

DIGHA NIKAYA 1

DIGHA NIKAYA 2

ima'ya ca a'nanda ubhatobha'gavimuttiya' añña' ubhatobha'gavimutti uttaritara' va' pa'it'atara' va' natthi'''ti.

DN 2.71 Therein Ananda, as regards being Both-ways-liberated there does not exist any higher or more supernal liberation than Both-ways-liberated”

cetovimuttim pañña'vimuttim ~ ayam vuccata'nanda, bhikkhu ubhatobha'gavimutto

DN 2.71 “Emancipation of mind and emancipation by wisdom, this is a designation for Both-ways-liberated Ananda”

“Katama' ca, bhikkhave, samma'diTThi? Yam kho, bhikkhave, dukkhe ña'°am, dukkhasamudaye ña'°am, dukkhanirodhe ña'°am, dukkhanirodhaga'miniya' paTipada'ya ña'°am, ayam vuccati, bhikkhave, samma'diTThi.

“Katamo ca, bhikkhave, samma'sa°kappo? Nekkhammasa°kappo abya'pa'dasa°kappo avihimsa'sa°kappo, ayam vuccati bhikkhave, samma'sa°kappo.

“Katama' ca, bhikkhave, samma'va'ca'? Musa'va'da' verama°i' pisa'a'ya va'ca'ya verama°i' pharusa'ya va'ca'ya verama°i' samphappala'pa' verama°i', ayam vuccati, bhikkhave, samma'va'ca'.

“Katamo ca, bhikkhave, samma'kammanto? Pa'°a'tipa'ta' verama°i' adinna'da'na' verama°i' ka'mesumiccha'ca'ra' verama°i', ayam

vuccati, bhikkhave, samma'kammanto.

“Katamo ca, bhikkhave, samma'-a'ji'vo? Idha, bhikkhave, ariyasa'vako miccha'-a'ji'vam paha'ya samma'-a'ji'vena ji'vitam kappeti,

ayam vuccati, bhikkhave, samma'-a'ji'vo.

“Katamo ca, bhikkhave, samma'va'ya'mo? Idha, bhikkhave, follower anuppanna'nam pa'paka'nam akusala'nam dhamma'nam anu ppa'da'ya chandam janeti va'yamati vi'riyam a'rabhati cittam pagga°ha'ti padahati; uppanna'nam pa'paka'nam akusala'nam

dhamma'nam paha'na'ya chandam janeti va'yamati vi'riyam a'rabhati cittam pagga°ha'ti padahati; anuppanna'nam kusala'nam

dhamma'nam uppa'da'ya chandam janeti va'yamati vi'riyam a'rabhati cittam pagga°ha'ti padahati; uppanna'nam kusala'nam

dhamma'nam Thitiya' asammosa'ya bhiyyobha'va'ya ve

pulla'ya bha'vana'ya pa'rip'riya' chandam janeti va'yamati vi'riyam a'rabhati

cittam pagga°ha'ti padahati. Ayam vuccati, bhikkhave, samma'va'ya'mo.

“Katama' ca, bhikkhave, samma'sati? Idha, bhikkhave, follower ka'ye ka'ya'nupassi' viharati a'ta'pi' sampaja'no satima' vineyya loke

abhijjha'domanassam; vedana'su vedana'nupassi' viharati a'ta'pi' sampaja'no satima' vineyya loke abhijjha'domanassam; citte citta'nu

passi' viharati a'ta'pi' sampaja'no satima' vineyya loke abhijjha'domanassam; dhammesu dhamma'nupassi' viharati a'ta'pi' sampaja'no

satima' vineyya loke abhijjha'domanassam. Ayam vuccati, bhikkhave, samma'sati.

“Katamo ca, bhikkhave, samma'sama'dhi? Idha, bhikkhave, follower vivicceva ka'mehi vivicca akusalehi dhammehi savitakkam savica'ram vivekajam pi'tisukham paThamam jha'nam upasampajja viharati. Vitakkavica'ra'nam v°pasama' ajjhattam

sampasa'danam

cetasa ekodibha'vam avitakkam avica'ram sama'dhijam pi'tisukham dutiyam jha'nam upasampajja viharati. Pi'tiya' ca vira'ga' upe

kkhako ca viharati, sato ca sampaja'no, sukhañca ka'yena paTisamvedeti, yam tam ariya' a'cikkhanti 'upekkhako satima' sukhaviha'

ri''ti tatiyam jha'nam upasampajja viharati. Sukhassa ca paha'na' dukkhassa ca paha'na' pubbeva somanassadomanassa'nam attha °gama' adukkhamasukham upekkha'satipa'risuddhim catuttham jha'nam upasampajja viharati. Ayam vuccati, bhikkhave, samma'sama'dhi. Idam vuccati, bhikkhave, dukkhanirodhaga'mini' paTipada' ariyasaccam.

DN 2.312

ILLUMINATION 1-2

#1. And what O' followers is Vision of the Perfection? (1) Indeed O' followers it is gnosis of suffering. (2) It is gnosis on the origin of suffering. (3) It is gnosis on the subjugation of suffering. (4) It is gnosis of going unto subjugation of suffering and returning to the light. This O' followers, is called Vision of the Perfection.

SOTIPANNA ATTAINMENT

#2. And what O' followers is the Determination of the Perfection? It is determination of manifold karma formations, it is determination of the unchanging light, and it is determination into the immortal. This O' followers, is called the Determination of the Perfection.

COMPREHENSION 3-5

#3. And what O' followers is the Logos of the Perfection? To separate from the heresy of perpetual worldly rebecoming, the logos of separating from worldly aggregated mixing, the logos of separating from worldly manifold being, and to separate from worldly phenomenality. This O' followers, is called the Logos of Perfection.

(#3 corresponds with its counterpart path in #6)

#4. And what O' followers is Actualization of Perfection? To separate from worldly darkness (waning), to separate from worldly partaking of attachments in this life, to separate from the phenomenizing embodiments O' this world. This O' followers, is called Actualization of Perfection.

(#4 corresponds with its counterpart path in #7)

#5. And what O' followers is Subsistence upon the Perfection? In this world O' followers, the Exalted disciple who forsakes subsistence upon manifold plurality. Subsistence is complete only when in subsistence upon the Perfection. This O' followers, is called Subsistence upon the Perfection.

(#5 corresponds with its counterpart path in #8)

SAKADAGAMIN ATTAINMENT

LIBERATION 6-8

#6. And what O' followers is Analysis of the Perfection? (1) O' followers, the disciple in which evil and wicked dhammas are unmanifest maintains that they be unmanifest; he makes his will arise, manifests energy, and he takes up and exerts the bringing forth of his consciousness. (2) He destroys evil and wicked dhammas that are manifest; he makes his will arise, manