self-illuminated, 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, look into the womb 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, holds the view: material is self, or self has material, or material is in self, or self is in material. For such a one that material changes and becomes something else. For such a one, that material 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: sense experience is self, or self has sense experience, or sense experience is in self, or self is in sense experience. For such a one that sense experience changes and becomes something else. For such a one, that sense experience 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 is self, or self has personalization, or personalization is in self, or self is in personalization. For such a one that personalization changes and becomes

something else. For such a one, that personalization 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 that consciousness changes and becomes something else. For such a one, that consciousness changing and becoming something else is the appearance of the birth of Grief and Lamentation, Pain and Misery, and Despair.

But viewing material, Beggars, as changing, corrupt, dying out, ending, thinking “Before, as well as in the here and now, material 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 sense experience, Beggars, as changing, corrupt, dying out, ending, thinking “Before, as well as in the here and now, sense experience 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, Beggars, as changing, corrupt, dying out, ending, thinking “Before, as well as in the here and now, personalization 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 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.”

=====NOTES:

1. This SUTTA 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. That includes everything conceivable. And yet there is no denial of Self.

The idea is that 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’s instruction is that whether or not the self exists, Pain exists, and it does so dependent upon the holding of that 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. Please note the way this is translated compared to the way I usually present it:

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 Pali, the second shows the variety of meanings of DHAMMA. We could use a good translation for the term “Sappurisa.” Some others are “Pureman” “Superman” “Worthy ones.” “Purisa” is a term meaning “male” [Pass up sun one], and “Sapp...” means “Clairified” as in butter, or gold. Interesting that our culture does not have a good word for a good man (or may be I’ve just never heard it!).

3. Is it a light or is it an island? The word “DIPA” means both. ATTADIPA can mean Self-Island, or Self-lit so: “Live as a light unto yourself” is, at the least, heard. ATTASARANA Self surrounded, in the sense of “protected” and, also, self-reclected ANAÑÑASARANA [AÑÑA>AN=not; YA=whatsoever; Latin alius, Gothic aljis, Old Anglo Saxon elles>English else] Not Other-Surrounded or protected

So we can contrast ATTA with ANAÑÑA and be relatively sure the idea is Self/Not Other or Else

So we can contrast ATTASARANA with ANAÑÑASARANA and be relatively sure the idea isn’t Self-reclected and Other-reclected. On the other hand, there is an old link in the word “SARANA” to SARANGSA, The Sun’s Rays. “Bathed in Light” comes to mind as a root idea of surrounded and protected. And then we have the second set of three terms:

DHAMMADIPA which would mean DHAMMA-Islanded as with Woodward, or DHAMMA-lit

or illuminated

DHAMMASARANA taking refuge in the DHAMMA or Surrounded by or Protected by DHAMMA

And ANAÑÑASARANA again.

So I am saying: While Be an Island unto one's self is nice, be the DHAMMA unto one's self doesn't fit, and there is the underlying theme of light, so mine.

4. The one other difference I would like to point out is that which is made to the mental picture when translating "YONI" [womb] as "origin" versus leaving it as "womb." [indicated by square brackets] PALI [with apologies for the lack of diacritical marks]

Attadipanam bhikkhave viharatam attasarananam anannasarananam
dhammadipanaṃ dhammasarananam anannasarananaṃ [yoni] yeva
upaparikkhitabbo . . . kiṇṇatika sokaparidevadukkhadomanassupayasa
kimpahotika ti . . .

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?"

MO: Self-illuminated, Beggars, living self-protected, by not else protected; DHAMMA-illuminated, DHAMMA-protected, by not else protected, look to the [womb] this way: "What is the birth, what is the beginning of Grief and Lamentation, Pain and Misery, and Despair?"

5. Rupa is translated by Woodward as "Body", which is a fairly standard interpretation. I use "material" because the meaning is broader and because there is another closer Pali word for body in "KAYA" I believe the broader meaning was intended because the discussion is of that which individuals consider their own or themselves. Some individuals conception of what material constitutes the self of them extends beyond, 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 NAMA KIM? What is six?

What Six Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellent nature is seen as it really is and one has released them in their entirety, can bring one to the Uttermost Freedom of Detachment?

SALAYATANA, The Six-Realm, The Realm of the Senses

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

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!

[Say O God!, with intense fear such that you are not able to articulate the words.]

How Come?
Because to Point to Another All
Beyond This All
Would be Beyond His Scope,
That's How Come.

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!
Inflamed with the Flames of Grief and Lamentation!
Inflamed with the Flames of Pain and Misery!
Inflamed with the Flames of Despair!

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.

THE SEVENTH LESSON

SATTA NAMA KIM? What is seven?

What Seven Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellent 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 SAMBOJJHANGA (SAM = one's own BO =>BODHI>awakened knowledge, wisdom, enlightenment, JJH = the stuff of ANGA = Limb, branch, Angle, Dimension) **The Seven Dimensions of Self-Awakening**, most often translated The Seven Limbs of Wisdom

SATI: Memory

Here the Beggar cultivates the Dimension of Self-Awakening that is Memory, which is rooted in solitude, in calm, in ending and Letting Go.

DHAMMA-VICAYA: DHAMMA Research, Investigation, Study, including Coming into the presence of a teacher, Listening, Remembering, Thinking About, Testing, and Evaluation of the Results of Testing (did good conditions increase and bad conditions decrease?).

Here the Beggar cultivates the Dimension of Self-Awakening that is DHAMMA investigation, which is rooted in solitude, in calm, in ending and Letting Go.

This is Investigation of the DHAMMA once one has determined what is DHAMMA. Today we have an additional task; sorting out what is DHAMMA from 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. Whatever contains something that is inconsistent with SUTTA is to be put in the category of not DHAMMA. Second, one must test the 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 the important Pali 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 VIMUTI 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 increase and bad conditions decrease?). Whatever anyone else suggests as a method for approaching DHAMMA and practice, this is the method I use and recommend. Others methods may produce good consequences. My putting forward of this

method is not a condemnation of other methods.

VIRIYA: The science of Energy Building. (>Virility, vigor)

Here the Beggar cultivates the Dimension of Self-Awakening that is Energy Building, which is rooted in solitude, in calm, in ending and Letting Go.

And what, beggars, 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? It is putting forth effort, exertion, striving.

PITI: The science of creating Enthusiasm

Here the Beggar cultivates the Dimension of Self-Awakening that is Enthusiasm, which is rooted in solitude, in calm, in ending and Letting Go.

PASSADDHI: (PASSA = seeing; ADDHI = beyond, over, above) the cultivation of impassivity, indifference, poise, being above it all

Here the Beggar cultivates the Dimension of Self-Awakening that is impassivity, which is rooted in solitude, in calm, in ending and Letting Go.

SAMADHI: The science of Getting High

Here the Beggar cultivates the Dimension of Self-Awakening that is Getting High, which is rooted in solitude, in calm, in ending and Letting Go.

“And what, monks, is food for the arising of the limb of wisdom that is concentration [SAMADHI] which has not yet arisen, or for the cultivation and fulfillment thereof, if already arisen? There are, monks, sights that calm, that bewilder not. Systematic attention [YONISO MANISIKARA to examine down to it’s origins, to the womb = YONI] thereto is this food for the arising of concentration which has not yet arisen, or for the cultivation and fulfillment thereof, if already arisen.--Pali Text Society, Kindred Sayings, V Kindred Sayings on the Limbs of Wisdom II. The Food of the Limbs of Wisdom Pp87-88

UPEKKHA: The science of Objective Detachment

Here the Beggar cultivates the Dimension of Self-Awakening that is Objective Detachment, which is rooted in solitude, in calm, in ending and Letting Go.

Since this is a system of developing Objective Detachment, 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. The beginner, taking this system as his vehicle, practices it to perfection and then Lets it too, Go.

From the Pali Text Society Translation, by F. L. Woodward,
Kindred Sayings V: Kindred Sayings on the Limbs of Wisdom

[In the following, I am going to quote exactly, but insert my translations of certain words and make appropriate comments.]

Virtue

Monks, whatsoever monks are possessed of virtue, possessed of concentration, possessed of insight, of release, of release by knowledge [NANA] and insight [VIJJA vision] – the very sight of such brings much profit, I declare. The very hearing about such monks brings much profit, I declare. To visit such, to sit beside them, to remember such, to follow such in giving up the world brings great profit, I declare.

What is the cause of that? On hearing the teaching of such monks one dwells aloof in two forms of aloofness, to wit: of body and of mind. Such an one, so dwelling aloof, remembers that Norm-teaching [DHAMMA] and turns it over in his mind.

When a monk, so dwelling aloof, remembers and turns over in his mind the teaching of the Norm, it is then that the limb of wisdom which is mindfulness [Memory] is established in that monk. When he cultivates the limb of wisdom which is mindfulness, then it is that the monk's culture of it comes to perfection. Thus he, dwelling mindful, with full recognition investigates and applies insight [PAVICARATI (not VIPASSANA) Pali English Dictionary has "Investigate" which I would say was closer than insight, looking to DHAMMA VICAYA where VICAYA is certainly investigation or study or research] to that teaching of the Norm and comes to close scrutiny of it. Now, monks, at such time as a monk, dwelling thus mindful, with full recognition investigates and applies insight to that teaching of the Norm, then it is that the limb of wisdom which is Norm-investigation [DHAMMA VICAYA] is established in that monk. It is when he cultivates the limb of wisdom which is Norm-investigation that, as he comes to close scrutiny of it, by his culture of it, it comes to perfection. As with full recognition he investigates and applies insight to that Norm-teaching, then unshaken energy is established in him.

Now, monks, at such time as unshaken energy is established in a monk who with full recognition is investigating, applying insight and coming to close scrutiny of that Norm-teaching, then it is that the limb of wisdom which is energy [VIRIYA] is established in him. When he cultivates this limb of wisdom, at such time, by culture of it, does it come to perfection in that monk. In him who has energy established there arises zest, which is free from carnal taint [the qualification indicating to me that there is a zest which is not free from carnal taint, i.e., excitement, thus my translation: enthusiasm].

Now, monks, when zest free from carnal taint arises in a monk who has energy established, then it is that the limb of wisdom which is zest [PITI, enthusiasm] is established in him. When he cultivates this limb of wisdom, at such time, by culture of it, does it come to perfection in him. Of one who is zestful body is tranquil and mind is tranquil [for those who have experienced enthusiasm accompanied by trembling, there comes a time when this trembling settles down and the enthusiasm remains, the trembling is the passing off of the

state of anxiety that is the constant state of one who is not enthusiastic.]

Now, monks, when a monk who is zestful has body and mind tranquilized, then it is that the limb of wisdom which is tranquility [PASSADDHI, “seeing over” indifference, impassivity] is established in him. When he cultivates this, at such time, by his culture of it, it comes to perfection in him. Happy is he whose body is tranquilized. Of him that is happy the mind is concentrated. Now, monks, when the mind is concentrated in a monk whose body is tranquilized, at such time the limb of wisdom which is concentration [SAMADHI, Getting High] is established in that monk. When he cultivates this limb of wisdom, by his culture of it does it come to perfection. He is now thorough overseer [note this, the overseeing comes from the height, as it were] of his mind thus calmed.

Now, monks, when he becomes a careful looker-on of his mind thus calmed, then it is that the limb of wisdom which is equanimity [UPEKKHA, objective detachment] is established in a monk. When he cultivates it, at such time by his culture of it does it come to perfection.

The Practice, by Sariputta

“Friends! There are these Seven Dimensions of Wisdom: Memory, DHAMMA Study, Energy Building, Enthusiasm, Impassivity, Getting High, and Objective Detachment. In whatever Dimension of Wisdom I want to spend my day, in that Dimension of Wisdom I am able to spend my day. In whatever Dimension of Wisdom I want to spend my evening, in that Dimension of Wisdom I am able to spend my evening.

If I wish to spend my time in the Dimension of Wisdom that is Memory, I am clearly conscious that it is limitless within, or that it has begun, or when it is established I am clearly conscious of that.

And again, if the practice fails, I am clearly conscious that it is because of this or that.

And it is the same with the other Dimensions of Wisdom.

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.

The Advantages, Gotama

Now, Beggars, when the Seven Dimensions of Wisdom are practiced, made a big thing, seven advantages can be seen. What seven?

In this life, before death, he becomes one who has ANNA: Answer Knowledge, Gnosis, Realization of the Final Goal (ARAHANT[ship]).

If he does not accomplish this before death, he does so at the time of his death.

If he does not accomplish this before death or at the time of his death, because he has warn down the Five Lower Attachments, he accomplishes this in an immaterial location “Knocking

on the Door of NIBBANA” midway through the ordinary lifespan there.

The Five Lower Attachments

SAKKAYADITTHI: Holding the view that any one way of seeing the self is the one true way and that all other ways are false

VICIKICCHA: Hanging on to Doubt: Are there good deeds, is there KAMMA, are there bad deeds, are there Mothers and Fathers, is there rebirth according to one’s deeds, is there an Escape, UPEKKHA, NIBBANA, are there Gods, Evil Ones, God, Seer’s who have seen? Doubt about DUKKHA. Doubt about the Origin of DUKKHA. Doubt about the Termination of DUKKHA. Doubt about The Way.

SILABBATAPARAMASO: Attachment to the belief that Ritual, Good Deeds, Ceremony, or moral habit will bring an end to pain and suffering (DUKKHA), end Blindness, or will free one from the effects of KAMMA.

KAMACCHANDO: (KAMA = Pleasure, CHANDO = Mooning, Wishing, Wanting) Attachment to wanting, wishing for pleasure, greed, lust, wanting to give pleasure, Seeking One’s Own Good, Not being SATISFIED with things the Way they are.

VYAPADO: Attachment to Wrath, Anger, Malevolence

If he does not accomplish this before death or at the time of his death, or in an immaterial location conducive to accomplishing the goal, then as a consequence of wearing down the Five Lower Attachments he wins a reduction of his time in that location.

...or, in any case he does so without the need for SANKHARAing: the creation of an individualized world....or, he does so after the creation of an individualized world...or, he becomes a Non-Returner (all but the first two of these are Non-Returners -- at it’s broadest meaning, one whose progress is such that he never needs to do anything twice) headed toward the highest immaterial abode where he makes an end of DUKKHA

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 Wisdom leans toward NIBBANA, tends toward NIBBANA, ends in NIBBANA.

Creatures

Beggars! In the same way as all beings that use the four postures (Walking, Standing Sill, 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 Wisdom.

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 Wisdom.

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 Wisdom

Enthusiasm (PITI)

Once upon a time Anathapindika 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). 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, BrokeTooth Sariputta said to the Lucky Man: "Wonderful, Lucky Man! Marvelous, Lucky Man! How well said is that which was said by the Lucky Man: 'Train yourself this way, householder:

'Let us, occasionally experience the Enthusiasm that comes from enjoying solitude.'" Lucky Man, when the Ariyan disciple 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

ATTHA NAMA KIM? What is eight?

NOTE ON TERMINOLOGY:

The word so often translated “Right” has several problems that are avoided by the term High. The Pali word is SAMMA. 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.” High is better for this reason: 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 High and all else is Lower or Less. A thing with two sides like Right and Wrong cannot be abandoned – those in the “wrong” will never let go, whereas, 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 its moralistic overtones) if one attributes its derivation to SAMA=even=straight=upright=right (and there is your progression from a carpenter’s term to a moralist’s term) (and certainly the two words are closely related), there is absolutely no justification for using Wrong as its 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,” and for the purposes of contrast with SAMMA would probably best be translated “contrary,” and there is even some justification for the term I prefer, “low” in the meaning of MI=small, miniscule, “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, being a relative concept, if followed, leads one ever upward from whatever starting point he may occupy. What many are calling the Eightfold Path, I call the Multi-dimensional Way (although what I usually do to get around all the flap is to say ARIYA ATTHANGIKA MAGGA, and put both translations in after.)

ARIYA= is most closely related to English “Aristocratic” ATTHANGIKA: ATTHA= eight, for sure, but also “unlimited,” which is more accurate. Originally the Aristocrats only counted up to three. For heavy duty counting, they had accountants who could count up to a nahutam (1 with 100 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 High Vision and High 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 SATIPATTHANA, which ends with the Eightfold Path which includes the SATIPATTHANA, and so forth. Thus we are, I believe, 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.

What Eight Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellant 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 ATTHANGIKA MAGGA: The Aristocratic Multidimensional Way, Better known for a long time here as The Noble Eightfold Path.

SAMMA DITTHI: High View. High view is a “Working Hypothesis” by adopting High View, one drops attachment to all other Views (especially those of self and soul – thus breaking the SAKKAYADITTHI View Attachment) then the High View itself is easy to drop. This is High View:

It's All Painful, Ugly, Ukky, K-Kha

The Origin of this DUKKHA is HUNGER/THIRST

To get up out of the K-Kha, you gotta dig out the Root: TANHA: The Hunger/Thirst

This is The Way: High View, High Principles, High Talk, High Works, High Lifestyle, High Self Control, High Satisfaction, and High Getting High

SAMMA SANKAPPA: High Principles. One is said to have one's intentions straight when one's Principles are in alignment with one's Views. These are High Principles based on High View:

Dump K-kha, Giving Up, Letting Go

No Tears, no mental cruelty

Be Harmless, No Intentional Harm

SAMMA VACA: High Talk

No intentional Untrue Talk, Cruel Talk, Slander, Harsh Talk, Useless Talk

SAMMA KAMMANTA, Work. High Works

NOTE ON TERMINOLOGY:

What most are calling Action, I call 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; MANTA=magic charms, or, works; and KAMMANTA=commerce, or, work. Thus my multi dimensional “Works.” (And, of course, I am aware of the problems this will cause when up ahead we discuss SAMMA AJIVA: High Lifestyle). At the first level we do not need to debate the meaning of KAMMMANTA, 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”).

SAMMA AJIVA: (A = To, No; JIVA = Live, Calling; “To Live No Calling”) High Lifestyle

When one Dumps what one clearly sees is a Low element of one’s Lifestyle, what remains is High Lifestyle. High Lifestyle is the “style” or “process.”

SAMMA VAYAMA: High Self Control

Strive, Make an Effort, Exert Energy and Endeavor to

Refrain from low ways

Not yet in the here and now

Restrain low ways

That are in the here and now

Retain High Ways

That are in the here and now

Obtain High Ways

Not yet in the here and now

SAMMA SATIPATTHANA: High Satisfaction

Live in a Body
In Sensations
In Emotions
And in the Word
Seeing Bodies
Sensations
Emotions
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 (**APPAMADA**)
SATISFIED
Reviewing and Calming Down
Overcoming any TANHA that may appear
Downbound to Nothing At All in the World

SAMMA SAMADHI: High Getting High

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

-----detach here (little joke)-----

[Here ends the First Section of Buddha Dust, The Pali Line.]

This section 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 in this collection. 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 to this point. 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'



Part II

The Mastersatistpasturefactory Spell

The Satipatthana Suttanta

The Four
Satisfaction Pastures
of the
Masters

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Introduction

What follows is the way I tell the SATIPATTHANA SUTTA. This is not a translation. It is the way I “see” (DITTHA) or “hear” (SUTA), or “know” (VINNATTA) this SUTTA. I say it adheres to the structure and intent, but does not follow the Pali word for word. It is one of my contentions about the Pali, that it is a mind-game, made up of various segments (like tinker toys) that can be pieced together in a limitless number of combinations. It is in that context that this version of the SATIPATTHANA is presented. This “hearing” depends on translating the term “SATIPATTHANA” as “Satisfaction.”* This is to be understood as following an old Pali tradition of re-defining words in Buddhist Terms. The meaning is to be understood as “satisfaction” in the sense of having had “enough” as a consequence of complete “Penetrating Knowledge” and “Release.” There will be several “plays” on the word, and all should be understood with this meaning. That the word “SATI” by itself means (as the Pali English Dictionary would have it) “Memory” or “Mind” is not in dispute. I am suggesting that it means more than slightly more than that. Breaking the word down, we get SA = one, and TI = three. How does One + Three = Memory? SA also = Once, and TI also = Thus; Once Thus is easy to see as Memory. But Once and Thus are later than One, Three. I am suggesting that the word is a mind puzzle. A little word game. And I am suggesting that the solution to the puzzle is the intended meaning of the word itself. I am going to leave the solution to the puzzle unstated so as not to preclude the reader from experiencing the discovery of it’s solution for himself, but I will say that the experience of having solved the puzzle is a mentally satisfying experience of memory.

There is another aspect to the SATIPATTHANA SUTTANTA to which I would like to direct the attention of the reader: it is that the underlying structure produces a resonance that is a memory device. There is a reason aside from the basic instructions contained in this SUTTA that makes this the most popular PALI SUTTA. See if you can identify this resonance.

The reader should refer back to lessons Seven and Eight. Note the position 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 (VIRIYA, DHAMMA-VICAYA, and PITI) and the calming down side (PASSADDHI, SAMADHI and UPEKKHA). It is like a lute, that does not play properly if over strung or if under strung. In lesson Eight, High Satisfaction (SAMMA SATI) (I, have SAMMA SATIPATTHANA, which is technically incorrect, but which is in this case the same in practice) comes just before High Getting High, and is, in fact, the series of steps leading up to and including High Getting High.

Many people make this Sutta their exclusive Buddhist practice, and it is an excellent choice for that purpose. It has all the most powerful elements of the DHAMMA.

One more thing: There is a lot of repetition in this “telling.” If you can possibly control yourself, try and not skip over these repetitions. Slow down. Imagine yourself as “hearing” what you are reading. Think of yourself as being hypnotized by the repetitions so that they are burned into the memory. That’s the spirit!

Evam me Sutam

I HEAR TELL

Because there is no evidence that this Spell was said by The Teacher precisely this way, and some feel that taking even the slightest liberties with the Pali is incorrect (and I agree with this), I am avoiding the usual part of the NIDANA [the “casting” part of the spell, NI=down, DANA=bound, the first knot in the “weaving” of a rug, the part of a spell that “ties” it to a certain point in space and time such that “seers” are able to locate that spot and relive the experience as though it were happening in the present time. Many people experience a small taste of this phenomena when sitting around the campfire listening to an elder telling a good story; they actually see the events as they are being described.] that begins “Once Upon a time the BHAGGAVA was revisiting such and such a place and said this.” What I will say instead is: Imagine that Once upon a Time, The Potter, the Potter’s Town of The-Word-is-My-Work, in Getcha-Shetup-Sunup District, came-a ReVisiting. There, to a vast gathering of Beggars and Sorcerer’s (who would not even think of squirming around in their seats, coughing, or clearing their throats, let alone speaking) he said:

“Beggars!”

And “BrokeTooth!” the beggars responded.

There is One Sure Way, Beggars, for a Beggar to Burn Off Impurities, Burn Out Grief and Lamentation, Burn Down Pain and Misery, and to get the knack of knowing NIBBANA for himself. What is This Way? This Four Part Mastersatistpasturefactory.

And what is that Four Part Mastersatisfactory?

In the case of the first case, Beggars, a Beggar living here in a body lives seeing body as a body of flames, with such Penetrating Knowledge that he Releases his angry Downbound, (not very skillful) longing and misery, and, rising above it all, Watchful and Diligent (APPAMADA), Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

And again, living here in his Senses he lives Sensing that Sensing is the Sensing of Something in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

And again, living here in the Emotions he lives seeing Emotions as the Motions of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

And again, living here in the Word, he sees The Word as The Word about living in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

I. Satisfaction with Body

And how, Beggars, does a Beggar living in a body live seeing body as a body of flames, with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World?

Satisfaction with Breathing In and Out

Here, Beggars, a Beggar finds himself some Place to be Alone-a (atsa no bologna! That's a Noble Loner). In a forest, at the root [MULA] of some tree, out in an open field, on a heap of grass, or in an empty hut, [1, 2, 3, signed with the fingers], he sits down cross-legged Indian style, straightens his back up erect, remembers to put a look of Satisfaction on his face, takes in [1, 2, 3, signed with the fingers] One, Two, Three Deep Deep Deep Satisfying Breaths and Lets it All Go.

Satisfied he breaths in, Satisfied he breaths out.

Breathing in a long breath thinking "With Penetrating Knowledge of this Confounded Body I breath in a Long Breath;" this is the way he trains himself.

Breathing out a long breath thinking "With Release from this Confounded Body, I breath out a Long Breath;" this is the way he trains himself.

Breathing In and Out with short breaths, thinking "Stilling, Calming, Tranquilizing this Confounded body, I breath In and Out with short breaths," this is the way he trains himself.

"Satisfied with this Whole Confounded Body, I breath In, Satisfied with this Whole Confounded Body, I breath out," this is the way he trains himself.

In the same way as The Potter, Beggars, or the Potters' Clever Apprentice, when he wishes to throw a Pot, pulls on the Wheel Turning Rope [Rope] with a Long, Satisfying Pull and then Releases it; or Pulls on the Rope with a Short Pull and Releases it, Satisfied, In the same way, Beggars, a Beggar breaths in Satisfied, Satisfied he breaths out.

Breathing in a long breath thinking "With Penetrating Knowledge of this Confounded Body, I breath in a Long Breath;" this is the way he trains himself.

Breathing out a long breath thinking "With Release from this Confounded Body, I breath out a Long Breath;" this is the way he trains himself.

Breathing In and Out with short breaths, thinking "Stilling, Calming, Tranquilizing this Confounded body, I breath In and Out with short breaths," this is the way he trains himself.

“Satisfied with this Whole Confounded Body, I breath In, Satisfied with this Whole Confounded Body, I breath out,” this is the way he trains himself.

This is The Way, Beggars, a Beggar living here in a body Lives seeing his own body as a body of Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing other bodies as bodies in Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing both his own body and other bodies as one body of Flames.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things come to be.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things burn out.

This is the Way, Beggars, a Beggar living here in a body lives seeing that bodily things come to be only to burn out

This is the Way, Beggars, a Beggar living here in a body remembers: “That is the Body” just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in a body lives seeing the body as a body of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

Being Satisfied with One's Position in Life

And Again, Beggars, Deeper than that, a Beggar is Satisfied with whatever position the body is placed or disposed.

Walking, Beggars, a Beggar thinks: "With Penetrating Knowledge of this Confounded Body, I am Walking," this is the way he trains himself.

Standing Still, Beggars, a Beggar thinks: "With Penetrating Knowledge of this Confounded Body, I am Standing," this is the way he trains himself.

Sitting Down, Beggars, a Beggar thinks: "With Penetrating Knowledge of this Confounded Body, I am Sitting Down," this is the way he trains himself.

Laying Down the Body, Beggars, a Beggar thinks: "With Release from this Confounded body, I am Laying Down the Body," this is the way he trains himself.

In whatever position the body is placed or disposed, he is Satisfied with that.

This is The Way, Beggars, a Beggar living here in a body Lives seeing his own body as a body of Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing other bodies as bodies in Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing both his own body and other bodies as one body of Flames.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things come to be.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things burn out.

This is the Way, Beggars, a Beggar living here in a body lives seeing that bodily things come to be only to burn out

This is the Way, Beggars, a Beggar living here in a body remembers: “That is the Body” just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in a body lives seeing the body as a body of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

A Beggar, Beggars, Does Whatsoever A Beggar Does, in A Satisfactory Fashion.

And Again, Beggars, Deeper than that, A Beggar knows whether he is coming or going, if he is facing or facing the other way. If he is bending a limb, or outstretching a bent limb, beggars, whether he is waking up, rising up, attending to bowl and robes, leaving his hut, going to town, going on his Beggars rounds, eating, chewing, tasting, or swallowing, getting out of town, urinating or defecating, entering the hut, sitting down, or lying down, talking or keeping silent, awake or asleep a Beggar, Beggars, does whatsoever a Beggar does, in a Satisfactory Fashion.

In the Same Way as The Cattle Butcher, Beggars, or The Butcher’s Skillful Apprentice, having Slain some Cow, and Wishing to Display his Meat by the Crossroads as he Sits, Arranges the Various Portions in a Satisfying Way, A Beggar, Beggars, knows whether he is coming or going, if he is facing or facing the other way. If he is bending a limb, or outstretching a bent limb, beggars, whether he is waking up, rising up, attending to bowl and robes, leaving his hut, going to town, going on his Beggars rounds, eating, chewing, tasting, or swallowing, getting out of town, urinating or defecating, entering the hut, sitting down, or lying down, talking or keeping silent, awake or asleep a Beggar, Beggars, does whatsoever a Beggar does, in a Satisfactory Fashion.

This is The Way, Beggars, a Beggar living here in a body Lives seeing his own body as a body of Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing other bodies as bodies in Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing both his own body and other bodies as one body of Flames.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things come to be.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things burn out.

This is the Way, Beggars, a Beggar living here in a body lives seeing that bodily things come to be only to burn out

This is the Way, Beggars, a Beggar living here in a body remembers: "That is the Body" just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in a body lives seeing the body as a body of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

The Satisfaction of Knowing You're Full of Beans

Again, Beggars, Deeper than that, A Beggar Pictures this Body (KA=k-kha, YA=whatsoever) from the top of the tips of the hairs of the head above to the bottom of the soles of the feet below, as a double-ended skin bag filled with various sorts of filth: 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, Urine, Feces and your Brain.

In the Same Way as the Bean Peddler, Beggars, or The Bean Peddler's Skillful Apprentice, whenever he Wishes to dump out his goods, opens the lower end of his double-ended sample bag and Dumps out his beans, so that any man with eyes in his head that can see could see: "There is Rice, there are Black Beans, there are Kidney Beans, there are Peas, there are String Beans, there are Sesame Seeds, there is Wild Rice, there are Oats, and there is Corn, Husked and Ready for Boiling.

In the Same Way, Beggars, a Beggar Pictures this Body, from the top of the tips of the hairs of the head above to the bottom of the soles of the feet below, as a double-ended skin bag filled with various sorts of filth: 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, Urine, Feces and your Brain.

This is The Way, Beggars, a Beggar living here in a body Lives seeing his own body as a body of Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing other bodies as bodies in Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing both his own body and other bodies as one body of Flames.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things come to be.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things burn out.

This is the Way, Beggars, a Beggar living here in a body lives seeing that bodily things come to be only to burn out

This is the Way, Beggars, a Beggar living here in a body remembers: “That is the Body” just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in a body lives seeing the body as a body of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

The Four Great Elements

Again, Beggars, A Beggar reflects on his own body, however it is placed or disposed, in terms of the Four Great Elements: “There are, In This Body, the Four Great Elements (DHATU=data): Earth (PATHAVI), Water (APO), Fire (TEJO), and Wind (VAYO).

In the Same Way as The Cattle Butcher, Beggars, or The Butcher’s Skillful Apprentice, wishing to butcher some cow, knows: “In this cow there are Solid Things, Wet Things, Warm Things, and Things that are Still Moving.”

In the Same Way, Beggars, A Beggar reflects on this Body of his as being made up of Hard Things, Liquid Things, Warm Things, and Things in Motion. (A little life in ‘er yet!)

This is The Way, Beggars, a Beggar living here in a body Lives seeing his own body as a body of Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing other bodies as bodies in Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing both his own body and other bodies as one body of Flames.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things come to be.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things burn out.

This is the Way, Beggars, a Beggar living here in a body lives seeing that bodily things come to be only to burn out

This is the Way, Beggars, a Beggar living here in a body remembers: “That is the Body” just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in a body lives seeing the body as a body of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

The Charnel Field

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown Out in the Charnel Field, dead for [1,2,3 sign with fingers] One, Two, Three days, Swollen, Black and Blue, Rotting, a Beggar Reflects on His Own Body, Thinking: “This Body too, is Just Like That, is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown Out in the Charnel Field, dead for [1,2,3] One, Two, Three days, Swollen, Black and Blue, Rotting, being pecked at by Vultures, Crows, Ravens, gnawed on by Dogs and Jackals and Various Small Creatures, a Beggar Reflects on His Own Body, Thinking: “This Body too, is Just Like That, is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown Out in the Charnel Field, Reduced to A Chain of Bones Held Together by Sinews, with Some Flesh and Blood still left, a Beggar Reflects on His Own Body, Thinking: “This Body too, is Just Like That, is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown

Out in the Charnel Field, Reduced to a Chain of Bones Held Together by Sinews, Stripped of Flesh but with some Splatters of Blood still left, a Beggar Reflects on His Own Body, Thinking: “This body too, Is Just Like That, Is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown Out in the Charnel Field, Reduced to a Chain of Bones Held Together by Sinews, Stripped of Both Flesh and Blood, a Beggar Reflects on His Own Body, Thinking: “This body too, is Just Like That, Is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown Out in the Charnel Field, Reduced to Bare Unconnected Bones, Scattered Here and There, so that Here is a Hand bone, and here the Foot, in Another Direction the Leg, in Another the Thigh, in Another the Spine and Rib Cage, in Yet Another the Pelvis and there also, The Skull, a Beggar Reflects on His Own Body, Thinking: “This Body too, is Just Like That, Is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown Out in the Charnel Field, Reduced to Weathered White Bones, polished like Sea Shells, a Beggar Reflects on His Own Body, Thinking: “This Body too, is Just Like That, Is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown Out in the Charnel Field, Reduced to a Mere Heap of Bones One Year Old, a Beggar Reflects on His Own Body, Thinking: “This Body too, is Just Like That, Is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

And Again, Beggars, Deeper than That, In the Same Way as if he had seen a Body Thrown Out in the Charnel Field, Reduced to A Little Heap of Rotten Powder, (about One Spoon Full,) a Beggar Reflects on His Own body, Thinking: “This Body too, is Just Like That, is Confounded Just Like That, Has Not Risen Above Just Such an End as That.”

This is The Way, Beggars, a Beggar living here in a body Lives seeing his own body as a body of Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing other bodies as bodies in Flames.

This is The Way, Beggars, a Beggar living here in a body lives seeing both his own body and other bodies as one body of Flames.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things come to be.

This is the Way, Beggars, a Beggar living here in a body lives seeing how bodily things burn out.

This is the Way, Beggars, a Beggar living here in a body lives seeing that bodily things come to be only to burn out

This is the Way, Beggars, a Beggar living here in a body remembers: "That is the Body" just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in a body lives seeing the body as a body of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

II. Satisfaction with Sense Experience

And how, Beggars, Does a Beggar, living here in his Senses live Sensing that Sensing is the Sensing of Something in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World?

In this case, A Beggar understands the difference between “Sense Experience Downbound to the World” and “Sense Experience Bound Up, Downbound to Nothing at all in the World” this way [see also The Third Lesson]: When a Beggar sees an object with the eye, hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body, or has the rare thought with his mind and experiences Pleasant sensations from having been able to attain, or from remembering having attained this Sense Experience, this is called “Pleasant Sense Experience Downbound to the World”

When a Beggar sees an object with the eye, hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body, or has a thought with his Mind and experiences Pleasant sensations from having been able to attain, or from remembering having attained this Sense Experience, but remembers that Seeing, Hearing, Smelling, Tasting, Touching, and Thinking is Changeable, and subject to Ending, and he does not cling to this Sense Experience, but Lets it Go, this is called “Pleasant Sense Experience Bound Up not Downbound to anything at all in the World”

When a Beggar sees an object with the eye, hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body, or has a thought with his Mind and experiences Painful sensations from not having been able to attain, or from remembering not having attained this Sense Experience, this is called “Painful Sense Experience Downbound to the World”

When a Beggar sees an object with the eye, hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body, or has a thought with his Mind and experiences Painful sensations from not having been able to attain, or from remembering not having attained this Sense Experience, but remembers that Seeing, Hearing, Smelling, Tasting, Touching, and Thinking is Changeable, and subject to Ending and thinks: “O,O,O when will I experience the Incomparable Freedom of NIBBANA?” and, not clinging to this Sense Experience, but Letting it Go, he sets his mind to accomplishing

this, this is called “Painful Sense Experience Bound Up not Downbound to anything at all in the World”

When a Beggar sees an object with the eye, hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body, or has a thought with his mind and experiences Not-Painful-But-Not-Pleasant sensations, and does not see Freedom in Freedom, this is called “Not-Painful-But-Not-Pleasant Sense Experience Downbound to the World”

When a Beggar sees an object with the eye, hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body, or has a thought with his Mind and experiences Not-Painful-But-Not-Pleasant sensations, and sees Freedom in Freedom, and in Freedom seeing Freedom he is Free, he has experienced a taste of NIBBANA in the Here and Now, and this is called “Not-Painful-But-Not-Pleasant Sense Experience Bound Up not Downbound to anything at all in the World”

“With Penetrating Knowledge of Pleasant Sensation I experience a Pleasant sensation.” This is the way he trains himself.

“With Release from these Confounded Senses, I experience a Painful sensation.” This is the way he trains himself.

“With Objective Detachment, I experience Not-Painful-but-Not-Pleasant sensation.” This is the way he trains himself.

“With Penetrating Knowledge that Seeing, Hearing, Smelling, Tasting, Touching, and Thinking is Changeable, and subject to Ending, and not clinging to this Sense Experience, but Letting it Go, I experience Pleasant Sensation Downbound to the World,” This is the way he trains himself.

“O,O,O, With Release from these Confounded Unpleasant Sensations Downbound to the World let me experience the Incomparable Freedom of NIBBANA!” and remembering that Seeing, Hearing, Smelling, Tasting, Touching, and Thinking is Changeable, and subject to Ending and not clinging to this Unpleasant Sense Experience, but Letting it Go, he sets his mind to accomplishing this. This is the way he trains himself.

“With Objective Detachment from Not-Painful-But-Not-Pleasant sensations Downbound to the World, and seeing Freedom in Freedom, and in Freedom seeing Freedom being free and

experiencing a taste of NIBBANA in the Here and Now, I experience Not-Painful-but-Not-Pleasant sensation Downbound to the World.” This is the way he trains himself.

“Satisfied with Pleasant Sensations Bound Up, Not Downbound to Anything at All in the World, I experience Pleasant Sensations Bound Up, Not Downbound to Anything at All in the World.” This is the way he trains himself.

“Satisfied with Painful Sensations Bound Up, Not Downbound to Anything at All in the World, I experience Painful Sensations Bound Up, Not Downbound to Anything at All in the World.” This is the way he trains himself.

“Satisfied with Not-Painful-But-Not-Pleasant Sensations Bound Up, Not Downbound to Anything at All in the World, I experience Not-Painful-But-Not-Pleasant Sensations Bound Up, Not Downbound to Anything at All in the World.” This is the way he trains himself.

What do you think, Beggars? When The Farmer, when he Wishes to Thrash a Sheaf of Wheat, throws that Sheaf of Wheat onto the Thrashing Floor and Getting a Good Grip on his Thrasher Lays into that Sheaf of Wheat, Thrashing that Sheaf of Wheat with a Good Thrashing, and then, when he is done, calls to his Five Strapping Sons and tells them to Give that Sheaf of Wheat yet another Thrashing, and they too, Getting a Good Grip on their Thrashers, Give that Sheaf of Wheat yet another Thrashing, has that Sheaf of Wheat been given a Satisfactory Thrashing, thus Thrashed by the Farmer and Thrashed yet again by the Farmer’s Five Strapping Sons?

In the same way, Beggars, when Experiencing a Pleasant Sensation, a Beggar is Satisfied with that; when experiencing a Painful Sensation, a Beggar is Satisfied with that; when experiencing a sensation which is Not-Painful-but-Not-Pleasant, he is Satisfied with that.

This is The Way, Beggars, a Beggar living here in his senses Lives seeing his own sense experiences as the sensing of Something in Flames.

This is The Way, Beggars, a Beggar living here in his senses lives seeing others sense experiences as the sensing of Something in Flames.

This is The Way, Beggars, a Beggar living here in his senses lives seeing both his own sense experiences and others sense experiences as the sensing of The All in Flames.

This is the Way, Beggars, a Beggar living here in his senses lives seeing how sense experiences come to be.

This is the Way, Beggars, a Beggar living here in his senses lives seeing how sense experiences burn out.

This is the Way, Beggars, a Beggar living here in his senses lives seeing that sense experiences come to be only to burn out

This is the Way, Beggars, a Beggar living here in his senses remembers: “That is a Sense Experience” just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in his Senses lives Sensing that Sensing is the Sensing of Something in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

III. Satisfaction with Heart

[A NOTE ON TERMINOLOGY: CITTA: (PED has a full page plus of definition): I. The heart (psychologically) i.e. the center and focus of man's emotional nature as well as that intellectual element which inheres in and accompanies its manifestations; i.e. thought. In this wise citta denotes both the agent and that which is enacted, for in Indian Psychology citta is the seat and organ of thought

MANO and MANA: mind, thought. I. Mano represents the intellectual functioning of consciousness, while vi~n~naa.na represents the field of sense and sense-reaction ("perception") and citta the subjective aspect of consciousness. The rendering with "mind" covers most of the connotation; sometimes it may be translated "thought". As "mind" it embodies the rational faculty of man which, as the subjective side in our relation to the objective world, may be regarded as a special "sense" acting on the world, a sense adapted to the rationality (reasonableness, dhamma) of the phenomena, as our eye is adapted to the visibility of the latter. Thus it ranges as the 6th sense in the classification of the senses and of their respective spheres...]

And how, Beggars, Does a Beggar Living here in the Emotions live seeing Emotions as the Motions of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World?

In this case, Beggars, a Beggar Knows a Heart is Read by a Heart (CITTA: Heart, also Mind, The Seat of the Emotions, State of Mind, The Emotional Mind >Center > City) and, with Penetrating Knowledge,

Of a Heart full of Lust, he knows: "This is a Heart Full of Lust." (SARAGAM: SA=One with, RAGA=Lust, greed,)

Of a Heart free of Lust, he knows: "This is a Heart Free of Lust." (VITARAGAM: VITA=Free of)

Of a Heart full of Hate, he knows: "This is a Heart Full of Hate." (SADOSAM: DOSA=Corruption, Darkness, "Down Out Sun", hate, anger)

Of a Heart Free of Hate, he knows: "This is a Heart Free of Hate." (VITADOSAM)

Of a Low Mind, he knows: "This is a Low Mind." (SAMOHAM: MOHA=stupefied, dull, deluded)

Of a High Mind, he knows: "This is a High Mind." (VITAMOHAM)

Of a Narrow Mind, he knows: "This is a Narrow Mind." (SANKHITTAM)

Of a Broad Mind, he knows: "This is a Broad Mind." (VIKKHITTAM)

Of a Closed Mind, he knows: "This is a Closed Mind." (AMAHAGGATAM: A=no, MAHA=great, GATA=gate)

Of an Open Mind, he knows: "This is an Open Mind." (MAHAGGATAM)

Of a Mental State that is Less than Superior, he knows: "This is a Mental State that is Less Than Superior." (SA-UTTARAM)

Of a Superior Mental State, he knows: "This Mental State is nothing Less than Superior." (ANUTTARAM)

Of an Unbalanced Mind, he knows: "This is an Unbalanced Mind." (ASAMA HITAM)

Of a Balanced Mind, he knows: "This is a Balanced Mind" (SAMA HITAM)

Of a Heart that is not Free, he knows: "This is a Heart that is not Free." (AVIMUTTAM)

Of a Liberated Heart, he knows: "This is a Liberated Heart." (VIMUTTAM: Free, We, I, Me, You, Out This)

This is The Way, Beggars, a Beggar living here in the Emotions Lives seeing his own Emotions as the motions of Flames.

This is The Way, Beggars, a Beggar living here in the Emotions Lives seeing others Emotions as the motions of Flames.

This is The Way, Beggars, a Beggar living here in the Emotions lives seeing both his own Emotions and other's Emotions as the motions of Flames.

This is the Way, Beggars, a Beggar living here in the Emotions lives seeing how Emotions come to be.

This is the Way, Beggars, a Beggar living here in the Emotions lives seeing how Emotions burn out.

This is the Way, Beggars, a Beggar living here in the Emotions lives seeing that Emotions come to be only to burn out

This is the Way, Beggars, a Beggar living here in the Emotions remembers: "That is an Emotion" just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in the Emotions lives Seeing Emotions as the Motions of Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

IV. The Word that Satisfies

And How, Beggars, Does a Beggar Living here in the Word, see The Word as The Word about living in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World?

The Five Downbound Mindbending Bindups to Highgetting

In the case of the first case, Beggars, A Beggar Living here in the Word, lives seeing The Word through The Five Downbound Mindbending Bindups to Highgetting (NIVARANESU):

When there is within him Wanting, he understands, with Penetrating Knowledge: “There is within me Wanting.”

Or if there is within him no Wanting, he understands: “There is no Wanting within me.” He sees when a Wanting that was not Present in the Here and Now Appears, and he knows when he has Let Go of a Wanting that was Present in the Here and Now, and he knows when there will be no further appearance of a Wanting that has been Let Go.

When there is within him Anger, he understands, with Penetrating Knowledge: “There is within me Anger.”

Or if there is within him no Anger, he understands: “There is no Anger within me.” He sees when an Anger that was not Present in the Here and Now Appears, and he knows when he has Let Go of an Anger that was Present in the Here and Now, and he knows when there will be no further appearance of an Anger that has been Let Go.

When there is within him Lazy-Ways-and-Inertia, he understands, with Penetrating Knowledge: “There is within me Lazy-Ways-and-Inertia.”

Or if there is within him no Lazy-Ways-and-Inertia, he understands: “There is no Lazy-Ways-and-Inertia within me.”

He sees when Lazy-Ways-and-Inertia that was not Present in the Here and Now Appears, and he knows when he has Let Go of Lazy-Ways-and-Inertia that was Present in the Here and Now, and he knows when there will be no further appearance of Lazy-Ways-and-Inertia that has been Let Go.

When there is within him Fear-and-Trembling, he understands, with Penetrating Knowledge:

“There is within me Fear-and-Trembling.”

Or if there is within him no Fear-and-Trembling, he understands: “There is no Fear-and-Trembling within me.”

He sees when Fear-and-Trembling that was not Present in the Here and Now Appears, and he knows when he has Let Go of Fear-and-Trembling that was Present in the Here and Now, and he knows when there will be no further appearance of a Fear-and-Trembling that has been Let Go.

When there is within him Doubt, he understands, with Penetrating Knowledge: “There is within me Doubt.”

Or if there is within him no Doubt, he understands: “There is no Doubt within me.”

He sees when a Doubt that was not Present in the Here and Now Appears, and he knows when he has Let Go of a Doubt that was Present in the Here and Now, and he knows when there will be no further appearance of a Doubt that has been Let Go.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about himself living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about others living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about both himself and others living in Flames.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things come to be.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things burn out.

This is the Way, Beggars, a Beggar living here in the Word lives seeing that Things come to be only to burn out

This is the Way, Beggars, a Beggar living here in the Word remembers: “That is The Word” just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in the Word lives Seeing The Word as The Word about living in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

The Five Stockpiled Piles of Dukkha

And, Again, Beggars, Deeper than That, A Beggar Living here in the Word, lives seeing The Word through The Five Stockpiled Piles of DUKKHA:

He sees: “This is Matter. This is the origin of Matter. This is the Burning Out of Matter.”

He sees: “This is Perception. This is the origin of Perception. This is the Burning Out of Perception.”

He sees: “This is Sense Experience. This is the origin of Sense Experience. This is the Burning Out of Sense Experience.”

He sees: “This is Confounding [Identification with, or the Personalizing of the World]. This is the origin of Identification. This is the Burning out of Identification.”

He sees: “This is Consciousness. This is the origin of Consciousness. This is the Burning Out of Consciousness.”

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about himself living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about others living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about both himself and others living in Flames.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things come to be.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things burn out.

This is the Way, Beggars, a Beggar living here in the Word lives seeing that Things come to be only to burn out

This is the Way, Beggars, a Beggar living here in the Word remembers: “That is The Word” just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in the Word lives Seeing The Word as The Word about living in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

The Realm of the Senses

And, Again, Beggars, Deeper than That, A Beggar Living here in the Word, lives seeing The Word through The Six Internal/External Realms:

He understands: “This is The Eye. This is a Visible Object.

This is the Bond that arises as a consequence of the contact of the two.

He knows how a Bond that is not present in the Here and Now can arise.

And he knows how a Bond that is Present in the Here and Now can be Let Go.

And, too, he knows how to prevent the arising again in the Future of any Bond that has been Let Go.

He understands: “This is The Ear. This is a Sound.

This is the Bond that arises as a consequence of the contact of the two.

He knows how a Bond that is not present in the Here and Now can arise.

And he knows how a Bond that is Present in the Here and Now can be Let Go.

And, too, he knows how to prevent the arising again in the Future of any Bond that has been Let Go.

He understands: “This is The Nose. This is a Scent.

This is the Bond that arises as a consequence of the contact of the two.

He knows how a Bond that is not present in the Here and Now can arise.

And he knows how a Bond that is Present in the Here and Now can be Let Go.

And, too, he knows how to prevent the arising again in the Future of any Bond that has been Let Go.

He understands: “This is The Tongue. This is a Taste.

This is the Bond that arises as a consequence of the contact of the two.

He knows how a Bond that is not present in the Here and Now can arise.

And he knows how a Bond that is Present in the Here and Now can be Let Go.

And, too, he knows how to prevent the arising again in the Future of any Bond that has been

Let Go.

He understands: "This is The Body. This is a Touch.

This is the Bond that arises as a consequence of the contact of the two.

He knows how a Bond that is not present in the Here and Now can arise.

And he knows how a Bond that is Present in the Here and Now can be Let Go.

And, too, he knows how to prevent the arising again in the Future of any Bond that has been Let Go.

He understands: "This is The Mind. This is a Mental Object.

This is the Bond that arises as a consequence of the contact of the two.

He knows how a Bond that is not present in the Here and Now can arise.

And he knows how a Bond that is Present in the Here and Now can be Let Go.

And, too, he knows how to prevent the arising again in the Future of any Bond that has been Let Go.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about himself living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about others living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about both himself and others living in Flames.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things come to be.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things burn out.

This is the Way, Beggars, a Beggar living here in the Word lives seeing that Things come to be only to burn out

This is the Way, Beggars, a Beggar living here in the Word remembers: "That is The Word" just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in the Word lives Seeing The Word as The Word about living in Flames with such Penetrating Knowledge that he Releases his angry

Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

The Seven Dimensions of Wisdom

And, Again, Beggars, Deeper than That, A Beggar Living here in the Word, lives seeing The Word through The Seven Dimensions of Awakening One's Own Wisdom (SATTA SAMBOJJHANGA):

If the Dimension of Wisdom that is Memory (SATI) is present within him, he knows: "The Dimension of Wisdom that is Memory is present within me."

If it is not within him, he knows "The Dimension of Wisdom that is Memory is not within me." And he knows how The Dimension of Wisdom that is Memory that is not Present in the Here and Now can be made to arise by the cultivation of systematic attention (YONISO MANISIKARA), solitude, calm, ending, and Letting Go.

And he is aware, also, of how to bring a newly arisen Dimension of Wisdom that is Memory into Fruition through energy, exertion and striving.

If the Dimension of Wisdom that is Dhamma Research (DHAMMA-VICAYA) is present within him, he knows:

"The Dimension of Wisdom that is Dhamma Research is present within me."

If it is not within him, he knows "The Dimension of Wisdom that is Dhamma Research is not within me."

And he knows how The Dimension of Wisdom that is Dhamma Research that is not Present in the Here and Now can be made to arise by the cultivation of systematic attention to distinguishing between good and bad, the blameworthy and the blameless, the low and the high, the dark and the light, together with solitude, calm, ending, and Letting Go.

And he is aware, also, of how to bring a newly arisen Dimension of Wisdom that is Dhamma Research into Fruition through energy, exertion and striving.

If the Dimension of Wisdom that is Energy-Building (VIRIYA) is present within him, he knows:

"The Dimension of Wisdom that is Energy-Building is present within me."

If it is not within him, he knows "The Dimension of Wisdom that is Energy Building is not within me."

And he knows how The Dimension of Wisdom that is Energy Building that is not Present in

the Here and Now can be made to arise by the cultivation of systematic attention to energy building, exertion, and striving together with solitude, calm, ending, and Letting Go.

And he is aware, also, of how to bring a newly arisen Dimension of Wisdom that is Energy Building into Fruition through even more energy, exertion and striving.

If the Dimension of Wisdom that is Enthusiasm (PITI) is present within him, he knows: “The Dimension of Wisdom that is Enthusiasm is present within me.”

If it is not within him, he knows “The Dimension of Wisdom that is Enthusiasm is not within me.”

And he knows how The Dimension of Wisdom that is Enthusiasm that is not Present in the Here and Now can be made to arise by the cultivation of solitude, calm, ending, and Letting Go.

And he is aware, also, of how to bring a newly arisen Dimension of Wisdom that is Enthusiasm into Fruition through energy, exertion and striving.

If the Dimension of Wisdom that is Impassivity (PASSADDHI) is present within him, he knows:

“The Dimension of Wisdom that is Impassivity is present within me.”

If it is not within him, he knows “The Dimension of Wisdom that is Impassivity is not within me.”

And he knows how The Dimension of Wisdom that is Impassivity that is not Present in the Here and Now can be made to arise by the cultivation of systematic attention to Impassivity of Body and Impassivity of Mind together with solitude, calm, ending, and Letting Go.

And he is aware, also, of how to bring a newly arisen Dimension of Wisdom that is Impassivity into Fruition through energy, exertion and striving.

If the Dimension of Wisdom that is Getting High (SAMADHI) is present within him, he knows:

“The Dimension of Wisdom that is Getting High is present within me.”

If it is not within him, he knows “The Dimension of Wisdom that is Getting High is not within me.”

And he knows how The Dimension of Wisdom that is Getting High that is not Present in the Here and Now can be made to arise by the cultivation of systematic attention to sights that calm, together with solitude, ending, and Letting Go.

And he is aware, also, of how to bring a newly arisen Dimension of Wisdom that is Getting High into Fruition through energy, exertion, and striving.

If the Dimension of Wisdom that is Objective Detachment (UPEKKHA) is present within him,

he knows:

“The Dimension of Wisdom that is Objective Detachment is present within me.”

If it is not within him, he knows “The Dimension of Wisdom that is Objective Detachment is not within me.”

And he knows how The Dimension of Wisdom that is Objective Detachment that is not Present in the Here and Now can be made to arise by the cultivation of solitude, calm, ending, and Letting Go.

And he is aware, also, of how to bring a newly arisen Dimension of Wisdom that is Objective Detachment into Fruition through energy, exertion and striving.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about himself living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about others living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about both himself and others living in Flames.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things come to be.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things burn out.

This is the Way, Beggars, a Beggar living here in the Word lives seeing that Things come to be only to burn out

This is the Way, Beggars, a Beggar living here in the Word remembers: “That is The Word” just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in the Word lives Seeing The Word as The Word about living in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

The Quartered Aristocratic Truth

And, Again, Beggars, Deeper than That, A Beggar Living here in the Word, lives seeing The Word through The Quartered Aristocratic Truth (CATARI ARIYASACCANI)

1 In this case, Beggars, a Beggar lives seeing Pain (DUKKHA) as it really is:

Birth is DUKKHA, Aging is DUKKHA, Sickness is DUKKHA, Death is DUKKHA

Grief and Lamentation are DUKKHA

Pain (Dukkha) and Misery are DUKKHA

Despair is DUKKHA

To be united with the Unpleasant is DUKKHA

To be separated from the Pleasant is DUKKHA

Not to get what is wished for is DUKKHA: (And what does it mean, not to get what is wished for is DUKKHA? In beings subject to DUKKHA, the wish arises: “O,O,O, if only we were not subject to DUKKHA!” But this is not to be got by wishing, that is what is meant by ‘Not to get what is wished for is DUKKHA’)

In a word: This Entire Stockpiled Pile of DUKKHA is a Heap of Flaming DUKKHA

2 He lives seeing the Origination of DUKKHA as it really is:

DUKKHA originates in TANHA, Hunger/Thirst

3 He lives seeing the Eradication of DUKKHA as it really is:

The Eradication of TANHA, Hunger/Thirst is the Eradication of DUKKHA

4 He lives seeing The Way to Walk the Way to the Eradication of DUKKHA as it really is:

High View

High Principles
High Talk
High Works
High Lifestyle
High Effort
High Satisfaction
High Getting High
High Vision
High Objective Detachment

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about himself living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about others living in Flames.

This is The Way, Beggars, a Beggar living here in the Word Lives seeing The Word is about both himself and others living in Flames.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things come to be.

This is the Way, Beggars, a Beggar living here in the Word lives seeing how Things burn out.

This is the Way, Beggars, a Beggar living here in the Word lives seeing that Things come to be only to burn out

This is the Way, Beggars, a Beggar living here in the Word remembers: "That is The Word" just sufficiently for knowledge, just sufficiently to establish Satisfaction.

This is the Way, Beggars, a Beggar living here in the Word lives Seeing The Word as The Word about living in Flames with such Penetrating Knowledge that he Releases his angry Downbound, longing and misery, and, rising above it all, Watchful and Diligent, Satisfied, Reviewing and Calming Down, Overcoming any TANHA that may appear, is bound up bound up in nothing at all in the World.

Conclusion

In any Beggar, Beggars, who trained himself for seven years in the Four Satisfaction Pastures of the Masters in This Way one of two fruitions can be expected: either he would attain AÑÑA (Answer Knowledge, “Knowing”, Omniscience – understood as knowing whatever one wants whenever one wants to know it; this is a term for the Arahant or Fully Awakened Individual, one who has gained NIBBANA in the Here and Now) in the Here and Now, or, if there remained some attachment at the breaking up of the elements at Death, the state of ANAGAMIN (Non Returner, one whose next rebirth will be in a LOKA —location of consciousness— that is their last.) But putting aside, Beggars, the idea of seven years, any Beggar who so trained himself for six years . . . five years . . . four years . . . three years . . . two years . . . one year . . . one half year . . . three months . . . two months . . . one month . . . one half month . . . seven days one of these two fruitions can be looked for: either he would attain AÑÑA in the Here and Now, or, if there remained some attachment at the breaking up of the elements at Death, the state of ANAGAMIN.

It was because of this, Beggars, that what was said at the outset was said: There is One Sure Way, Beggars, for a Beggar to Burn Off Impurities, Burn Out Grief and Lamentation, Burn Down Pain and Misery, and to get the knack of knowing NIBBANA for himself. What Way? This Four Part Mastersatispasturefactory.

Beggars! I have instructed you. I have assisted you. I have spoken to you. I am admonishing you! Practice Meditation, Do not regret hereafter! What, after all, is a matter of seven days to you?”

That is the way I imagine The Potter cast this spell, and I imagine those Beggars and Sorcerers who were there to hear it were greatly roused to effort, or if they were already accomplished, they were delighted to hear these words spoken by The Potter.

Appendix -- The Cactus Grove

This SUTTA will give you another translators vocabulary for the Four Satisfaction Pastures, and, additionally, is a clear, unequivocal statement concerning whether or not “mindfulness” is something that should be made a goal in the system. (It should not. It is a tool to be used in attaining Penetrating knowledge into the real nature of things, and then it should be let go of.) This is a point of controversy among some schools of Buddhism.

Satisfactions to be Let Go after Mastering Them

From: Book of the Kindred Sayings, V, Kindred Sayings about Anuruddha, PTS Trans, F. L. Woodward, pp 264 v

Cactus Grove:

On a certain occasion the venerable Anuruddha, Sariputta and Moggallana the Great were staying at Saketa, in Cactus Grove.

Then the venerable Sariputta and Moggallana the Great, rising at eventide from their solitude, went to visit the venerable Anuruddha, and on coming to him greeted him courteously, and after the exchange of greetings and courtesies sat down at one side. As they thus sat the venerable Sariputta said this to the venerable Anuruddha:

‘Friend Anuruddha, what states should be abandoned by a monk who is a pupil, after he has attained them?’

‘Friend Sariputta, the four arisings of mindfulness should be abandoned by a monk who is a pupil, after he has attained them. What four?’

Herein, friend, a monk dwells in body contemplating body (as transient), being ardent, self-possessed and mindful, by restraining the dejection in the world that arises from coveting. So also with regard to feelings . . . mind . . . and mind-states.

By a monk who is a pupil, friend Sariputta, these four arisings of mindfulness should be abandoned after he has attained them.’

Cactus Grove (b). . . by a monk who is an adept the four arisings of mindfulness should be abandoned after he has attained them.

**On "Mindfulness" "Breathing" and "Satipatthana"*

(from a discussion of Satipatthana and Meditation Technique)

A quotes me as follows:

<.I was especially gratified to see this Beggar [Ajahn] refer to "Letting Go" and, when doing the meditation practice focusing on In and Out breathing, mentioning that one does not need to pay attention to the breath in any particular way. Many teachers, when I was first learning, were insisting that one pay attention at the nose or to the rise and fall of the stomach. This is a classic example of how tiny things can lead one astray:

A: In my understanding, , the Ajahn does not say " one does not need to pay attention to the breath in any particular way". He asks us to focus on the breathing experience and not the nose etc and let go of the concerns about the experience's location.

Earlier A quoted Ajahn thus:

<.When you focus on the breath, you focus on the experience of the breath happening now. You experience "that which tells you what the breath is doing", whether it is going in or out or in between. Some teachers say to watch the breath at the tip of the nose, some say to watch it at the abdomen and some say to move it here and then move it there. I have found through experience that it does not matter where you watch the breath. In fact it is best not to locate the breath anywhere! If you locate the breath at the tip of your nose then it becomes nose awareness, not breath awareness, and if you locate it at your abdomen then it becomes abdomen awareness.

MO: whatever you perceive to be the difference in what I am saying and what is being said by the Ajahn, I do not see a difference. He says "it does not matter where you watch the breath," and I say "one does not need to pay attention to the breath in any particular way." To me, and this is my intent, both are saying the same thing.

A quotes me as follows:

>"Paying Attention to" is the exact opposite of the concept of Letting Go. Only Letting Go is consistent with the final goal of Detachment.

A: I don't see how focusing or "Paying Attention to" is the opposite of Letting Go. As long as we are not enamored by the object of our attention and instead are silently aware of it, isn't such focus a vital part of our mental cultivation?

MO: What we are talking about here is the word SATIPATTHANA. SATI=memory,

PATTHANA=factory, manufacture. This word has been translated two ways that come down to "Paying Attention": "mindfulness", and "awareness". From the translation, schools of practice have developed, or the other way around, I am not precisely sure which came first. My contention is that while there is certainly room for Paying Attention, mindfulness, awareness, and concentration, as "a vital part of our mental cultivation", since these concepts are all in their nature bound up with attachment to the world, the most important part of your statement is the "part" part. I am saying that whereas some teachers only teach Paying Attention, there are two sides to the practice, and only the Letting Go side will produce the Detachment that is the Buddhist goal.

We pay attention to, are mindful of, are aware of, and concentrate on; the object of the preposition is, in all cases, some aspect or another of the world. The instructions relating to SATIPATTHANA on the other hand are to a broader process that begins with paying attention to but always ends with letting go. We breath in a deep breath with Penetrating Knowledge of the Body; We breath out with Release from the Body. At the end of each sequence we are to see how things arise, how they pass away, and so forth, such as to establish Conscious Awareness of the Body [etc] only to the Degree that is necessary for cognition that it is there. And for all, we are to develop such an awareness that we release our downbound Angry ways and desires and disappointments such that we are bound up, bound up by nothing at all in the world.

What I am saying, and what I believe the Ajan is also saying here is that it is not the paying attention that is the only important part of the practice, it is the sufficient paying attention to arrive at the insight necessary to let go that is the important practice.

If I could bring you to see how Paying Attention is in fact the opposite of letting go, while still being necessary in the way you mention, I would have accomplished my purpose in mentioning the point in the first place.

Two Exercises using Satipatthana Technique:

I.

Go to your Place to Be Alone. Sit Down and assume the posture. 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.

Take a few minutes to become as Calm as you can. Remember: the best way to do this is, (once the posture has been set, and you have let go) to “Do” absolutely nothing. Release tension you notice, and breath in and out stilling, calming, tranquilizing the whole confounded body. Soak, Permeate, Suffuse and Saturate the Entire Confounded body with Peace and Calm. Allow yourself to Enjoy the Peace and Calm.

And then, Focus your Attention on the hair of your head (Remember the Double-Ended Skin Bag filled with Shhhh...don't tell anyone.) It might be easiest at first to close your eyes. Try to picture the hair on your head. Try to picture just one hair. You might see your scalp and a bunch of hairs. Try to focus down on one hair. Is your scalp clean or filthy? Just focus on the one hair. Focus on the Root [mula]. What is the “feeling” you are experiencing? Can you actually see the hair growing out of the pore? How does that work? Where does hair start. What is the Food of Hair? What happens to the hair as it grows older. What is the end of the hair? Does it get clipped off? Or do you let your hair grow indefinitely? What happens after that? Is there any way that you can imagine that a hair does not eventually come to an end? Imagine the hair of some beautiful young hair model. Now imagine one of her hairs in your soup. Or, maybe, you just got a good clear picture of that one hair growing and you were thoroughly revolted and revolted you let go your inclination to associate with your hair as “My hair” or “My hair is Part of Me.” Rather not discuss it.

Let it Go.

Bit by bit you should run through each and every step of the SATIPATTHANA SUTTA until you have REVIEWED each way of approaching things that it describes until seeing the changing nature of things, seeing the pain associated with that change, and seeing that there is nothing there that is an essential part of the you of you is thoroughly understood by you and let go. Don't get too obsessed with the SATIPATTHANA SUTTA, that is another school, just use it, follow the instructions, and let it go too.

II.

Find your place to be alone, sit down, and get into the upright posture. 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.

Still, Calm, Tranquilize the Body.

Soak, Permeate, Suffuse, and Saturate the Entire Confounded body with the Peace and Calm of Solitude.

And then, Focusing on the Hairs on Top of your head, hold the focus there until you have clearly, consciously understood that you have focused your attention on the hairs on the top of your head. Repeat this process slowly and methodically, without interruption, going through, in order, the entire list of items in the “Double-Ended Skin Bag” section of the SATIPATTHANA: 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, Urine, Feces and your Brain.

This far, this is simply an exercise in concentration. Contrast this exercise with the first one in which you concentrated intently on one of the items by itself until perception of its changeable, painful and impersonal nature was made conscious and enabled letting it go. In this case you want to reach the same perception, but with regard to the Whole body as made up of various parts.

Note as you examine each “part” whether it appears that you are doing so from “outside” or “inside” or “both outside and inside” that particular part, and note too in what way, when you examine the whole body, that appears to be being seen.

Note the way this “seeing” is occurring. Not through the eye, but in the “mind’s eye.” Note that you are, this way, actually able to see the various parts.

Think about how the body got into “The Position.” Think about the intention to sit, the moves you made, and the actual sitting. Then think about the thoughts you have when you decide to get up again. Notice the nature of the thought that is causing the impulse to get up. Is it’s nature “wanting?”

Think about this, one of the most ancient of all “Dhammas:”

Not then me, not now mine

Not mine now, not becoming mine

Think about the changes that are occurring in the body as you sit. Ask yourself if it is “you” that is in control of those changes. If you determine that it is not “you” that is in control, ask yourself on what basis you lay the claim “My Body.”

End the exercise by clearly, consciously Letting Go of the Exercise and Clearly, Consciously setting out to do what you intend to do next.

Part III

Samma Samadhi

High

Get'n High

Ever'a Trick Inni Book

Pur'n'ear

Wa-d'e sa?

'e sa stica Nibbananna inni e-ae-a 'anna eda da Bannana!

The Art of Cultivating One State of Consciousness

By

Abandoning Another

Table of Contents for High Get'n High

Introduction

Sit

Attain Balance

Prepare the Way

Get Rid of the Bindups

The First Burning

The Second Burning

The Third Burning

The Fourth Burning

Introduction

If I can do one thing for Buddhism, it is to point out that Getting High, Meditation, SAMADHI, getting the JHANAS, Sitting Practice, or whatever you want to call it, is, at best, only half the practice. Just about anywhere you find Buddhism today, you find a disproportionate focus on the practice of Meditation. Meditation is an important tool, but what is absolutely essential in Meditation Practice is that the practice end properly: in

Letting it Go.

For the rest, it's most useful purpose is that hinted at in the term "Getting High". (By the way, this is a religious term that is older than the drug culture.) From a height a wide view is possible; from the highest height one can step off of it all, or, better, let it all go without fear of getting caught by a higher crag. From a wide view it is easier to see the essential point of the Buddha's Teaching: That there is nothing there that is not changeable; that Pain (DUKKHA) is the consequence of change, and that, because it changes and is painful, there is nothing there that can justify being called the Self of one. Seeing these points can be accomplished without Getting High and Getting High can be accomplished without seeing these points.

The general emphasis on Meditation is a product of the drug culture. The current wave of interest in Buddhism began with the end of the Korean War. Korean Vets brought home Zen Buddhism and drug habits. The combination put the lie to the government propaganda about the horrors of drug use, and the sixties saw Pot smoking become almost an acceptable pastime. Pot smoking and later LSD gave people an experience that neither the religion nor the science of the time could explain: there were clearly other ways of experiencing reality than the one that people had been told was the only way of seeing things. This in turn led to seeking an explanation for these experiences in the religions of other cultures which seemed to have explanations for the phenomena that were being experienced.

For the most part Buddhism was not the choice of these seekers (except for those who followed Carlos Castaneda's Don Juan, who did not reveal the Buddhist underpinnings of his system until very late in the game), but Buddhist teachers noticed the phenomena and came to this country in the hopes of spreading the word about the religion they loved and believed to have the answers to what it was that these seekers were seeking.

The aversion of the drug culture to training in ethical culture (what they know as "morality"--living in accordance with the behavioral norms of the times), led to the emphasis on Meditation Technique and a de-emphasis of the need for training in harmless behavior and other aspects of ethical culture. Big mistake.

The "High" state is a very powerful mental condition and one in which "Deeds of Mind" result in huge consequences. People who Get High from drugs or natural means for the most part instinctively know (or have experienced first hand) the power of the state. This results in a sort of experiential self-censorship: without training in self discipline, no matter how intense the meditation training or frequency of drug use, the experience stops at a certain point and the individual turns away or experiences a lengthy period of frustration with his system of

choice.

Footnote:

The common portrayal of pot as turning the smoker into a goofy airhead is clearly a misunderstanding based on lack of personal experience. Both Pot and LSD are hypnotic in effect, and they simply create the experience the user expects. The mental state itself is one which is highly concentrated. When this mental state is interrupted, or if it is never entered into by the user, (a common experience of novice thrill-seeking users), there is a period of disorientation which makes the user appear goofy. Left undisturbed the state is conducive to very high level mental work. This is not the problem with drug use. From the Buddhist perspective the problem with drug use is the fact that it does bodily harm (Pot smokers are breathing in Fire!), is a cause of desire, and the untrained individual can do himself immense karmic damage. What a person does to obtain drugs, or what a person on drugs does is a consequence of the training of the individual, not the drug. Moreover, the individual who learns to get high using drugs does not, through that, actually learn to get high, should the drug become unavailable (as in a subsequent birth) he has not trained himself. The accomplishments of the individual who has learned to Get High on his own power travel with him.

This is the reason that I have placed Book I and Book II before Book III: High Getting High. This is the order that this system should be mastered. Thus practiced, attaining high levels of Getting High will be both easy and safe, and will therefore give the individual who attains them a really powerful tool for making headway in this system. Or, at least, when you ignore Books I & II and go straight to Book III and end up facing a roadblock or the Abyss or the Gates of Hell, you will know what to do to get yourself up oucha shethatchagotchasefinna.

Finally, Book I was complete in itself if the reader had no further resources, Books I and II together also make a complete unit, and, now, Books I, II, and III also make a complete unit. And Further, Book II and III make a complete unit, and all three books can stand by themselves as complete units. This is not just a little game of putting together the tinker toys, it is a demonstration of the nature of the DHAMMA: Each unit is essentially the entire system. From whatever position it begins, it always ends in UPEKKHA (or some similar concept), letting go, giving up.

So, 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,

Sit Down

Find yourself some place to be alone. Deep, Deep, Deep in some Forest Pasture, at the Root of Soma 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.

Sit down in the cross legged Indian-style position (Full Lotus, Half Lotus or Nobody gonna Notice Lotus (nobody's going to know this lotus!)).

Flop forward and relax as much as possible, and then working up from the anal sphincter, squeezing all the muscles of the body from the spine outward and from outermost in toward the spine rise up to the uttermost erect posture you can attain, and

Remembering to Put a Look of Satisfaction on the Face

Take in 1, 2, 3, One, Two, Three Deep, Deep, Deep Satisfying breaths, and

Let It All Go

Let It Go

And then, for a few minutes, practice Calming Down.

Thinking: "Stilling, Calming, Tranquilizing this Confounded body, I breath in and out with short breaths," Still, Calm, and Tranquilize the body.

And then, Pervade the entire Universe with Friendly Vibrations,
Sympathetic Vibrations,
Happiness at the Happiness's of Others, and
Objective Detachment.

And then,
Attain Balance using

The Seven Dimensions of Awakening

If the mind is Sluggish, ignore Impassivity, Getting High, and Objective Detachment and turn to Investigating Dhamma, Energy Building, and Generating Enthusiasm.

How come?

Because it is not easy to get rid of sluggishness by using Impassivity, Getting High, and Objective Detachment. That's how come.

In the same way as if a man who wanted to make a fire blaze up would not put together wet grass, wet cow dung and green sticks in the rain and wind and sprinkle it with dust and have a reasonable expectation for the fire to blaze up, but if he put together dry grass, dry cow dung, dry twigs, and blow on it gently and shelter it with his hands from the wind and dust he would have a reasonable expectation for the fire to blaze up.

In the same way, if the mind is Sluggish, ignore Impassivity, Getting High, and Objective Detachment and turn to Investigating DHAMMA, Energy Building, and Generating Enthusiasm.

If the mind is excited, ignore Investigating Dhamma, Energy Building, and Generating Enthusiasm and turn to Impassivity, Getting High, and Objective Detachment.

How Come?

Because it is not easy to calm the excited mind using Investigating Dhamma, Energy Building, and Generating Enthusiasm. That's how come.

In the same way as if a man who wanted to extinguish a fire by heaping on it dry grass, dry cow dung, dry twigs would not have a reasonable expectation of extinguishing that fire, but if he put on it wet grass, wet cow dung, wet twigs, and exposed it to rain and covered it with dirt he would have a reasonable expectation of extinguishing that fire.

In the same way, if the mind is excited, ignore Investigating Dhamma, Energy Building, and Generating Enthusiasm and turn to Impassivity, Getting High, and Objective Detachment.

And then,

Come right on Up to the Door of High Getting High by
Preparation through

The Aristocratic Multi-Dimensional Way

Adopting High View as a Working Hypothesis,

So that High Principles follow as a Matter of Course

So that High Talk and High Works follow as a Matter of Course

So that High Lifestyle follows as a Matter of Course

So that High Self Control follows as a Matter of Course.

So that High Satisfaction follows as a Matter of Course

So that High Getting High will follow as a Matter of Course.

And then,

With Penetrating Knowledge of that Confounded Body Breath in a Deep Breath,

And

With Release from that Confounded Body Breath Out a Deep Breath

And

Establishing just sufficient conscious awareness to be able to remember “That is the Body”, “That is a Sense Experience,” “That is an Emotion,” and “That is DHAMMA.”

Let Go of

The Five Downbound Mind Bending Bind-ups To High Getting

The five broad generalized categories of things which will prevent an individual from getting off the ground in the practice of Getting High:

1 Wanting

2 Anger

3 Lazy Ways and Inertia

4 Fear and Trembling

5 Doubt

(It is the essential nature of these items that they can be Let Go without any loss. It will be easier for most, rather than concentrating on the details of any issue that may be obsessing the mind, to turn instead to these general categories and see which category the issue fits. If it cannot just simply be dropped, the following is a broad, generalized categorization of the methods which will most effectively free one from the grip of any one of these Bindups.)

If there is Wanting present in the here and now, practice mentally tracing things back to the repulsive features of the thing causing the wanting. In broad, general terms, the repulsive feature of a thing is its changeable nature, its being a vehicle for Pain, and the fact that there is nothing in it that is of the nature of Self or that belongs to the Self.

If there is no Wanting present in the here and now, make yourself conscious of the fact and be happy without becoming prideful.

If there is Anger present in the here and now, practice freeing the Heart by Friendly Vibrations.

If there is no Anger present in the here and now, make yourself conscious of the fact and be happy without becoming prideful.

If there is LazyWays-and-Inertia present in the here and now, practice making effort, putting forth energy, striving.

If there is no LazyWays-and-Inertia present in the here and now, make yourself conscious of the fact and be happy without becoming prideful.

If there is Fear-and-Trembling present in the here and now, practice Stilling, Calming, Tranquilizing the body and mind.

If there is no Fear-and-Trembling present in the here and now, make yourself conscious of the fact and be happy without becoming prideful.

If there is Doubt present in the here and now, practice investigating the DHAMMA from the point of what you consider good and bad, blamelessness and blameworthiness, low and High, dark and light.

If there is no Doubt present in the here and now, make yourself conscious of the fact and be happy without becoming prideful.

In the same way, Beggars, as a man, after taking out a loan and setting up a business, and after a time that business becomes successful and he should pay off that loan and have a little left over with which to support a wife, he would feel relief because of this, he would be happy because of this.

In the same way, Beggars, as a man might have fallen sick from some disease, be in pain, in critical condition, unable to eat and without strength in his body, but after a time he were to recover, be free of pain, out of danger from that disease, able to eat, and feeling the strength return to his body, he would feel relief because of this, he would be happy because of this.

In the same way, Beggars, as a man who had been thrown in prison might be freed from bondage, safe and secure, with no loss of property, he would feel relief because of this, he would be happy because of this.

In the same way, Beggars, as a man who had been a slave, not his own man, subject to another, not free to go where he wanted and who, after a time was freed, made his own man, not subject to another, free to go where he wanted, he would feel relief because of this, he would be happy because of this.

In the same way, Beggars, as a wealthy merchant traveling on the highway through the wilderness filled with robbers, murderers, and kidnapers, and, after a time he were to emerge from that wilderness safe and sound, with no loss of property, he would feel relief because of this, he would be happy because of this.

In the Same Way, By Letting Go of
The Five Downbound Mind Bending Bind-ups To High Getting:

1 Wanting

2 Anger

3 Lazy Ways and Inertia

4 Fear and Trembling

5 Doubt

Satisfied, Impassive,

Above Pleasures of the Senses and Unskilled Mental States

While still experiencing Vitaka (The Inner Dialogue) and Vicara (Introspection, Mental Examination, Reliving Experiences with Feeling through the Imagination),

Get High

On The Peace and Calm (Pitisukkhham: Piti=enthusiasm + Sukkham=sweet sensations) of Solitude

Soak,

Permeate,
Suffuse, and
Saturate

That Heap of K-Kha Whatsoever There you call “My Body”
With The Peace and Calm of Solitude
So that there is not One Bit of that Body that is not
Soaked, Permeated, Suffused, and Saturated
With the Peace and Calm of Solitude
High Getting
The Masters of Old Used to Call
The First Burning
JHANA

And Make a Habit of That
And Make a Habitat of That

In the Same Way, Beggars, as The Bath Attendant of Old, or his Skillful Apprentice,
whenever he Wishes to Prepare a Soap Ball, takes a Copper Pot and Sprinkles in Soma Soap
Powder and Moistens it with Drops of Apo Water and
Rolls and Rolls and Rolls and Rolls
That ol’ Soap Ball Round and Round and Round and Round
‘Til it’s Soaked, Permeated, Suffused and Saturated with that Water
(But not so’s it oozes any moisture!)

In the Same Way, Beggars,
Soak, Permeate, Suffuse, and Saturate
That KAYA There you call “My Body”
With The Peace and Calm of Solitude

And Again, Beggars, Deeper Than That,
By Letting Go of Vitaka and Vicara,

Impassive
Whole Heartedly Single Minded

Without Vitaka and Vicara

Get High
On The Peace and Calm of Getting High

Soak,
Permeate,
Suffuse, and
Saturate

That Bag of Bones There you call "My Body"
With The Peace and Calm of Getting High

So that there is not One Bit of that Body that is not
Soaked, Permeated, Suffused, and Saturated
With the Peace and Calm of Getting High
High Getting
The Masters of Old Used to Call
The Second Burning
JHANA

And Make a Habit of That
And Make a Habitat of That

In the same Way, Beggars, as a Spring-Fed Pond
With no Water coming in from the East
With no Water coming in from the West
With no Water coming in from the South
With no Water coming in from the North
And No Rain Commin' Down froma Deva Abhibhu -- the Gods Up Above
Is Nevertheless
Soaked, Permeated, Suffused and Saturated
With that Cool Water Coming Up
From that Spring that Feeds it from Below

In the Same Way, Beggars,
Soak, Permeate, Suffuse, and Saturate
That Cesspit There you call "My Body"
With The Peace and Calm of Getting High
On Getting High

And Again, Beggars, Deeper Than That
By Letting Peace and Calm Fade Out

Impassive
Detached
Clearly Conscious

Enjoying the Sweet Sensations of Ease

Enter that state Aristocrats describe this way:
“Detached, Satisfied with Getting High, he’s got the life!”

And
Get High
With Ease
On the Sweet Sensations of Ease

Soak,
Permeate,
Suffuse, and
Saturate

That Cracked Pot there you Call “My body”
With the Sweet Sensations of Ease
So that there is not One Bit of that Body that is not
Soaked, Permeated, Suffused, and Saturated
With the Sweet Sensations of Ease
High Getting
The Masters of Old Used to Call
The Third Burning
JHANA

And Make a Habit of That
And Make a Habitat of That

In the Same Way, Beggars, as The Lotus Pond
Filled with White Lotuses, or

Filled with Red Lotuses, or
Filled with Blue Lotuses,
Some White Lotuses, or
Some Blue Lotuses, or
Some Red Lotuses
Are Born In the Water
Grow Up In the Water
And,
Not Rising Above 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 Cool Water
Soak, Permeate, Suffuse, and Saturate
That Cracked Pot there you Call "My body"
With the Sweet Sensations of Ease

And Again, Beggars, Deeper Than That
By Letting Go (Pahana: Pass Hand) of Dukkha
By Letting Go of Pleasure (Sukkha)
By Letting Mental Ease and Mental Pain Find their Own Way Home
And
Without Pain
and
Without Pleasure
Detached, Satisfied, and Entirely Clear
Get High
Off The Clean Clear Through,
Bright,
Shinny
Radiance
of
Detachment

Soak,
Permeate,
Suffuse, and

Saturate

That Body Sitting There

With A Heart that is

Clean Clear Through, Bright, Shiny and Radiant with Detachment

So that there is not One Bit of that Body that is not

Soaked, Permeated, Suffused, and Saturated

With The Clean Clear Through, Bright, Shiny Radiance of Detachment

High Getting

The Masters of Old Used to Call

The Fourth Burning

JHANA

And Make a Habit of That

And Make a Habitat of That

In the Same Way, Beggars, as it comes to pass that a Beggar's Body is Rapt from the top of the
Tips of the Hairs of the Head Above to the bottoms of the Soles of the Feet below in a Clean
White Cloth, so that that whole body can be seen to be Wrapped in that White Cloth,

In the Same Way, Beggars

Soak, Permeate, Suffuse, and Saturate

That Body Sitting There With A Heart that is

Clean Clear Through, Bright, Shiny and Radiant with Detachment

So that there is not One Bit of that Body that is not

Soaked, Permeated, Suffused, and Saturated

With The Clean Clear Through, Bright, Shiny Radiance of Detachment

Discussion:

Somewhere back when, some people I, for one, have never been able to identify started to say that attaining the Jhanas and becoming Arahatta were impossible in this day and age. These people, who by their position define themselves as people who could not attain the Jhanas or become Arahatta, and who, therefore should have no credibility on the subject, have somehow come to great influence in the Buddhist community. They retain their position because of the difficulty one who attains the Jhanas has in proving a claim to attaining them, which, in any case, it would be unlikely he would make, and, of course, the Arahatta could not claim to be such.

(By the way: I call the JHANAS “burnings” or “shining” as this is an American Folk and Indian terminology for the same mental state. I say “JHANA is from the Pali roots [I hold the view that Pali precedes and coexisted with Vedic and Sanskrit as a “street talk” or “people’s tongue”] JA: to be born, >JAN and NA>Latin nosco, Scottish, ken, English gnor, know, and leads to, not “is derived from”>JHAYATI, to perceive, to burn, or shine, as in “he is burning to learn”, or “his mind is luminous”, or “his intellect shines”...In other words, the word means, simply “to know.”)

Here’s the clue (aside from the fact that today, with our improved communications, and advanced pharmaceuticals we have examples of people attaining the higher levels of the JHANAS all around us: American, Russian, Tibetan, Latin American, Australian shamans –SAMANAS): Each of the four JHANAS is not one particular state to be attained, it is a spectrum of states, or a “broad” state. And, and this is the most important thing, it is not a state that is “attained” it is the state that exists when the states that are obstructing it are eliminated. This is a way of seeing things that is very alien to the way we think, and I believe it is the source of a great deal of the misunderstandings that exist today about what the Buddha taught.

In the first JHANA, for example, the initial entry point is as simple as enjoying the peace and calm of solitude (imagine sitting under a tree, enjoying the view). The second JHANA is as simple, at it’s entry point, as having attained the entry point of the first JHANA, and directing the mind to the fact. The Third Burning is as simple at it’s entry point as attaining the first and second burnings at their entry points and being at ease with spending time like that. The Fourth Burning is as simple as letting go. And it is possible to go to any and all of the burnings directly without passing through the others.

Part IV

The 10th Question

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Introduction

The Fourth Burning 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 Perception and Sense Experience” which is a burning associated with the actual process of letting go of The World, and NIBBANA itself, which is the condition left after the World has been Let Go completely.

Certain other conditions are attainable which are not “higher” than the fourth burning, but which are certainly extraordinary. These are:

The attainment of skills of “Small Magic”

Attainment of the Four Immaterial Burnings, (which can be attained without attaining the burnings)

Knowledge of Former “Habitations”

Knowledge of the Outcome of Deeds, which are attained (by Buddhists) from the fourth burning

Knowledge of the Destruction of the ASAVAS [the “No Goods”] which is attained by the Arahant however he attains that state.

As with numerous other end-points in the system, an individual with the requisite vision could go directly from the Fourth burning to utter detachment, complete freedom, living outside time, UPEKKHA, VIMUTI, AKALIKA.

It is because there are those in the world who have attained, or have partially attained “Small Magic”, the Immaterial Spheres, knowledge of former habitations, and knowledge of the outcome of deeds, that these topics are covered here. It is not necessary that these powers be attained to be an ARAHATA, or fully awakened, but those who have had a glimpse of these powers will have found them fascinating and will not easily find satisfaction in this system without seeing for themselves how these powers are dealt with here.

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.

The reader should know that 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.

The 4 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 Pali is to attain these skills from the Fourth Burning. This insures that the development of the skill begins from High View and ends in Detachment.

With that end in mind, it is going to be assumed that the reader is familiar with and able to enter and exit the Four Burnings in forward and reverse order more or less at will, and, having entered the Fourth Burning, has attained the All round, clean clear through, bright shinny radiance of detachment.

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 another one of those mental tricks: 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 Burning, it is sufficient to describe what is to be done in precise terms. By the way: 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. What follows concisely states the prerequisite skills for Power:

The CATTARI IDDHI PADA

From: PTS: Middle Length Sayings I, I.B. Horner, Trans., CETOKHILASUTTA, pp. 135ff

“He cultivates the basis of psychic power that is possessed of concentration of intention with activities of striving; he cultivates the basis of psychic power that is possessed of concentration of energy with activities of striving; he cultivates the basis of psychic power that is possessed of concentration of consciousness with activities of striving; he cultivates the basis of psychic power that is possessed of concentration of investigation with activities of striving, with exertion as the fifth.”From: Wisdom: Middle Length Discourse, The Wilderness in the Heart, Nanamoli and Bodhi trans, pp 197“He develops the basis for spiritual power consisting in concentration due to zeal and determined striving.....energy.....[purity of] mindinvestigation ...”

The Pali:

So chanda-sam^odhipadh^odhipadh^onasa^okh^orasamann^ogata · iddhip^oda · bh^oveti,
 viriya-sam^odhipadh^odhipadh^onasa^okh^orasamann^ogata · iddhip^oda · bh^oveti,
 citta-sam^odhipadh^odhipadh^onasa^okh^orasamann^ogata · iddhip^oda · bh^oveti,
 v^oma·s^o-sam^odhipadh^odhipadh^onasa^okh^orasamann^ogata · iddhip^oda · bh^oveti,
 usso^ohi yeva pa^ocam”.

SANKHARA

Here I am translating SANKHARA (which I have previously translated as “personalizing” or “making a world of one’s own”) as “confounded.” This is actually my preferred translation, but it is one which is subject to a lot of confusion (as in = damned), so I usually explain the idea as in the earlier chapters. SAN=co, con, one, same, with, together with; KHARA=make, found.

The meaning is that one makes a world of one's own by co-founding it (I + That). Or, to use another meaning of confound, "to join with" the world. A "SANKHARA" is the result of an act of Mind, Word Thought and Speech, or Body. It is the "thing" that results from an act of KAMMA. When one puts intent into an act, one joins up with as well as creates the world. The KAMMA rebound from Blind SANKARAMING (so to speak) is Consciousness.

CHANDA: Wish, Intent (a la Carlos Castaneda), will (>CHANDO: Metric Recitation, Chant, Canto, Cantor, Incantation)

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. CHANDA, The Moon. (Incandescent, candle). Today (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.

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Wish-HighGetting

VIRIYA: Energy. We have already seen energy in the Seventh Lesson.

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Energy-HighGetting

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.

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding HeartFelt-HighGetting

VIMAMSA: VI=2, re; MAM>MAN=mind; MAMSA=member (as in the male member, or arm, or leg); SA=one. Pali 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 by the translators to the obvious "re-member" is, I believe, consequent on the evolution of the idea of thinking, which was, in the beginning, simply remembering things. In the use here, as a tool of Magic Power, the lack of actual

experience has completely. . . um . . . confounded translators.

One of the best examples I have come across demonstrating what is required here is a story Carlos Castaneda's Don Juan tells Carlos: He says: "If you and I were both walking under a cliff, and there were to be a landslide, you would be killed, and I would escape. How come? Because I would remember in time that I was somewhere else." (not an exact quote.) 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. So, my translation: VIMAMSA: Reminiscence, remembering with feeling.

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Reminiscence-HighGetting

So, altogether now:

The Four Power Paths

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Wish-HighGetting;

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Energy-HighGetting;

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding HeartFelt-HighGetting;

He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Reminiscence-HighGetting.

And this is thrown in for a fifth: Exertion.

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:

Begetting the Powerpath Consisting of Effort-upon-Effort at Confounding Wish-HighGetting;

Begetting the Powerpath Consisting of Effort-upon-Effort at Confounding Energy-HighGetting;

Begetting the Powerpath Consisting of Effort-upon-Effort at Confounding HeartFelt-HighGetting;

Begetting the Powerpath Consisting of Effort-upon-Effort at Confounding

Reminiscence-HighGetting.

he may if he so desire, live out the remainder of the KAPPA.

This is what “Length of Life” means to a Beggar.

--*CAKKAVATTI-SIHANADA SUTTANTA, Digha Nikaya*

So, Again, Beggars, 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,

Sit Down

Find your place to be alone. Deep, Deep, Deep in some Forest Pasture, at the Root of Soma 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.

Sit down in the cross legged Indian-style position, and remembering to Put a Look of Satisfaction on the Face, take in 1, 2, 3, One, Two, Three Deep, Deep, Deep Satisfying breaths, and Let It All Go.

And then, for a few minutes, practice Calming Down. Thinking: “Stilling, Calming, Tranquilizing this Confounded body, I breath in and out with short breaths.”

And then, Pervade the entire Universe with Friendly Vibrations, Sympathetic Vibrations, Happiness at the Happiness’s of Others, and Objective Detachment,

And then,

With Penetrating Knowledge of that Confounded Body Breath in a Deep Breath,

And

With Release from that Confounded Body Breath Out a Deep Breath

And

Establishing just sufficient conscious awareness to be able to remember “That is the Body”, “That is a Sense Experience,” “That is an Emotion,” and “That is DHAMMA.”

And then, Letting Go of

The Five Downbound Mind Bending Bind-ups To High Getting

Wanting

Anger

Lazy Ways and Inertia
Fear and Trembling
Doubt

T.W. Rhys Davids, Dialogues of the Buddha, I, SAMANNA-PHALA SUTTA [T.W. Rhys Davids, folks, the Maha Great gran'pappy of Pali studies in English.]:

“Putting away the hankering after the world, he remains with a heart that hankers not, and purifies his mind of lusts. Putting away the corruption of the wish to injure, he remains with a heart free from ill-temper, and purifies his mind of malevolence. Putting away torpor of heart and mind, keeping his ideas alight, mindful and self-possessed, he purifies his mind of weakness and of sloth. Putting away flurry and worry, he remains free from fretfulness, and with heart serene within, he purifies himself of irritability and vexation of spirit. Putting away wavering, he remains as one passed beyond perplexity; and no longer in suspense as to what is good, he purifies his mind of doubt.” Satisfied, Impassive, Above Pleasures of the Senses and Unskilled Mental States While still experiencing VITAKA (The Inner Dialogue) and VICARA (Introspection, Mental Examination, Reliving Experiences with Feeling through the Imagination),

Get High
On The Peace and Calm of Solitude
Soak, Permeate, Suffuse, and Saturate
That body there
With The Peace and Calm of Solitude
So that there is not One Bit of that Body that is not
Soaked, Permeated, Suffused, and Saturated
With the Peace and Calm of Solitude
High Getting
The Masters of Old Used to Call
The First Burning
JHANA

Roll That ol' Soap Ball Round !And Again, Beggars, Deeper Than That,

By Letting Go of VITAKA and VICARA,
Impassive
Whole Heartedly Single Minded
Without VITAKA and VICARA

Get High
On The Peace and Calm of Getting High
Soak, Permeate, Suffuse, and Saturate
That Body There
With The Peace and Calm of Getting High
So that there is not One Bit of that Body that is not
Soaked, Permeated, Suffused, and Saturated
With the Peace and Calm of Getting High
High Getting
The Masters of Old Used to Call
The Second Burning
JHANA

And Again, Beggars, Deeper Than That
By Letting Peace and Calm Fade Out
Impassive
Detached
Clearly Conscious
Enjoying the Sweet Sensations of Ease
Enter that state Aristocrats describe this way:
“Detached, Satisfied with Getting High, he’s got the life!”
And Get High
On the Sweet Sensations of Ease
Soak, Permeate, Suffuse, and Saturate
That Body there
With the Sweet Sensations of Ease
So that there is not One Bit of that Body that is not
Soaked, Permeated, Suffused, and Saturated
With the Sweet Sensations of Ease
High Getting
The Masters of Old Used to Call
The Third Burning
JHANA

Don’t stop there, Beggar! Rise up above the surface of that water!

And By Letting Go of DUKKHA
By Letting Go of Pleasure

By Letting Mental Ease and Mental Pain Find their Own Way Home
And Without Pain and Without Pleasure
Detached, Satisfied, and Entirely Clear
Get High
Off The Clean Clear Through, Bright, Shiny Radiance of Detachment
Soak, Permeate, Suffuse, and Saturate
That Body Sitting There With A Heart that is
All round Clean Clear Through, Bright, Shiny and Radiant with Detachment
So that there is not One Bit of that Body that is not
Soaked, Permeated, Suffused, and Saturated
With The All round Clean Clear Through, Bright, Shiny Radiance of Detachment
High Getting
The Masters of Old Used to Call
The Fourth Burning
JHANA

The Mind-Made Body

Horner: With his mind thus composed, quite purified, quite clarified, without blemish, without defilement, grown soft and workable, fixed, immovable, directs the mind

Nanamoli: When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs his mind...

Pe Maung Tin [Buddhaghosa's Visuddhimagga: The Path of Purity] With his Heart thus serene, made pure, translucent, free from blemishes, devoid of evil, supple, ready to act, firm, imperturbable, he applies and bends down his mind to

Rhys Davids: With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind

Pali: So evaṃ samāhite citta parisuddhe pariyodāte anaṅgaṃ vigat-pakkilese m-d-bh-te kammaniye āhite añejjappatte [whatever] cittaṃ abhinharati abbinnaṃmeti.

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...

Pali: So imamh^ṃ k^ṛy^ṃ a^ṅga^ṃ k^ṛya^ṃ abhinimmin^ṃti rupi^ṃ manomaya^ṃ sabba^ṃga-pacca^ṃgi^ṃ ah^ṃnindriyam.

He, from this body, conjures another body, material, mind-made, totally complete of limb, endowed with higher powers.

So:

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.

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.

[Do you see anything strange in the qualitative difference between the thing that one starts with and the thing that one ends up with in this set of instructions?]

EXERCISE: Remember the meditation on the double ended skin bag? Ok, then, pick up on that meditation where you left off. This time concentrate, in stead 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: In this body are 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 disciplined, 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.

Pa²i: So aneka-vihitaṃ iddhi-vidhaṃ paccanubhoti - eko pi hutvaṃ bahudhṃ hoti, bahudhṃ pi hutvaṃ eko hoti, ṃvi-bhṃvaṃ tiro-bhṃvaṃ tiro-kuṅṅaṃ tiro-pakṃraṃ tiro-pabbataṃ asajjamāno gacchati seyyathṃ pi ṃkṃse, paṅhav²yṃ pi ummujja-nimmujjaṃ karoti seyyathṃ pi uḍaḅe, uḍaḅe pi abhijjamāno gacchati seyyathṃ pi paṅhaviyaṃ, ṃkṃse pi palla^okena kamati seyyathṃ pi pakkh^o sakuṅo, ime pi candima-suriye evaṃ mahiddhike evaṃ mahṃnubhṃve pṃinṃ parimasati parimajjati, yṃva Brahma-lokaṃ pi kṃyena va saṃvatteti.

Rhys Davids: With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and imperturbable, he applies and bends down his mind to the modes of the Wondrous Gift. He enjoys the Wondrous Gift in its various modes – being one he becomes many, or having become many becomes one again; he becomes visible or invisible; he goes, feeling no obstruction, to the further side of a wall or rampart or hill, as if through air; he penetrates up and down through solid ground, as if through water; he walks on water without breaking through, as if on solid ground; he travels cross-legged in the sky, like the birds on wing; even the Moon and the Sun, so potent, so mighty though they be, does he touch and feel with his hand; he reaches in the body even up to the heaven of Brahma.

Being one also become many, being many also become one

eko pi hutvaṃ bahudhṃ hoti, bahudhṃ pi hutvaṃ eko hoti,

The meaning is: Appearing in one way as one individuality, also appear in a multiplicity of ways as a multiplicity of individuals.

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 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. This is a mistake. It is important in the exercise of Psychic Power that one be swiftly able to undo or give up what one has done. Also, if there is any sense at all to this practice, it is to be able to accomplish a number of things at the same time, and there is little sense in abandoning a “vehicle” that has been accomplishing so much for the sake of an excursion into the fantastical. And, finally, should one abandon one’s original form for another, and that other form be killed or injured or captured, consciousness must deal with its fate from that perspective: Thus the second half of the instruction: Being many also become one. On the other hand, this is not to say that the ultimate goal in the system does not include abandoning one’s original form; it does. So 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.

Become here, become beyond, beyond walls, beyond fortifications, not stuck he goes just wherever like space.

avi-bhavaṃ tiro-bhavaṃ tiro-kuṅkaraṃ tiro-pakkāraṃ tiro-pabbataṃ asajjamāno
gacchati seyyathā pi pakāse

avi = to 2; before one’s (2) eyes; clear, manifest, openly, in full view > Lat. audio, (interesting, but closer in meaning to “here”); tiro = Lat. trans Literal:

This means, becoming visible or perceptible through sight or hearing, or 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.

Manifest here, transported beyond notice, transported through walls, transported through fortifications unsticking, go whithersoever as if in space.

Note: 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. Again: power is relative to one's detachment.

Jump into and out of the earth [solid objects] as though in water; go on water without parting it as though on solid ground.

paĀhav"y^o pi ummujja-nimmujja^u karoti seyyath^o pi u^odake, u^odake pi abhijjam^ono gacchati seyyath^o pi paĀhaviya^u,

UDAKE [PED]: UDA=water, KA=thing; >AngloSaxon, otor; English ottor ("water animal"); Greek, hydro; Latin, unda, wave (undulation); Gothic, wato. Old High German, wazzar>English water; Old Bulgarian, voda. >Vodka

Go through space cross legged like a bird on the wing.

o^ok^ose pi palla^okena kamati seyyath^o pi pakkh" saku^o

Touch and feel with the hand the Moon and Sun, as great and powerful as they are.

ime pi candima-suriye eva^u mahiddhike eva^u mah^onubh^ove p^oin^o parimasati parimajjati

Turn up in the body even in the Brahma heaven.

y^ova Brahma-lok^o pi k^oyena va sa^uvatteti

VATTETI: [PED]: to make go on >VATTATI: to turn; German, werden (to become, English "turn"), English, -wards (as in backwards, forewords, misusedwords), >spindle>spin>revolve

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 (atsa u j-jack). . . 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 Devine Ear.

With Purified Godlike Hearing, beyond that of ordinary men, hear both sounds: godly and manmade, far or near.

So dibb^ṃya sotadh^ṃtuy^ṃ visuddh^ṃya atikkanta-m^ṃnusik^ṃya ubho sadde su^ṃṭti,
dibbe ca m^ṃnuse ca, ye d^ṃ-re santike ca.

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 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 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.

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 (the

reverse of this being the basis for the belief in "possession" and the "madness" of some who "hear voices" (they have maintained a continuing sense of identity with the body at the same time their perception is of a different reality)); sounds usually identified with this world are heard as coming from other worlds, and so forth. Far and near can mean at a distance in time as well as space and "loka" or station of consciousness.

Encompassing a Heart with the Heart

Here again is an example of a DHAMMA used in one place for one purpose (The SATIPATTHANA SUTTA, to set up Satisfaction with emotions – (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 full of Lust,: "This is a Heart Full of Lust."

Of a Heart free of Lust,: "This is a Heart Free of Lust."

Of a Heart full of Hate,: "This is a Heart Full of Hate."

Of a Heart Free of Hate,: "This is a Heart Free of Hate."

Of a Low Mind,: "This is a Low Mind."

Of a High Mind,: "This is a High Mind."

Of a Narrow Mind, "This is a Narrow Mind."

Of a Broad Mind, : "This is a Broad Mind."

Of a Closed Mind,: "This is a Closed Mind."

Of an Open Mind,: "This is an Open Mind."

Of a Mental State that is Less than Superior,: "This is a Mental State that is Less Than Superior."

Of a Superior Mental State,: "This Mental State is nothing Less than Superior."

Of an Unbalanced Mind,: "This is an Unbalanced Mind."

Of a Balanced Mind,: "This is a Balanced Mind"

Of a Heart that is not Free,: "This is a Heart that is not Free."

Of a Liberated Heart,: "This is a Liberated Heart."

The Six-Dimensions, aka The Dimensions of Thrilling Experience

The Chalangas, aka The Vedangas

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, VYAKARANA, NIRUTTI, SIKKHA, CHANDO-VICITI, and JOTISATTHA.

KAPPA: (see also SANKAPPA: High Principles, lesson 8): [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

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
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. (see "mula" above -- 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.

Remember APPAMADA, PATHAVI, APO, TEJO, and VAYO?

The Path of Eve's Apple will Teach you the Way Out

After Adam ate the 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.

Think of Johnny Cockran (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!"

Side Trip to the Excerpts on Propheying of The Brahma Gala Sutta

The Brahma Gala Sutta:

Excerpts on Propheying

Introduction

NIMMITA: [PED] 1. sign, omen, portent, prognostication; 2. Outward appearance, mark, characteristic, attribute, phenomenon (contrast with essence); 3. Mark, aim, pick out, mark out designate; 4. Sexual organ; 5. Ground, reason, condition

[What the following comes down to is that an initiated Beggar is not supposed to do anything to "earn" his keep. His job is to be a trailblazer for the rest of us on the Path to uttermost freedom. He should be a perfect example of non-attachment to anything at all in the world, even "his own" welfare. I present this list here as a prologue to the discussion of reading signs. There are two distinctions between the items listed here and those we will discuss with the idea of practicing and mastering them. The first is that most of the items here use devices,

whereas those to be practiced here are to be directly understood through various faculties of the mind. The second is that mastered or not, they are not to be used to earn a living by an initiated beggar. As for an uninitiated individual, it is advised that in this world such practices will invariably subject the practitioner to an endless battle with accusations of fraud and the battle with dealing with that will amount to a serious hindrance to the development of progress in This System. In any case it is recommended you avoid the practices listed here and concentrate on the more “pure” variety of reading signs to be described in the following paragraphs. Exceptions, of course for some of these which have become “sciences,” such as foretelling the eclipse of the sun, predicting the weather, (soon, they think, predicting earthquakes), predicting a good harvest, (for the CIA, predicting conflict), predicting a season of swine flu (little joke for those with long memories), etc.]

Rhys Davids: Dialogues of the Buddha: The Brahma-Gala Sutta, pp16 ff

[Ways in which “reading the signs,” and “prophesying” were **not** practiced by Gotama] –

“Palmistry—prophesying long life, prosperity &c (or the reverse), from marks on a child’s hands, feet, &c;

Divining by means of omens and signs;

Auguries drawn from thunderbolts and other celestial portents;

Prognostication by interpreting dreams;

Fortune-telling from marks on the body;

Auguries from the marks on cloth gnawed by mice;

Sacrificing to Agni (fire);

Offering oblations from a spoon;

Making offerings to gods of husks, of the red powder between the grain and the husk, of husked grain ready for boiling, of ghee, and of oil;

Sacrificing by spewing mustard seeds, &c., into the fire out of one’s mouth;

Drawing blood from one’s right knee as a sacrifice to the gods;

Looking at the knuckles, &c., and, after muttering a charm, divining whether a man is well born or lucky or not;

Determining whether the site, for a proposed house or pleasure, is lucky or not;

Laying demons in a cemetery;

Laying ghosts;

Knowledge of the charms to be used when lodging in an earth house;

Snake charming;

The poison craft;

The scorpion craft;

The mouse craft;

The crow craft;

Foretelling the number of years that a man has yet to live;

Giving charms to ward off arrows;

The Animal Wheel;

Knowledge of the signs of good and bad qualities in the following things and of the marks in them denoting the health or luck of their owners: -- to wit, gems, staves, garments, swords, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, quails, iguanas, earrings, tortoises, and other animals;

Soothsaying, to the effect that --The chiefs will march out;

The chiefs will march back;

The home chiefs will attack, and the enemies retreat;

The enemies chiefs will attack, and ours will retreat;

The home chiefs will gain the victory, and the foreign chiefs suffer defeat;

The foreign chiefs will gain the victory, and ours will suffer defeat --

Thus will there be victory on this side, defeat on that;

Foretelling--There will be an eclipse of the moon;

There will be an eclipse of the sun;

There will be an eclipse of a star;

There will be aberration of the sun or the moon;

The sun or the moon will return to its usual path;

There will be aberrations of the stars;

The stars will return to their usual course;

There will be a fall of meteors;

There will be a jungle fire;

There will be an earthquake;

The god will thunder;

There will be rising and setting, clearness and dimness, of the sun or the moon or the stars, or foretelling of each of these fifteen phenomena that they will betoken such and such a result;

Foretelling an abundant rainfall;

Foretelling a deficient rainfall;

Foretelling a good harvest;

Foretelling scarcity of food;

Foretelling tranquility;

Foretelling disturbances;

Foretelling a pestilence;

Foretelling a healthy season;

Counting on the fingers;
Counting without using the fingers;
Summing up large totals (looking at a tree and telling how many leaves are on it, etc.);
Composing ballads, poetizing, Casuistry, sophistry—
Arranging a lucky day for marriages in which the bride or bridegroom is brought home;
Arranging a lucky day for marriages in which the bride or bridegroom is sent forth;
Fixing a lucky time for the conclusion of treaties of peace [or using charms to procure harmony];
Fixing a lucky time for the outbreak of hostilities [or using charms to make discord];
Fixing a lucky time for the calling in of debts [or charms for success in throwing dice];
Fixing a lucky time for the expenditure of money [or charms to bring ill luck to an opponent throwing dice];
Using charms to make people lucky;
Using charms to make people unlucky;
Using charms to procure abortion;
Incantations to bring on dumbness;
Incantations to keep a man's jaws fixed;
Incantations to make a man throw up his hands;
Incantations to bring on deafness;
Obtaining oracular answers by means of the magic mirror;
Obtaining oracular answers through a girl possessed;
Obtaining oracular answers from a god;
Bringing forth flames from one's mouth;
Invoking Siri, the goddess of Luck;
Vowing gifts to a god if a certain benefit be granted;
Paying such vows;
Repeating charms while lodging in an earth house;
Causing virility;
Making a man impotent;
Fixing on lucky sites for dwellings;
Consecrating sites;
Ceremonial rinsing of the mouth;
Ceremonial bathing;
Offering sacrifices.”

(end of excerpt from the BrahmaGala Sutta)

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.

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 DITTHA, SUTA, MUTA, and VINNATA

DITTHA: [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, DITTHI is the Hypothetical High View, DITTHA 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.”

This works very much like Freudian “free association,” where 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. “Déjà vu,” without the doubt.

SUTA: [PED] 1. Heard; in special sense “received through inspiration or revelation”; learned; taught; 2. Renowned, famous

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 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 DITTHA and the Divine Ear.

MUTA: [PED] thought, supposed, imagined (i.e. received by other vaguer sense impressions than by sight and hearing).

Knowing and Seeing through the senses of taste, touch and smell.

Anyone read Proust, where the taste of a Madeleine cookie (like angel-food cake) produced the monumental insight that resulted in *Remembrance of Things 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.

VINNATA: [say: vee nya ta] [PED]: apperceived, (re)cognized, understood, cogitated, learned

Knowing that one Knows something (related to, but not the same as VINNANA, consciousness; knowing awareness), female intuition, directly knowing.

Knowledge of Former Habitations

(A lot of Pali here, but for this you need to pay attention to every word.)

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-vihitap̄ pubbe-nivāsaṃ anussarati seyyathādaṃ ekam pi jātīm . . .

ANEKA: AN = not; EKA = one; numberless, many, numerous, countless. (Remember this use of AN as meaning, more, over, additional, as well as un and not and non and no.)

PUBBE: former, earlier, prior

NIVASAM: stopping place, dwelling, resting place, abode, living, sheltering > dress, costume, clothing

He, overviews his witnessing of not just one 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.

Amutrāsiṃ evaṃ nāmo evaṃ-gotto evaṃ-vāṇo evaṃ-bhāro
evaṃ-sukha-dukkha-paṅgisaṃvedā evaṃ-bhūy-pariyanto. So tato cuto amutra
upapādim. Tatrāsiṃ evaṃ-namo evaṃ-gotto evaṃ-vāṇo evaṃ-bhāro
evaṃ-sukha-dukkha-patisaṃvedā evaṃ-bhūy-pariyanto. So tato cuto
idh-papanno'' ti iti sākāraṃ sa-uddesaṃ aneka-vihitap̄ pubbe nivāsaṃ
anussarati.

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 but manifold prior habitations.

Seyyathā pi bhikkhave puriso sakambhā gāmaṃ aṅgaṃ gāmaṃ gaccheyya, tamhā pi
gāmaṃ aṅgaṃ gāmaṃ gaccheyya, so tamhā gāmaṃ sakaṃ yeva gāmaṃ gaccheyya, so
tamhā gāmaṃ sakaṃ yeva gāmaṃ paccagaccheyya, tassa evam-assa: Ahaṃ kho sakambhā
gāmaṃ amuṃ gāmaṃ āgāchi, tatra evaṃ aṅgasiṃ evaṃ nisīdi, evaṃ abhāsi.

eva· tuḥh" ahosi·, so `mhi tamhᵃ gᵃmᵃ saka· yeva gᵃma· paccᵃgato ti;

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 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).

The advantage of the latter 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.

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. This, however, leads to difficulties in identifying the sequences of births, since the more the one insight develops, the less any bodily form is identified as “my previous habitation.”

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.

THE NINTH LESSON

NAVA NAMA KIM? What is nine?

What Nine Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellant 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. As categories of types of being, their precise location is not important.

What Nine Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellent 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 Nine Habits of Beings

1. There are beings out there that inhabit differently appearing bodies and are different 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 differently appearing bodies but are of one mind, such as the beings of Brahma's Realm

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-perception. Reborn in the ASANNA (non-perceiving) 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.) (PS: this is another existence which is extremely hard to remember, as there is "nothing" to remember.)

6. There are beings out there who, by rising above the perception of materiality, 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 realm of Limitless AKASA Space. (This sphere is reached using the ARUPAJHANA – immaterial burning high getting – of the same name, which is reached by the technique described here. This burning can be reached from the Fourth burning with ease, or with struggle from anyplace. Reentry is through what we call the collective unconscious, or collective memory. This is the place people like Sai Baba “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 Limitless AKASA, thinking “Consciousness is Limitless” inhabit the realm of Limitless Consciousness-- VINNANA. (This is the second ARUPAJHANA, which is higher and more refined than the AKASA ARUPAJHANA.)

8. There are beings out there who, by rising above the perception of the Sphere of Limitless VINNANA, thinking, “There is no thing there” inhabit the realm of No Thing There--AKINCANA. (This is the third ARUPAJHANA, which is higher and more refined than the VINNANA ARUPAJHANA.)

9. There are beings out there who, by passing completely beyond perceptions of Limitless AKINCANA, being completely unaware of any sphere where they are aware of being aware that they are there inhabit the realm named “N’EVASANNANASANNA” The Realm of Not Even Perceiving Non Perception. (This is the fourth ARUPAJHANA, which is higher and more refined than the AKINCANA ARUPAJHANA.)

This, prior to the appearance of Gotama, was considered the highest achievement in personal evolution possible. Gotama pointed out that existence in the N’EVASANNANASANNA sphere was subject to ending, and that the JHANA that was the Ending of Perception and Sense Experience which was the door to NIBBANA 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 Pali 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" until "science" has proven they are able to exist. 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, is rubbing up against the magical trick of disappearing from one place and reappearing in another.

The Buddhist Cosmology is essentially that of the 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 forms 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, 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 Pali is that the Pali 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.

Here, then, is the Pali Cosmology, or Map of the Mind. The names of spheres of consciousness where beings tend to be reborn. Again in the Pali 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” peoples are imagined to be reborn in some variation or another of Hell.)

Beings living in the KAMMA LOKAS

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 aeon 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 aeon 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 aeon) 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 Sammasambuddha). 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 Pali concept being likened to what occurs when one match lights another, it is neither the same flame nor a completely different one, 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.”

“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 unremitting or the wits are lacking to allow for reflection sufficient to mend one's ways; in most of the realms above the pleasure is unremitting 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 pokes 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 4 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 >poss THOR. The Ruler of the Gods. The Rain God. God of Thunder. God of War.

Beings that reside in Yama’s Paradise: ya ma’s paradise.

Yama is another dual character, he also serves as the Lord of Judgment, Lord of the Underworld. It’s him what casts ya into NIRIAYA. 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? A leffa aw ova!” “No, mon, I din see no message.” “Ya meena tell me ya neva saw a lidda itty bitty bambino nino, lay’n on his back in his own excrementia yell’n and scream’n with fear?” “Oh, Yeah! Now I remember!” “Well then, O, Man, DID IT NOT OCCUR TO YOU

THAT YOU TOO WERE JUST LIKE THAT? WERE BORN JUST LIKE THAT? CARRIED, CARED FOR AND BORNE JUST LIKE THAT? AND THAT J-just-A maybe baby yawta shape upja ack, jack? For this mess was not made by your mother, and this mess was not made by your father, and this mess was not made by your kith or kin nor teacher nor beggars either, but no, oh man, when you feel it's touch, know this Shi'tawaz made by you! And there's no gonna be gett'n time off for you till you've finished ever-a scra-pon-aya platta!" atsa Yama!

Beings that reside with The gods of the Heaven of Delight (TUSITA):

The realm where future Buddhas wait. At this time the Buddha's mother resides here.

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 (PARANIMMITAVASAVATTI):

Gods with the power to dispense (measure out NIMMITA) 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.)

Beings living in the RUPA LOKAS (They still have forms)

Up Passed Here, all beings are reborn as Males

Beings that reside in the Brahma-parisa:

Comparable to the Christian "heaven" but somewhat at a distance from Brahma (God).

Beings that reside in the Paradise of Maha 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 traverse space uttering cries of joy. They are Radiant beings; they radiate light. As 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 Maha 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 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 Asanna 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 NIBBANA.

At one point it was my understanding that rebirth here was the goal of Chinese Pure Land Buddhists, but I have since read descriptions of the realms that are the destination of the Pure Land Buddhists, and they do not fit the description as found in the Pali. My assumption is, however, that they are derivatives one of the other.

SUDDHAVASA means pure abode or habit.

AVIHA = ?The Harmless Ones;

ATTAPPA= ?The Cool Ones, no appetite, they already ate? (ATTA ATA APPA?); SUDASSA

AND SUDASSI beat me, ?Pleasant all round, pure all round?;

AKANITTHA = No youngsters here.

Life here always ends in realizing NIBBANA.

Beings of the ARUPA LOKAS (without form, immaterial, purely mental existence)

Beings that reside in the AKASANANCAYATANA:

The Realm of Limitless Space

Beings that reside in the VINNANANCAYATANA:

The Realm of Limitless Consciousness

Beings that reside in the AKINCANNAYATANA:

The Realm of No Thing There

Beings that reside in the N'EVASANNANASANNAYATANA:

The Realm of Not Even Perceiving Not Perceiving

NIBBANA,

Downbound Never No More, Out of the Woods; VIMUTI: Free; AKALIKA: Living Outside Time; UPEKKHA: Objectively Detached; the Unborn, the Undying, The Deathless, The Trackless, not being subject to being any kind of an It at any place of Atness, crossed over, beyond.

The Powers of the Dibba Cakkhu

THE DEVINE 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 Devine 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 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 wrong 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 High View, and who acted in accordance with High 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 House at the Crossroads were to look down and see two Habitats 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.

The Destruction of the Asavas

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THE DESTRUCTION OF THE NO-GOODS

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 ASAVAS.

[Normally, this DHAMMA goes right into the destruction of the ASAVAS: the destruction of wanting, rebirth, and blindness, essentially saying “he destroys wanting, rebirth, 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 my assumption that this Course taught by me has had somewhat less powerful of an effect. –make one of those smiley faces – I am therefore, essentially 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 ASAVAS entails “seeing” this Path as it really is, and then letting go.]

THE TENTH LESSON

DASA NAMA KIM? What is ten?

What Ten Concepts, when seen to the Root with Penetrating Knowledge, and understood to the broadest limits, such that their repellent 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, 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 Magga

1. SAMMA DITTHI: High View

This is from the discussion of a question put to me personally some time ago
[In discussing VITAKA (the internal dialogue) and VICARA,] :

“Q: 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 which is at the root of the dialogue 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 Ignorance of The Four Noble Truths, or of High Ditthi (View). To see how View masters the Common Man and causes the divisions between groups, first master High View:

It 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: High Views, High Principles, High Talk, High Works, High Lifestyle, High Self Control, High Satisfaction, High Getting High, High Vision, and High Objective Detachment

From High View, all other views are seen clearly.

Side Trip to The Brahma Gala Sutta Excerpts on Views:

The Brahma-Gala Sutta:

Excerpts on Views

Here is the Brahma-Gala Sutta, Trs. T.W. Rhys Davids (Edited down by me, but without altering his words) which begins with a sentiment similar to the one you express and then goes on to describe High Works and High Lifestyle in great detail, and ends with what is the most detailed discussion of Unskillful Views that is to be found in the Pali. Most of the time in the Pali the discussion is condensed to the four primary views taken by the world: The World [or the Soul or whatever] Is; is not; both is and is not; neither is nor is not. Another tack taken is View based on the assumption of self: I am this; This is mine; this is an aspect of myself; I am an aspect of this.

This is the first sutta of the Digha Nikaya. Some consider it the first book of the Pali. I do not. Nevertheless I think the opening passage, which I will give you, is a very instructive way to look at the whole of the Pali.

“Thus have I heard. The Blessed One was once going along the high road between Ragagaha and Nalanda with a great company of the brethren, with about five hundred brethren. And Suppiya the mendicant too was going along the high road between Ragagaha and Nalanda with his disciple the youth Brahmadata. Now just then Suppiya the mendicant was speaking in many ways in dispraise of the Buddha, in dispraise of the Doctrine, in dispraise of the Order. But young Brahmadata, his pupil, gave utterance, in many ways, to praise of the Buddha, to praise of the Doctrine, to praise of the Order. Thus they two, teacher and pupil, holding opinions in direct contradiction one to the other, were following, step by step, after the Blessed One and the company of the brethren.

Now the Blessed One put up at the royal resthouse in the Ambalattika pleasance to pass the night, and with him the company of the brethren. And so also did Suppiya the mendicant, and with him his young disciple Brahmadata. And there, at the rest-house, these two carried on the same discussion as before.

And in the early dawn a number of the brethren assembled, as they rose up, in the pavilion; and this was the trend of the talk that sprang up among them, as they were seated there. ‘How wonderful a thing is it, brethren, and how strange that the Blessed One, he who knows and sees, the Arahata, the Buddha Supreme, should so clearly have perceived how various are the inclinations of men! For see how while Suppiya the mendicant speaks in many ways in

dispraise of the Buddha, the Doctrine, and the Order, his own disciple young Brahmadata, speaks, in as many ways, in praise of them. So do these two, teacher and pupil, follow step by step after the Blessed One and the company of the brethren, giving utterance to views in direct contradiction one to the other.’

{The Buddha realizes what is being spoken of and cautions them neither to get angry when he is spoken ill of, nor to become elated when he is praised because then their objectivity would be impaired. He then says: ‘It is in respect only of trifling things, of matters of little value, of mere morality, that an unconverted man, when praising the tathágata, would speak. And what are such trifling, minor details of mere morality that he would praise? – There follows Twenty-One pages of detailed description of this “mere morality.” Then he speaks of the points of view held by others, and of the higher knowledge which is taught by him. The discussion of Views follows. The Buddha is speaking):

‘There are recluses and Brahmans, brethren, who reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past, and who on eighteen grounds put forward various assertions regarding it. And about what, with reference to what, do those venerable ones do so?

‘There are, brethren, some recluses and Brahmans who are Eternalists, and who, on four grounds, proclaim that both the soul and the world are eternal. And about what, with reference to what, do those venerable ones do so?

‘In the first place, brethren, some recluse or Brahman by means of ardor, of exertion, of application, of earnestness, or careful thought, reaches up to such rapture of heart that, rapt in heart, he calls to mind his various dwelling-places in times gone by – in one birth, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands or laks [lak = 100,000] of births – to the effect that “There I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn in such and such a place under such and such a name, in such and such a lineage and caste, living on such and such food, experiencing such and such pains and pleasures, with such and such a span of years. And when I fell from thence I was reborn here.” Thus does he recollect, in full detail both of condition and of custom, his various dwelling-places in times gone by. And he says to himself: “Eternal is the soul; and the world, giving birth to nothing new, steadfast as a mountain peak, as a pillar firmly fixed; and though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever. And why

must that be so? Because I by means of ardor...”

‘This brethren, is the first state of things on account of which, starting from which, some recluses and Brahmans are Eternalists, and maintain that both the soul and the world are eternal.

[The second and third cases are the same with longer periods of recollection involved.]

And in the fourth place, brethren, on what ground is it, starting from what, that those venerable ones are Eternalists, and maintain that the soul and the world are eternal?

‘In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry: “Eternal is the soul; and the world, giving birth to nothing new...”

There are, brethren, some recluses and Brahmans who are Eternalists with regard to some things, and in regard to others Non-Eternalists; who on four grounds maintain that the soul and the world are partly eternal and partly not.

‘And what is it that these venerable ones depend upon, what is it that they start from, in arriving at this conclusion?

‘Now there comes a time, brethren, when, sooner or later, after the lapse of a long long period, this world-system passes away. And when this happens beings have mostly been reborn in the World of Radiance, and there they dwell made of mind, feeding on joy, radiating light from themselves, traversing the air, continuing in glory; and thus they remain for a long long period of time.

‘Now there comes also a time, brethren, when, sooner or later, this world-system begins to re-evolve. When this happens the Palace of Brahma appears, but it is empty. And some being or other, either because his span of years has passed or his merit is exhausted, falls from that World of Radiance, and comes to life in the Palace of Brahma. And there also he lives made of mind, feeding on joy, radiating light from himself, traversing the air, continuing in glory; and thus does he remain for a long long period of time.

‘Now there arises in him, from his dwelling there so long alone, a dissatisfaction and a longing: “O! would that other beings might come to join me in this place!” And just then, either because their span of years had passed or their merit was exhausted, other beings fall from the World of Radiance, and appear in the Palace of Brahma as companions to him, and

in all respects like him.

‘On this, brethren, the one who was first reborn thinks thus to himself: “I am Brahma, the Great Brahma, the Supreme One, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be. These other beings are of my creation. And why is that so? A while ago I thought, ‘Would that they might come! And on my mental aspiration, behold the beings came.’”

‘And those beings themselves, too, think the same.

“On this, brethren, the one who first came into existence there is of longer life, and more glorious, and more powerful than those who appeared after him. And it might well be, brethren, that some being on his falling from that state, should come hither. And having come hither, he might go forth from the household life into the homeless state. And having thus become a recluse he, by reason of ardor of exertion of application of earnestness of careful thought, reaches up to such rapture of heart that, rapt in heart, he calls to mind his last dwelling-place, but not the previous ones. He says to himself: “That illustrious Brahma, the Great Brahma ... Father of all that are and are to be, he by whom we were created, he is steadfast immutable eternal, of a nature that knows no change, and he will remain so for ever and ever. But we who were created by him have come hither as being impermanent mutable limited in duration of life.

‘This, brethren, is the first state of things on account of which, starting out from which, some recluses and Brahmans, being Eternalists as to some things, and Non-eternalists as to others, maintain that the soul and the world are partly eternal and partly not.

‘And what is the second?’

‘There are brethren, certain gods called the “Debauched by Pleasure.” For ages they pass their time in the pursuit of the laughter and sport of sensual lusts. In consequence thereof their self-possession is corrupted, and through the loss of their self-control they fall from that state.

‘Now it might well be, brethren, that some being, on his falling from that state, should come hither . . . And he would say to himself: “Those gods who are not debauched by pleasure are steadfast, immutable, eternal, of a nature that knows no change, and they will remain so for ever and ever. But we – who fell from that state, having lost our self-control through being

debauched by pleasure – we have come hither as being impermanent, mutable, limited in duration of life.”

‘And what is the third?’

‘There are, brethren, certain gods called “the Debauched in Mind.” They burn continually with envy one against another, and being thus irritated, their hearts become ill-disposed towards each other, and being thus debauched, their bodies become feeble, and their minds imbecile. And those gods fall from that state...

‘And what is the fourth?’

In this case, brethren, some recluse or Brahman is addicted to logic and reasoning...

‘There are, brethren, certain recluses and Brahmans who are Extensionists, and who in four ways set forth the infinity or finiteness of the world. And on what ground, starting out from what, do these venerable ones maintain this?’

In the first case, brethren, some recluse or Brahman, by means of ardor of exertion of application of earnestness of careful thought, reaches up to such rapture of heart that he, rapt in heart, dwells in the world imagining it finite. And he says thus to himself: “Finite is the world, so that a path could be traced round it. And why is this so? Since I, by means of ardor of exertion of application of earnestness of careful thought, can reach up to such rapture of heart that, rapt in heart, I dwell in the world perceiving it to be finite – by that I know this.”

‘This, brethren, is the first case.

‘The second case is similar, only that the conclusion is: “Infinite is the world without a limit. Those recluses and Brahmans who say it is finite, so that a path could be traced round it, are wrong.

‘The third case is similar, only that the conclusion is that he imagines the world limited in the upward and downward directions, but infinite across; he declares both the former conclusions to be wrong.

‘In the fourth case, brethren, some recluse or Brahman is addicted to logic and reasoning...

'There are, brethren, some recluses and Brahmans who wriggle like eels; and when a question is put to them on this or that they resort to equivocation, to eel-wriggling, and this in four ways.

'Now on what ground, starting our from what, do those venerable ones do so?

'In the first place, brethren, some recluse or Brahman does not understand the good in its real nature, nor the evil. And he thinks: "I neither know the good, as it really is, nor the evil. That being so, were I to pronounce this to be good or that to be evil, I might be influenced therein by my feelings or desires, by ill will or resentment. And under these circumstances I might be wrong; and my having been wrong might cause me the pain of remorse; and the sense of remorse might become a hindrance to me." Thus fearing and abhorring the being wrong in an expressed opinion, he will neither declare anything to be good, nor to be bad; but on a question being put to him on this or that, he resorts to eel-wriggling, to equivocation, and says: "I don't take it thus. I don't take it the other way. But I advance no different opinion. And I don't deny your position. And I don't say it is neither the one, nor the other."

This is the first case.

And what is the second?

[The same, reading] ' . . . "Under these circumstances I might fall into that grasping condition of heart which causes rebirth; and my so falling might cause me the pain of remorse; and the sense of remorse might become a hindrance to me." Thus fearing and abhorring the falling into that state, he will neither declare . . .

"This is the second case.

'And what is the third?

[The same reading ' . . . "And he thinks: "I neither know the good, as it really is, nor the evil. Now there are recluses and Brahmans who are clever, subtle, experienced in controversy, hair-splitters, who go about, methinks, breaking to pieces by their wisdom the speculations of others. Were I to pronounce this to be good, or that to be evil, these men might join issue with me, call upon me for my reasons, point out my errors. And on their doing so, I might be unable to explain. And that might cause me the pain of remorse; and the sense of remorse might become a hindrance to me." Thus fearing and abhorring the joinder of issue, he will neither declare. . .

'This is the third case.

'And what is the fourth?

'In this case, brethren, some recluse or Brahman is dull, stupid. And it is by reason of his dullness, his stupidity, that when a question on this or that is put to him, he resorts to equivocation, to wriggling like an eel – "If you ask me whether there is another world, -- well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world." Thus does he equivocate, and in like manner about each of such propositions as the following:

2. There is not another world.

3. There both is, and is not, another world.

4. There neither is, nor is not, another world

B-1. There are Chance Beings (so called because they spring into existence, either here or in another world, without the intervention of parents, and seem therefore to come without a cause).

2. There are no such beings

3. There both are, and are not, such beings.

4. There neither are, nor are not, such beings.

C-1. There is fruit, result, of good and bad actions.

2. There is not.

3. There both is, and is not.

4. There neither is, nor is not.

D-1A man who has penetrated to the truth continues to exist after death.

2. He does not.

3. He both does, and does not.

4. He neither does, nor does not.

This, brethren, is the fourth case.

There are, brethren, some recluses and Brahmans who are Fortuitous-Originists, and who in two ways maintain that the soul and the world arise without a cause. And on what ground, starting out from what do they do so?

'There are, brethren, certain gods called Unconscious Beings. As soon as an idea occurs to them they fall from that state. Now it may well be, brethren, that a being, on falling from that state, should come hither. . . And having thus become a recluse he, by reason of ardor

and so on (as in the other cases) reaches up to such rapture of heart that, rapt in heart, he calls to mind how that idea occurred to him, but not more than that. He says to himself: “Fortuitous in origin are the soul and the world. And why so? Because formerly I was not, but now am. Having not been, I have come to be.”

‘This, brethren, is the first state of things on account of which, starting out from which, some recluses and Brahmans become Fortuitous-Originists, and maintain that the soul and the world arise without a cause.

‘And what is the second?

‘In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. . .

These, brethren, are the recluses and Brahmans who reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past, and who on eighteen grounds put forward various assertions regarding the past. And those who do so, all of them, do so in one or other of these eighteen ways. There is none beside.

There are, brethren, recluses and Brahmans who arrange the future, whose speculations are concerned with the future, and who on forty-four grounds put forward various assertions regarding the future. And on account of what, starting out from what, do they do so?

‘There are, brethren, recluses and Brahmans who hold the doctrine of a conscious existence after death, and who maintain in sixteen ways that the soul after death is conscious. And how do they do so?

‘They say of the soul: “The soul after death, not subject to decay, and conscious,

1. has form
2. is formless
3. has, and has not, form
4. neither has, nor has not, form
5. is finite,
6. is infinite,
7. is both
8. is neither,
9. has one mode of consciousness,
10. has various modes of consciousness,

11. has limited consciousness,
12. has infinite consciousness,
13. is altogether happy
14. is altogether miserable,
15. is both,
16. is neither.”

These, brethren, are those recluses and Brahmins who hold the doctrine of a conscious existence after death...there is none beside.

There are, brethren, recluses and Brahmins who hold the doctrine of an unconscious existence after death, and who maintain in eight ways that the soul after death is unconscious. And how do they do so?

“They say of the soul: “The soul after death, not subject to decay, and unconscious,

1. has form
2. is formless
3. has, and has not, form,
4. neither has, nor has not, form
5. is finite,
6. is infinite,
7. is both
8. is neither.”

These, brethren, are those...

[Similar sections for those who maintain in eight ways that the soul after death is neither conscious nor unconscious.]

There are, brethren, recluses and Brahmins who are Annihilationists, who in seven ways maintain the cutting off, the destruction, the annihilation of a living being. And on account of what, starting out from what, do they do so?

‘In the first place, brethren, some recluse of Brahmin puts forth the following opinion, the following view: “Since, Sir, this soul has form, is built up of the four elements, and is the offspring of father and mother, it is cut off, destroyed, on the dissolution of the body; and does

not continue after death; and then, Sir, the soul is completely annihilated.” Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

‘To him another says: “There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul – divine, having form, belonging to the sensuous plane, feeding on solid food. That you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated.” Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

‘To him another says: “There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul –divine, having form, made of mind, with all its major and minor parts complete, not deficient in any organ. This you neither know of nor perceive...annihilated.” Thus...

To him another says: ...a further soul, which by passing beyond ideas of form, by the dying out of ideas of resistance, by paying no heed to ideas of difference, conscious that space is infinite, reaches up to the plane of the infinity of space. This you neither know of nor perceive...

To him another says: ...a further soul, which having passed beyond the plane of the infinity of space, knowing that consciousness is infinite, reaches up to the plane of the infinity of consciousness...

To him another says: ...a further soul, which by passing quite beyond the plane of the infinity of consciousness, knowing that there is nothing, reaches up to the plane of no obstruction. This...

To him...a further soul, which by passing quite beyond the plane of no obstruction, realizes ‘This is good, this is excellent,’ and reaches up to the plane of neither ideas nor the absence of ideas...This

These, brethren, are the recluses and Brahmans who are Annihilationists...

There are, brethren, recluses and Brahmans who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being. And relying on what, starting out from what, do they do so?

'Hereon, brethren, some recluse or Brahman may have the following opinion, the following view: "Whensoever the soul, in full enjoyment and possession of the five pleasures of sense, indulges all its functions, then, Sir, the soul has attained, in this visible world, to the highest Nirvana.

To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvana. And why not? Sensuous delights, Sir, are transitory, they involve pain, their very nature is to fluctuate. And grief, lamentation, pain, sorrow, and loathing arise out of their inconstancy and change. But whensoever the soul, putting away sensuous delights and evil dispositions, enters into and abides in the First Ghana {MO: His sp. = jhána), the state of joy and ease, born of seclusion, accompanied by reflection, accompanied by investigation, then, Sir, has the soul attained, in this visible world, to the highest Nirvana." Thus do some maintain the complete happiness, in the visible world, of a living being.

To him: "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvana. And why not? Because inasmuch as that state involves reasoning and investigation, it is stamped as being gross. But whensoever, Sir, the soul, suppressing both reasoning and investigation, {MO: vitaka and vicara} enters into and abides in the Second Ghana, the state of joy and ease, born of serenity, without reflection or investigation, a state of elevation of mind, internal calm of heart, then, Sir, has the soul attained, in this visible world, to the highest Nirvana." Thus do some maintain...

To him: "There is...But the soul does not by that alone attain to the highest Nirvana. And why not? Because inasmuch as that state involves the sense of joy, of exhilaration of heart, it is stamped as being gross. But whensoever, Sir, the soul, by absence of the longing after joy remains in equanimity, mindful and self-possessed, and experiences in the body that ease of which the Arahats speak (when they say) 'the man serene and thoughtful dwells at ease,' and so enters into and abides in the Third Ghana – then, Sir, has the soul attained...Thus do some maintain...

To him: "There is...because inasmuch as that state involves a constant dwelling of the mind on the ease it has enjoyed it is stamped as gross. But whensoever, Sir, the soul, by putting away ease, by putting away pain, by the previous dying away both of joys and griefs has entered into and abides in the Fourth Ghana – a state made pure by self-possession and equanimity, without pain and without ease – then, Sir, has the soul attained...Thus do some maintain...

These, brethren, are the recluses and Brahmans who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being...there is none besides.

Of these, brethren, [MO: the text summarizing the entire list], that opinion of theirs is based only on the personal sensations, on the worry and writhing consequent thereon, of those venerable recluses and Brahmans, who know not, neither perceive, and are subject to all kinds of craving:

Those opinions of theirs are therefore based upon contact (through the senses).

That they should experience those sensations without such contact, such a condition of things could not be.

They, all of them, receive those sensations through continual contact in the spheres of touch. To them on account of the sensations arises craving, on account of the craving arises the fuel (that is, the necessary condition, the food, the basis, of future lives), from the fuel results becoming, from the tendency to become arises rebirth, and from rebirth comes death, and grief, lamentation, pain, sorrow, and despair. It is, brethren, when a brother understands, as they really are, the origin and the end, the attraction, the danger, and the way of escape from the six realms of contact, that he gets to know what is above, beyond, them all.

For whosoever, brethren, whether recluses or Brahmans, are thus reconstructors of the past or arrangers of the future, or who are both, whose speculations are concerned with both, who put forward various propositions with regard to the past and to the future, they, all of them, are entrapped in the net of these sixty-two modes; this way and that they plunge about, but they are in it; this way and that they may flounder, but they are included in it, caught in it.

Just, brethren, as when a skilful fisherman or fisher lad should drag a tiny pool of water with a fine-meshed net he might fairly think: "Whatever fish of size may be in this pond, every one will be in this net; flounder about as they may, they will be included in it, and caught" – just so is it with these speculators about the past and the future, in this net, flounder as they may, they are included and caught.

'The outward form, brethren, of him who has won the truth [MO: TATHAGATA, the word the Buddha uses when referring to himself], stands before you, but that which binds it to rebirth is 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.

‘Just, brethren, as when the stalk of a bunch of mangoes has been cut, all the mangoes that were hanging on that stalk go with it; just so, brethren, 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.’

When he had thus spoken, the venerable Ananda said to the Blessed One: ‘Strange, Lord, is this, and wonderful! And what name has this exposition of the truth?’

‘Ananda, you may remember this exposition as the Net of Advantage, and as the Net of Truth, and as the Supreme Net, and as the Net of Theories; remember it even as the Glorious Victory in the day of battle!’

Thus spake the Blessed One, and glad at heart the brethren exalted his word. And on the delivery of this discourse the thousandfold world-system shook

[End of the excerpts on views from the BrahmaGala Sutta]

High View in Detail

[Remember: High View, DITTHI, 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 Stockpiled Piles of DUKKHA 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 Stockpiled Piles of DUKKHA are a heap of DUKKHA** means:

Material is DUKKHA

Sense Experience is DUKKHA

Perception is DUKKHA

Confounding is DUKKHA

Consciousness is DUKKHA

This is the High View of DUKKHA

This is DUKKHA SAMUDAYA, The Origin of DUKKHA:

The Origin of DUKKHA is in that TANHA (Hunger/Thirst) leading to rebirth, confounded with Lust and Self Indulgence, seeking pleasure here and there, that is: the TANHA for Life, for Becoming, and for Un-Becoming.

And this TANHA begins and is found in the material 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,

[*VINNANA*] Consciousness of sight, sound, scent, taste, touch, and ideas,

The [*SAMPHASSO*] stimulation of sight, hearing, smell, taste, touch, and mind,

[SAMPHASSAJA VEDANA] Sense Experience arising from the stimulation of sight, hearing, smell, taste, touch, and mind,

[SANNA] Perception of sights, sounds, scents, tastes, touches and ideas,

[SANCETANA] Intentions with regard to sights, sounds, scents, tastes, touches and ideas,

[TANHA] Hunger/thirst for sights, sounds, scents, tastes, touches and ideas,

[VITAKKA] Thinking in words about sights, sounds, scents, tastes, touches and ideas,

[VICARA] The Reliving in pictures and feelings of sights, sounds, scents, tastes, touches and ideas.

This is the High View of the Origin of DUKKHA.

This is the DUKKHA-NIRODHA, the ending of DUKKHA:

The ending of DUKKHA is in the ending of TANHA, 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.

And this TANHA ends and is put away in the material 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,

[VINNANA] Consciousness of sight, sound, scent, taste, touch, and ideas,

The [SAMPHASSO] stimulation of sight, hearing, smell, taste, touch, and mind,

[SAMPHASSAJA VEDANA] Sense Experience arising from the stimulation of sight, hearing, smell, taste, touch, and mind,

[SANNA] Perception of sights, sounds, scents, tastes, touches and ideas,

[SANCETANA] Intentions with regard to sights, sounds, scents, tastes, touches and ideas,

[TANHA] Hunger/thirst for sights, sounds, scents, tastes, touches and ideas,

[VITAKKA] Thinking in words about sights, sounds, scents, tastes, touches and ideas,

[VICARA] The Reliving in pictures and feelings of sights, sounds, scents, tastes, touches and ideas.

This is the High View of the Ending of DUKKHA

This is the Way to Accomplish the Ending of DUKKHA:

High View, High Principles, High Talk, High Works, High Lifestyle, High Satisfaction, and High Getting High.

This is the High view of the Way to Accomplish the Ending of DUKKHA.

2. SAMMA SANKAPPA: High 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-SANKAPPO AVYAPADA-SANKAPPO AVIHIMSA-SANKAPPO

The Principle of Letting Go, The Principle of Non Cruelty (no mental pain); The Principle of Non-Harm (no physical pain)

Discussion in footnote of PTS: The Dialogues of the Buddha; Vol II; Sattipatthana 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 not 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.

AVYAPADA: A = no; VYA= via; APADA = the not path; VYAPADA = wrath, cruelty, inflicting mental pain

AVIHIMSA: A = no; VIHIMSA = violence, (can you hear it? What? The Violinsa.); inflicting physical pain, put'n a hurt on

3. SAMMA VACA: High Talk

High Talk in Detail

Adapted from PTS: Rhys Davids, The Dialogues of the Buddha, BrahmaGala Sutta, pp 4ff

Putting away lying words, speak truth, from the truth never swerve; faithful and trustworthy, break not your word to the world.

Putting away slander, hold aloof from calumny. What you hear in one place do not repeat in another to cause trouble between the two. Live as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

Putting away rudeness of speech, hold yourself aloof from harsh language. Whatsoever word is blameless, pleasant to the ear, lovely, reaching to the heart, PORI (urbane), pleasing to the people, beloved of the people – those are the words to speak.

Putting away frivolous talk, hold yourself aloof from vain conversation. Speak in season, in accordance with the facts, words full of meaning, on DHAMMA, on discipline. Speak at the right time, words worthy to be laid up in one's heart, fitly illustrated with appropriate similes, logical, reasonable, to the point.

Low Talk

Adapted from PTS: Rhys Davids, The Dialogues of the Buddha, BrahmaGala Sutta, pp 13ff

Train yourself to abstain from low talk, such as:

Tales of kings, robbers, and ministers of state; tales of war, terrors, and battles won and lost; talk about food and drink, clothes, beds, garlands, and perfumes; talk about vehicles, roads, villages, towns, cities, and countries; tales about women, heroes and relationships; gossip at street corners, at the well, or across the back yard fence; ghost stories; the talk of scatterbrains; speculations about the creation of the land or sea, or about existence and non-existence.

Wrangling Phrases

Adapted from PTS: Rhys Davids, The Dialogues of the Buddha, BrahmaGala Sutta, pp 14ff

Train yourself to abstain from wrangling phrases such as:

“You don’t understand this DHAMMA, I do.”

“How could someone like you know about this DHAMMA?”

“You hold wrong view. It is I who have right view.”

“I am speaking to the point, you are not.”

“You are putting last what ought to come first, and first what ought to come last.”

“What you’ve been expounding so long, is completely disproved.”

“Your challenge has been met.”

“You are proved to be wrong.”

“Straighten up your act.”

“Get out of this one if you can.”

Kaccha

Fit to Dialogue With

Adapted From: Pali Text Society, Gradual Sayings I: The Book of the Threes: Topics of Discourse, F. L. Woodward Translator

Beggars! There are these three topics of discourse. What three?

One may talk of the Past, saying: “Thus it was in the Past.” Or one may talk of the Future, saying: “Thus it will be in the Future.” Or one may talk of the Present, saying: “Thus it is now.”

Beggars! It may be determined of a Beggar by his speech whether he is KACCHA or AKACCHA.

If a Beggar, on being asked a question:

Does not give a categorical reply to a question requiring it, (not giving an exactly factual answer to a question, not answering with “Yes” or “No”)

Does not give a discriminating reply to a question requiring it, (does not give answers such as “If such and such is the case, then such and such is the answer, but if such and such is the case, then the answer is such and such.)

Does not reply by a counter-question to a question requiring it (such as when the answer to the counter question answers the original question).

Does not waive a question which should be waived, (such as when a question is off the subject, irrelevant, argumentative)

Then, Beggars, a Beggar is AKACCHA.

But if he does, he is KACCHA.

If a Beggar, on being asked a question:

Does not abide by conclusions, whether right or wrong (For example, when, in

developing an argument, a clearly erroneous conclusion is intentionally reached in order to demonstrate the falsity of the argument, that conclusion must be accepted.)

Does not abide by an assumption (abiding by the basic assumptions made at the outset, or during a debate)

Does not abide by recognized arguments (up is up, down is down, red is red, good is good)

Does not abide by usual procedure (logic and reason)

Then, Beggars, a Beggar is AKACCHA.

But if he does, he is KACCHA.

If a Beggar, on being asked a question:

Evades the question by another question

Turns the discussion off the point

Displays vexation, malice and sulkiness

Then, Beggars, a Beggar is AKACCHA.

But if he does not, he is KACCHA.

If a Beggar, on being asked a question:

Loads with abuse and beats down the questioner, laughs him to scorn and catches him up when he falters,

Then, Beggars, a Beggar is AKACCHA.

But if he does not, he is KACCHA.

Beggars, it may be determined of a Beggar by his dialogue whether he is assured or unassured.

He who does not listen is unassured.

He who listens is assured. He, being assured, fully understands one thing, comprehends one thing, abandons one thing, realizes one thing: What One?

Pain, it's origin, it's ending, and the Way that leads to it's ending.

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. SAMMA KAMMANTA: High Works

High Kammanā is Abstaining from Intentional Taking of Life, Intentional Theft, and Giving up one's Ethical Conduct under the Influence of Pleasure Seeking in acts of Mind, Word-thought-and Speech, and Body.

Side Trip to Analysis of Karma: Two Suttas

The following two suttas are highly condensed, and have been altered to conform to the vocabulary I have used in this Course, but they are not, properly speaking, translations. They were adapted from the Pali Text Society Edition of the Middle Length Sayings III, Suttas #135 and #136, translated by I.B. Horner.

The Little Analysis of KAMMA

I Hear Tell, Once Upon a Time the Lucky Man, Savatthi town, Jeta Grove, Anathapindika's Park came-a Revisiting. There the brahman youth Todeyya's Son (Todeyya was King Pasenadi's spiritual advisor, a rich and grumpy fellow identified as being reborn after death as a dog in his own house by the Buddha. The story of Pasenadi, and his conversion to Buddhism, is just one of many on- going stories one encounters in reading the entire Pali.) asked:

"Good Gotama, what is the cause, what is the reason that humans are seen to be born in low states and high states, of short life-span of long life, of many illnesses of few illnesses, ugly and beautiful, no accounts and those of great account, poor and wealthy, born in low cast and of respected families, those who are foolish and those who are wise?"

And this is the answer he received from the Sammasambuddhassa man:

"KAMMA is "one's own", brahman youth, beings are heirs to their KAMMA. KAMMA is the womb, KAMMA is one's ancestors, KAMMA is the judge. KAMMA separates beings into low states and high states."

So then Todeyya's son said:

"I do not understand, Good Gotama, what has been said in brief here. It would be good if the Good Gotama were to spell out DHAMMA so that I should understand the meaning in full."

"Well then, Todeyya's son, listen up, pay attention, I will speak:

"BrokeTooth!"

"In this case, Todeyya's son, some man or woman slaughters living beings, is cruel, bloody-handed, intent on injuring and killing, without mercy to living beings. Because of KAMMA like that, made his own and fully developed as a lifestyle, he, at the breaking up of the elements at death finds consciousness again in the Woeful Ways or as an Animal or in Niriaya Hell. But if he should happen to avoid that and find consciousness again as Man, he is of short life-span. This is the way to a short life-span, Todeyya's son: slaughtering living beings and so forth.

Then there is the case of some man or woman who has let go of slaughtering living beings, cruelty, bloody-handedness, intention to injure and kill, one who lives merciful toward all living beings. Because of KAMMA like that, made his own and fully developed as a lifestyle, he, at the breaking up of the elements at death finds consciousness again in some Heaven World. But if he should happen to fail that and find consciousness again as Man, he is of long life-span. This is the way to a long life-span, Todeyya's son: letting go of slaughtering living beings.

Then there is the case of some man or woman who is habitually harmful to living creatures with hand or stone or stick or sword. Because of KAMMA like that ... he finds consciousness in Hell. But if not, and he finds consciousness again as Man, he has many illnesses.

In the opposite case he has few illnesses.

Then there is the case of some man or woman who is wrathful, grumpy, irritable, intolerant of small criticisms, easily offended, contrary, stubborn, angry and shows his anger, hatred and resentment . . . Hell.

But if not Hell . . . he is ugly.

In the opposite case he is beautiful.

Then there is the case of some man or woman who is jealous-minded; jealous, revengeful, envious, covetous, resentful of others gains, honor fame and the respect paid to them. . . Hell.

But if not Hell . . . he is of little account.

In the opposite case he is of great account.

Then there is the case of some man or woman who is stingy, who does not give food, clothing, or medicine, vehicles, garlands, scents, oils and perfumes, bed, lodging, light. . . . Hell.

But if not Hell . . . is poor.

In the opposite case he is rich.

Then there is the case of some man or woman who is hardheaded and proud, stuck up, stiff,

does not acknowledge the presence of those who should be greeted, does not stand up for one who should be stood up for, does not give his seat to one who deserves a seat (an elder, teacher, newcomer, or one who is infirm), does not make way for one who should be differed to, does not respect, revere, reverence, honor one who should receive such . . . Hell.

But if not Hell . . . born in a low cast of no respect.

In the opposite case he is of high birth in a respectable family.

And again, Todeyya's son, there is the case of some man or woman who, having come into the presence of a sorcerer or Beggar, does not ask: "What is skillful KAMMA? What is unskillful KAMMA? What is blameworthy? What blameless? How should one practice? What should one not practice? If I do what, will it be for many a day for my pain and sorrow? Or if I do what, will it be for many a day for my good and happiness? . . . Hell

But if not Hell . . . he is weak in wisdom.

In the opposite case he is wise.

So, Todeyya's son, the course causing short life-span leads to shortness of life-span; the course allowing long life-span leads to length of life-span; the course causing many pains leads to having many illnesses; the course causing few pains leads to having few illnesses; the course creating ugliness leads to ugliness; the creating the lovely leads to beauty; the course causing the lessening of worth leads to smallness of account; the course allowing greatness of account leads to being of great account; the course causing poverty, leads to poverty; the course bringing wealth leads to being wealthy; the course showing disrespect leads to being low born; the course that brings respect leads to being high born; the course conducive to being weak in wisdom leads to weakness of wisdom; the course conducive to being of great wisdom leads to greatness in wisdom.

"KAMMA is "one's own", brahman youth, beings are heirs to their KAMMA. KAMMA is the womb, KAMMA is one's ancestors, KAMMA is the judge. KAMMA separates beings into low states and high states."

And at this Todeyya's son said:

"Excellent Good Gotama! Excellent! In the same way as if one were to set upright that which had been upside down; or as if one were to bring a lamp into the darkness so that the beings

there might see; in the same way has the Good Gotama set out DHAMMA and made it clear. I go to the Good Gotama for Refuge, I go to the DHAMMA for Refuge, I go to the Order for Refuge. May the Good Gotama accept me as a Lay Follower going for Refuge from this day forth as long as life shall last!”

[This last, a formula, is the ending of numerous Suttas. The “Going for Refuge” is used to this day.]

The Great Analysis of KAMMA

[I think it is worth it to give the whole, lengthy NIDANA (Casting Down, Introduction), for this SUTTA in that it shows a more fully developed case than the usual “he was here and said”. Even so, I have eliminated the repetitions, which show a scrupulous attention to repeating the exact details of what was said and how during each progression of the case.]

I Hear Tell, Once Upon a Time, The Lucky Man, Rajagaha, Bamboo Grove, the squirrels’ feeding place came-a ReVisiting. At this time Samiddhi (a novice Beggar) and Potali’s son (a Wanderer of no particular sect) had this conversation:

Potali’s son: “I have heard it from the mouth of Gotama himself that KAMMA of Body is useless, KAMMA of Speech is useless, that only KAMMA of Mind is True, and, furthermore, that there is that attainment on attaining which one experiences the end of higher perception.” [One can easily see how this corruption of the Buddha’s teaching came about from the view that kamma of body is less significant than kamma of speech, and kamma of speech less than that of mind, and that there is an attaining of a state which is the ending of perception and sense experience.]

Samiddhi: “Do not say this, Potali’s son! Do not speak this way! Do not misrepresent what The Potter would say, for it is not good to misrepresent what the Potter would say, nor would the Potter say such.”

Potali’s son: “When one has intentionally done KAMMA of Body, Speech or Thought, what does one experience?”

Samiddhi: “DUKKHA, friend Potali’s son.”

At this Potali’s son, neither accepting nor rejecting this statement, went his way, and Samiddhi came into the presence of Ananda who suggested that they go to Gotama for his reaction. There Ananda puts the case to Gotama and Gotama replies:

“But Ananda, I do not acknowledge the first premise of the case Potali’s son put forth; how can I comment on the whole conversation? The question the wanderer Potali’s son put was given a one dimensional answer by this foolish Beggar Samiddhi. What it needed was a multidimensional answer.

[This means that while Samiddhi's answer was not exactly wrong in ultimate terms in that the eventual outcome as seen by Buddhists is that as a consequence of the attachment involved, even pleasant consequences of action come to an end bringing Pain, what was needed was to point out this more expanded way of seeing things to the Wanderer so as to make the DHAMMA more palatable to him.]

[There follows an absurd interruption by the Beggar Udayin who concludes: "If this is true what Samiddhi says, then whatever one experiences one experiences Pain," totally missing the fact that Gotama has just dismissed Samiddhi's answer. This is met by Gotama as follows: "Now do you see, Ananda, this foolish Udayin's UnWay? I knew, Ananda, that this foolish man would open up this question to no purpose." The commentator says that he knew, not by psychic power, but by the fact that the man was squirming around in his seat, stretching out his neck, moving his jaws and twitching his face. Again, a full reading of the SUTTAS is an absolute pleasure for anyone (even if just as literature) in terms of these asides.]

Gotama goes on:

"Ananda, the wanderer Potali's son was really asking about the three feelings. That foolish Beggar Samiddhi should have answered this way: 'When, friend Potali, one has done a deed by body, speech or Mind with the intention of producing pleasure, pain, or not-pain-but-not-pleasure he experiences pleasure, pain, or not-pain-but-not-pleasure as a result.' If, Ananda, Potali's son had answered in this way, he would have answered properly. Now, Ananda, there are foolish and inexperienced wanderers who are members of other sects who would find out about the Tathagata's Great Analysis of KAMMA if you, Ananda, would listen while the Tathagata enumerates it's details."

Ananda: "Now is the time for this, Lucky Man! Now is the time for this Tathagata. Now is the time that The Potter should enumerate the Great Analysis of KAMMA. When the Beggars have heard The Potter, they will keep it in mind!"

"Very well then, Ananda, lend ear, pay attention, I will speak!

"BrokeTooth!"

"There are four types of persons existing in the world. What four?"

In the case of the first case, there is the case of some person here who slaughters living

creatures, takes what has not been given to him and abandons his ethical conduct in the pursuit of pleasure, speaks lies, slander, uses harsh language, is a gossip, is covetous, cruel, and holds low views. He, at the breaking up of the elements at death finds consciousness again in the Way of Woe, as an animal, or in Niriaya Hell.

In the case of the second case, there is the case of some person here who slaughters living creatures, takes what has not been given to him and abandons his ethical conduct in the pursuit of pleasure, speaks lies, slander, uses harsh language, is a gossip, is covetous, cruel, and holds low views. He, at the breaking up of the elements at death finds consciousness again in some Heaven world.

In the case of the third case, there is the case of some person here who abstains from slaughtering living creatures, taking what has not been given to him and who does not abandon his ethical conduct in the pursuit of pleasure, he abstains from speaking lies, slander, the use of harsh language, is no gossip, is not covetous or cruel and holds High View. He, at the breaking up of the elements at death finds consciousness again in some Heaven world.

In the case of the fourth case, there is the case of some person here who abstains from slaughtering living creatures, taking what has not been given to him and who does not abandon his ethical conduct in the pursuit of pleasure, he abstains from speaking lies, slander, the use of harsh language, is no gossip, is not covetous or cruel and holds High View. He, at the breaking up of the elements at death finds consciousness again in the Way of Woe, as an animal, or in Niriaya Hell.

Then we have the case, Ananda, of some sorcerer or Beggar who, as a result of applying himself, making effort, hard work, and mental discipline reaches such High state of mind that while High he sees with the DIBBA CAKKHU, the divine eye superior to the vision of man, some individual who slaughtered living creatures, took what was not given to him and who abandoned his ethical conduct in the pursuit of pleasure, spoke lies, slander, used harsh language, was a gossip, covetous, cruel, and held low views and who, at the breakup of the elements at death found consciousness again in the Way of Woe, as an Animal, or in Niriaya Hell. He concludes "It is true, there are deeds which can be called bad, there is a result of bad deeds. That individual I saw here doing bad deeds has been reborn in the Way of Woe, as an Animal, or in Niriaya Hell." And then he goes on to say: "It's true, everyone who does bad deeds ends up in the Way of Woe, as an Animal, or in Niriaya Hell. Those who say so are telling the truth. Those who say differently are wrong." And in this way he stubbornly holds on to and sticks to the view formulated by himself based on what he has seen for himself as

“This alone is the truth, everything else is false.”

But then we have the case, Ananda, of some sorcerer or Beggar making a similar effort and attaining the DIBBA CAKKHU, he sees some individual who slaughtered living creatures, took what was not given to him and who abandoned his ethical conduct in the pursuit of pleasure, spoke lies, slander, used harsh language, was a gossip, covetous, cruel, and held low views, who, at the breaking up of the elements at death found consciousness again in some Heaven world. He concludes: “It is not true that there are evil deeds, deeds that can be called bad. There is no result of bad deeds. How do I know? That individual I saw here doing bad deeds has been reborn in a Heaven World.” And then he goes on to say: “Everyone who does bad deeds ends up in a Heaven World. Those who say this know the truth.. Those who say differently are wrong.” And in this way he stubbornly holds on to and sticks to the view formulated by himself based on what he has seen for himself as “This alone is the truth, everything else is false.”

And then we have the case, Ananda, of some sorcerer or Beggar making a similar effort and attaining the DIBBA CAKKHU, he sees some individual who abstained from slaughtering living creatures, taking what has not been given to him and who did not abandon his ethical conduct in the pursuit of pleasure, he abstained from speaking lies, slander, the use of harsh language, was no gossip, was not covetous or cruel and held High View who, at the breaking up of the elements at death found consciousness again in some Heaven world. He concludes: “It is true, there are deeds which can be called good, there is a result of good deeds. That individual I saw here doing good deeds has been reborn in a Heaven World.” And then he goes on to say: “It’s true, everyone who does good deeds ends up in a Heaven world. Those who say so are telling the truth. Those who say differently are wrong.” And in this way he stubbornly holds on to and stick to the view formulated by himself based on what he has seen for himself as “This alone is the truth, everything else is false.”

And then we have the case, Ananda, of some sorcerer or Beggar making a similar effort and attaining the DIBBA CAKKHU, he sees some individual who abstained from slaughtering living creatures, taking what has not been given to him and who did not abandon his ethical conduct in the pursuit of pleasure, he abstained from speaking lies, slander, the use of harsh language, was no gossip, was not covetous or cruel and held High View who, at the breaking up of the elements at death found consciousness again in the Way of Woe, as an Animal, or in Niriaya Hell. He concludes: “It is not true that there are good deeds, deeds that can be called good. There is no result of good deeds. How do I know? That individual I saw here doing good deeds has been reborn in the Way of Woe, as an Animal, or in Niriaya Hell.” And then he goes on to say: “Everyone who does good deeds ends up in the Way of Woe, as an Animal, or in

Niriaya Hell. Those who say this know the truth.. Those who say differently are wrong.” And in this way he stubbornly holds on to and sticks to the view formulated by himself based on what he has seen for himself as “This alone is the truth, everything else is false.”

As far as this goes, Ananda, whatever sorcerer or Beggar says: “There are bad deeds, there is result of doing bad deeds.” This much I give him.

And if he says: “I saw such and such an individual who was of bad deeds reborn in this bad state.” This much I also give him.

But if he says: “Everyone who does bad deeds is reborn in such and such a bad state.” This I do not give him.

And if he says: “Those who know this know the truth, those who say otherwise are wrong.” This I do not give him.

And whoever stubbornly holds on to and sticks to the view formulated by himself based on what he has seen for himself as “This alone is the truth, everything else is false.” This I do not give him.

As far as this goes, Ananda, whatever sorcerer or Beggar says: “There are no bad deeds, there is no result of doing bad deeds.” This much I do not give him.

And if he says: “I saw such and such an individual who was of bad deeds reborn in this good state.” This much I give him.

But if he says: “Everyone who does bad deeds is reborn in such and such a good state.” This I do not give him.

And if he says: “Those who know this know the truth, those who say otherwise are wrong.” This I do not give him.

And whoever stubbornly holds on to and sticks to the view formulated by himself based on what he has seen for himself as “This alone is the truth, everything else is false.” This I do not give him.

As far as this goes, Ananda, whatever sorcerer or Beggar says: “There are good deeds, there is result of doing good deeds.” This much I give him.

And if he says: “I saw such and such an individual who was of good deeds reborn in this good state.” This much I also give him.

But if he says: “Everyone who does good deeds is reborn in such and such a good state.” This I do not give him.

And if he says: “Those who know this know the truth, those who say otherwise are wrong.” This I do not give him.

And whoever stubbornly holds on to and sticks to the view formulated by himself based on what he has seen for himself as “This alone is the truth, everything else is false.” This I do not give him.

As far as this goes, Ananda, whatever sorcerer or Beggar says: “There are no good deeds, there is no result of doing good deeds.” This much I do not give him.

And if he says: “I saw such and such an individual who was of good deeds reborn in this bad state.” This much I give him.

But if he says: “Everyone who does good deeds is reborn in such and such a bad state.” This I do not give him.

And if he says: “Those who know this know the truth, those who say otherwise are wrong.” This I do not give him.

And whoever stubbornly holds on to and sticks to the view formulated by himself based on what he has seen for himself as “This alone is the truth, everything else is false.” This I do not give him.

As far as this goes, Ananda, in the case of some person here who slaughters living creatures, takes what has not been given to him and abandons his ethical conduct in the pursuit of pleasure, speaks lies, slander, uses harsh language, is a gossip, is covetous, cruel, and holds low views, who, at the breaking up of the elements at death finds consciousness again in the Way of Woe, as an animal, or in Niriyaya Hell – either bad KAMMA to be experienced as DUKKHA was done by him earlier [than that period of his life noticed by the sorcerer or Beggar who is viewing his rebirth with the DIBBA CAKKHU], or bad KAMMA to be experienced as DUKKHA was done by him later, or at the time of dying a low view was

adopted and firmly held by him. It was because of this that at the breaking up of the elements at death he found consciousness again in the Way of Woe, as an animal, or in Niriaya Hell. But he who is of such KAMMA and of such VIEWS experiences its fruition either in the here and now or in some other way.

As far as this goes, Ananda, in the case of some person here who slaughters living creatures, takes what has not been given to him and abandons his ethical conduct in the pursuit of pleasure, speaks lies, slander, uses harsh language, is a gossip, is covetous, cruel, and holds low views, who, at the breaking up of the elements at death finds consciousness again in some Heaven world. – either good KAMMA to be experienced as SUKKHA was done by him earlier, or good KAMMA to be experienced as SUKKHA was done by him later, or at the time of dying High View was adopted and firmly held by him. It was because of this that at the breaking up of the elements at death he found consciousness again in a Heaven World. But he who is of such KAMMA and of such VIEWS experiences its fruition either in the here and now or in some other way.

As far as this goes, Ananda, in the case of some person here who abstains from slaughtering living creatures, taking what has not been given to him and who does not abandon his ethical conduct in the pursuit of pleasure, who abstains from speaking lies, slander, the use of harsh language, is no gossip, is not covetous or cruel and holds High View, who, at the breaking up of the elements at death finds consciousness again in some Heaven world– either good KAMMA to be experienced as SUKKHA was done by him earlier, or good KAMMA to be experienced as SUKKHA was done by him later, or at the time of dying High View was adopted and firmly held by him. It was because of this that at the breaking up of the elements at death he found consciousness again in a Heaven World. But he who is of such KAMMA and of such VIEWS experiences its fruition either in the here and now or in some other way.

As far as this goes, Ananda, in the case of some person here who abstains from slaughtering living creatures, taking what has not been given to him and who does not abandon his ethical conduct in the pursuit of pleasure, he abstains from speaking lies, slander, the use of harsh language, is no gossip, is not covetous or cruel and holds High View, who, at the breaking up of the elements at death finds consciousness again in the Way of Woe, as an animal, or in Niriaya Hell– either bad KAMMA to be experienced as DUKKHA was done by him earlier, or bad KAMMA to be experienced as DUKKHA was done by him later, or at the time of dying a low view was adopted and firmly held by him. It was because of this that at the breaking up of the elements at death he found consciousness again in the Way of Woe, as an animal, or in Niriaya Hell. But he who is of such KAMMA and of such VIEWS experiences its fruition either in the here and now or in some other way.

So, Ananda, there are seeds of KAMMA [deeds done with Intent] which have not germinated and appear not to have germinated; there are seeds of KAMMA which have not germinated but appear to have germinated; there are seeds of KAMMA which have germinated and appear to have germinated; and there are seeds of KAMMA which have germinated which appear not to have germinated.

Thus spoke the Lucky Man.

[This is the end of the digression into a discussion of kamma]

5. SAMMA AJIVA: High Lifestyle

High 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.

[This section is best left "in brief." It is a matter of style. Or for a little more thorough-going treatment see How To Judge From Personal Experience.]

6. SAMMA VAYAMA: High Self Control

PED has: Vi+a+yam. The meaning being Re 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 reigns. 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 the Here and Now

Refrain from Low conditions that are not yet Present in the here and now

Retain High conditions that are present in the Here and Now, and

Obtain High conditions that are not yet present in the Here and Now

From Woodward: PTS, The Book of the Fours, pp 15

Effort

[Readers in the SUTTAS will also encounter these same four named “The Controlling Power of Effort”]

Monks, there are these four right efforts. What four?

Herein a monk generates desire for the non-arising of evil, unprofitable states that have not yet arisen. He makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). He generates desire for the abandoning of evil, unprofitable states that have arisen: he makes an effort . . . [translators abbreviated text] He generates desire for the arising of profitable states not yet arisen: he makes an effort . . . He generates desire for the persisting, for the non-confusion, for the more-becoming, for the increase, cultivation and fulfillment of profitable states that have arisen: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). These, monks, are the four right efforts.

By right exertion they have conquered Mara’s realm [Mara = Death, The Evil One = Devil]

Freed, they have passed beyond the fear of birth and death:

Those happy ones have vanquished Mara and his host

And, from all power of Namuci [Not Enough, another name for Mara] escaping,
are in bliss.

[The little scraps of verse found throughout the SUTTAS are considered by me to be the oldest examples of Dhamma (others hold the opposite view). I believe it is likely that they are older in that the tradition of the time was to debate using the form and style of one’s opponent, and debate using verse was and still is a popular style. The prose would be an explanation that followed. Such debates (as they are even today in Spain, the Middle East, and South America) were often carried on in verse form. The general rule as I gather it from the suttas is to use the same form as is used by the challenger...nothing you can do can upset me, or cause me to lose my balance or control of my mastery of mind. A spirit of one-upmanship which is almost incomprehensible today. Some of these debates in the suttas had deadly consequences – some were hilarious. One who did not answer the reasonable question of a Buddha, asked three times in succession, would find his head split into seven parts – there comes a point, when faced with the real truth while holding on to a false truth, that the mind breaks apart on the ego holding it together...the reasonable aspects of the mind simply fly off.]

Restraint

Monks, there are these four efforts. What four?

The effort to restrain, the effort to abandon, the effort to make become, and the effort to watch over.

And of what sort, monks, is the effort to restrain?

Herein a monk, seeing an object with the eye, is not entranced by its general features or by its details. Inasmuch as coveting and dejection, evil, unprofitable states, might flow in upon one who dwells with this eye-faculty uncontrolled, he applies himself to such control, sets a guard over the eye faculty, wins the restraint thereof. Hearing a sound with the ear . . . nose and scents . . . tongue and tastes . . . body and touches . . . mind and mental states [my abbreviation] . . . wins restraint thereof. This, monks, is called the effort to restrain.”

And of what sort, monks, is the effort to abandon?

Herein a monk does not admit sensual thought that has arisen, but abandons it, expels it, makes an end of it, drives it out of renewed existence. So also with regard to malign and cruel thought that has arisen. He does not admit evil, unprofitable states that arise from time to time . . . [trans. Abbr.] he drives them out of renewed existence. This, monks, is called “the effort to abandon.”

And of what sort is the effort to make become?

Herein a monk makes to become the limb of wisdom that is mindfulness [Memory/Satisfaction], that is based on seclusion, on dispassion, on ending, that ends in self-surrender. He makes to become the limb of wisdom that is investigation of Dhamma . . . [tr] the limb of wisdom that is energy, that is so based. He makes to become the limb of wisdom that is zest [enthusiasm] . . . that is tranquility [impassivity] . . . that is concentration [getting high] . . . that is equanimity [objective detachment], based on seclusion, on dispassion, on ending, that ends in self-surrender. This, monks, is called “the effort to make become.”

And of what sort, monks, is the effort to watch over?

Herein a monk watches over the favorable concentration mark, the idea of the skeleton, the

idea of the worm-eaten corpse, of the discolored corpse, of the fissured corpse, the idea of the inflated corpse. This is called “the effort to watch over.”

[In the above paragraph we get a look at the heavy duty meditator at work. The commentary here suggests this “concentration mark” (SAMADHI-NIMMITA) is what is called “the reflex image”, the mental image of an object off of which one has gotten High. I believe it should be understood in it’s purer form as an object fit to remind one of the eventual fate of living beings. Generally speaking the Buddha does not suggest the use of devices for getting high or for working magic, but there are several places in the SUTTAS where meditating on “the foul” or “death” is suggested and in The Book of the Ones, at least, he commends the use of kasinas or “concentration devices.” What we have in this paragraph possibly an older form of the use of concentration devices.

In practice what happens is that one wanting, say, to go through a wall imagines a hole in the wall and walks through it. This over time became the practice of using a board with a hole in it (the KASINA) to focus one’s concentration, and the mental image of the hole became the SAMADHI-NIMMITA. In other words the practice went from spontaneous generation of whatever was needed to a concretized formula. This is important to at least consider in that once one has opened the doors to the realm of magical occurrences, the speed with which one reacts to situations is of utmost importance in assuring one’s safety under attack, or in coming to the assistance of some other being under attack.]

These then, monks, are the four efforts.

Restraint, abandoning, making-become, watching o’er
These are the four (best) efforts taught by him,
The Kinsman of the Sun.

Herein a monk,

Ardently striving, makes an end of Ill.”

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 PTS: Horner, The Middle Length Sayings, Vol. I, pp174-5.]

7. SAMMA SATI: High Memory Satisfaction

Live in a Body
In Sensations
In Emotions
And in the Word
Seeing Bodies
Sensations
Emotions
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 (APPAMADA)
SATISFIED
Reviewing and Calming Down
Overcoming any TANHA that may appear
Downbound to Nothing At All in the World

[For the detailed discussion of this, see Part 2: The Great Master's Satisfaction Pastures]

8. SAMMA SAMADHI: High Getting High

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

[For the detailed discussion of this, see Part 3: High Getting High]

[Note: As much as my presentation of this system in English is Unorthodox, I have very rarely changed the orthodox presentation of the Pali. When I do, as follows, I feel it is necessary to point this out so that the reader can judge for himself the merits of so doing.

The last two "folds" of the Eightfold Path when found with ten folds usually have "sammaa ~na.na" and "sammaa vimutti" as the final two folds. I have "sammaa vijja" and "sammaa upekkha". My choices 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 it's principles without having any vision of what it really means. (~na.na)

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. (~na.na and dassana)

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 ~na.na 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 sammaa samadhi which describes one who knows and sees as really is the Ditthi of Sammaa Ditthi (the problem solved in the suttas by using "~na.na", which leaves us asking where did the dassana of the post-Streamwinner pre Arahant go?) (this is the point of the 9th fold; Sammaa Ditthi is the theoretical knowledge, sammaa #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 pa.ticca samupada). So I have used Vijja (vision); I could have used di.t.tha, or dassana but vijja fits in more with my magical take on the system.

I have used Upekkha as the final term over Vimutti (release) in the belief that Upekkha, translated as Objective Detachment, more clearly points out the need for the final step of letting go in order to attain Vimutti, or Nibbana, or being Akalika (outside Time), or having brought a final end to Dukkha.]

9. SAMMA VIJJA: High Vision

And again, either from The Fourth Burning, or from the Realm of Not-Even Perceiving Non Perception, or from wherever, rising above that condition, enter the SANNAVEDAYITANIRODHA JHANA, The Ending of Perception and Sense Experience, and, 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, Confounded of the Four Great Elements, Born of Mother and Father, Rebuilt by So and So Much Rice and Curry, At its Heart Impermanent, subject to being Rubbed Down, Rubbed Out, Washed Away, and Dried up, and in This, is This Consciousness of Mine, On This does This Consciousness of Mine 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 No-Goods (ASAVAS) as they really are, see:

This is what is meant by DUKKHA.

This is what is meant by the Origin of DUKKHA.

This is what is meant by the Ending of DUKKHA.

This is what is meant by The Way Leading to the End of DUKKHA.

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 REBOUNING CONJURATION

[AKA: PATICCA-SAMUPPADA = Rebounding Conjuration; NIDANA PACCA'AKARA = Downbound Rebounding Confounding)

Downbound **Blindness** (AVIJJA:) Rebounds Bound up in Confounding (Personalization SANKHARA; 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 results of deeds of Mind, Speech and Body)

Downbound **Confounding** Rebounds Bound up in Consciousness (VINNANA: Double Knowing Knowing; knowing that one is knowing)

Downbound **Consciousness** Rebounds Bound up in Phenomena (NAMA/RUPA, Mind and Matter, Mentality and Materiality, identity/entity)

Downbound **Phenomena** 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 Ideas)

Downbound, **The Six-fold Sense realm** rebounds bound up in Contact (PHASSA: touch)

Downbound **Contact** Rebounds bound up in Sense Experience (VEDANA).

Downbound **Sense Experience** Rebounds Bound up in Hunger/Thirst (TANHA wanting)

Downbound **Hunger/Thirst** Rebounds Bound up Bound up (UPADANA, Going after getting)

Downbound **Bound up**, Rebound Bound up Living (BHAVA, also > behavior, becoming)

Downbound **Living** 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 Confounding

Cut Down Confounding Cuts Down Consciousness

Cut Down Consciousness Cuts Down Phenomena

Cut Down Phenomena Cuts Down the Six-Fold-Sense-Realm

Cut Down the Six-Fold Sense Realm Cuts down Contact

Cut Down Contact Cuts Down Sense Experience

Cut Down Sense Experience Cuts Down Hunger/Thirst

Cut Down Hunger/Thirst Cuts Down Bindups

Cut Down Bindups Cuts Down Living

Cut Down Living Cuts Down Birth

Cut Down Birth Cuts Down JARAMARANA,

Aging, Sickness and Death

Grief and Lamentation

Pain and Misery, and

Despair

Restated in a different way:

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 (when it is found this way, however, it is usually put in the form of "Without what could there be no ~"; I have modified it here to make it a little less difficult reading):

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 dependant 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 living of any kind by any kind of being in any realm of being.

Therefore Birth arises dependant on Living.

Could there be any Living of any kind by any kind of being in any sort of realm of being if there were no "Going after Getting Life" by any kind of being in any sort of realm of being?

No, there could not be any living of any kind by any being in any realm of being if there were no "going after getting life" by any being in any realm of being.

Therefore Living arises dependant 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 dependant on Wanting.

- - - -side trip- - -

Do you recognize that insofar as we have spoken of living 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 living as any kind of being in any realm of being is in essence and outcome, simply Pain, DUKKHA?

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 live, wanting to live again, wanting to end living) 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 dependant on Sense Experience.

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 Sense Experience arises dependant on Contact.

Could there be any Contact of any organ of sense with any object of sense if there were no Sense Organs or Sense Objects?

No, there could not be any contact of any organ of sense with any object of sense if there were no sense organs or objects.

Therefore Contact arises dependant on the Sixfold Realm of the Senses.

Could the Sixfold Realm of the senses Exist without an inter-operability, a working-together, a co-operation of the Mental and the Material?

No, the Sixfold Realm of the senses could not exist without an interoperability of the mental and material.

Therefore the Sixfold Realm of the Senses arises dependant on Phenomena (Nama/Rupa, Mind/Matter).

Could there be any interoperation of the mental and the material without consciousness (awareness of seeing, hearing, smelling, tasting, touching, and ideas)?

No, there could not be any interacting of the mental and the material of any sort whatsoever within any of the six realms of sense if there were no consciousness.

Therefore Phenomena arise dependant on Consciousness.

Could there be any arising of Consciousness of any sort whatsoever within the Sixfold Sense Spheres, if there were no Identification (implanting of "self" awareness) 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. 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 through word-thought-and speech, or with bodily actions, thinking "I will be...or I will get." causes the interoperation of the mental and the material that results in awareness of sense experience in the future conjoined with the idea of "Me" or "My".

No, there could not be any arising of Consciousness of any sort whatsoever within the Sixfold Sense Spheres if there were no Identification with doing acts of mind, word-thought-and speech, or body.

Therefore Consciousness arises dependant on Personalization, Confounding, Identification.

Could there be any arising of Personalization 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 personalization of any sort whatsoever if it were not for Blindness by individuals as to the outcome.

Therefore Personalization arises dependant on Blindness.

Therefore this is the Ending of Aging and Death, Grief and Lamentation, Pain and Misery, and Despair, that is, ending blindness.

This is The Third Truth.

And this is the Way:

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 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: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High Objective 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: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High 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: Living is the Origin of Birth.

This is the Ending of Birth: The Ending of Living is the ending of Birth.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High

Self Control; High Satisfactions; High Getting High; High Vision; and High Objective Detachment

This is Living (BHAVA): There are these three forms of living: living in the senses; living in the rupa-jhana-spheres (for these in greater detail see Lesson Nine); living in the arupa-jhana-spheres.

This is the Origin of Living: Getting Bound Up in, Grasping (going after getting)

This is the Ending of Living: Letting Go of Getting Bound up.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High Objective Detachment

This is Getting Bound Up, Grasping (going after getting) (UPADANA): Getting Bound up in sense-experience, getting bound up in points of view; getting bound up in rites and rituals; getting bound up in the self.

This is the Origin of Getting Bound Up: Hunger/Thirst, Wanting is the Origin of Getting Bound Up.

This is the Ending of Getting Bound Up: Getting Rid of, Letting Go of Hunger/Thirst, Wanting is the Ending of Getting Bound up.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High Objective Detachment

This is Hunger/Thirst, Wanting (TANHA): Hunger/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 Origin of Hunger/Thirst: Sense Experience is the origin of Hunger/Thirst.

This is the Ending of Hunger/Thirst: Ending Sense Experience is the End to Hunger/Thirst.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High Objective Detachment

This is Sense Experience (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 Sense Experience: Touch, Contact, is the Origin of Sense Experience.

This is the Ending of Sense Experience: Ending Touch, Contact, is the End to Sense Experience.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High 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: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High 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: Phenomena (This is to be understood as in the combination of mind and matter in an individuality) 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 Phenomena is the ending of the Six-Fold Realm of the Senses.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfaction; High Getting High; High Vision; and High Objective Detachment

This is Phenomena (NAMA/RUPA) (Nomen)Name/(Phe)Face, Name and Form, Mind and Matter): Sense Experience, Perception, Intent, Touch (interesting! this must intend that touch is effected upon conscious awareness), 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 Phenomena: Consciousness is the origin of Phenomena.

This is the Ending of Phenomena: Ending Consciousness is the Ending of Phenomena.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfaction; High Getting High; High Vision; and High Objective Detachment

This is Consciousness (VINNANA) (VI>two fingers>2: Re; Na>No, the single most-heard word of any human being during the first year of life. >Know > NANA>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/Personalization of the outcomes of deeds of mind, speech and body.

This is the Ending of Consciousness: The Ending of Identification with/Personalization of the

outcomes of deeds of mind, speech, and body.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High Objective Detachment

This is Personalization (SANKHARA) (SAN=one's own; KHA=shit; ARA=all around): Identification with and Personalization of Deeds of Mind, Speech, and Body.

This is the Origin of Personalization: Blindness is the origin of Personalization.

This is the Ending of Personalization: Ending Blindness is the Ending of Personalization.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High 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 No-Goods (ASAVAS) are the origin of Blindness.

This is the Ending of Blindness: The Ending of the No-Goods is the ending of Blindness.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High Objective Detachment

These are the No-Goods (ASAVAS): Wanting, Living, and Blindness

This is the origin of the No-Goods: Blindness is the origin of the No-Goods.

This is the ending of the No-Goods: Ending Blindness is the ending of the No-Goods.

This is the Way: High View; High Principles; High Talk; High Works; High Lifestyle; High Self Control; High Satisfactions; High Getting High; High Vision; and High Objective Detachment

[Remember ‘ . . . 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.’ from way back there under High View? 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).”]

10. SAMMA UPEKKHA: High Objective Detachment

And so seeing, and 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 Confounded by 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 Perception and Sensation is also Confounded by 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 Confounded, and I might well end up more bound up than before.

How about if I were to abandon this Confounding of Mental States?”

And with that; abandoning the further Confounding of Mental States, Utterly and Completely Detached from everything conceivable whatsoever, see 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 more It’n-n-At’n [being any kind of an it at any place of atness] 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, small stones and larger stones, and 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 there in it are small stones and larger stones and small fish and now and again some large fish moving around.”

And, Beggars, a Sight Higher and Sweeter than this there is not.

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[SNAP FINGERS]

[HERE ENDS THE GRADUAL COURSE]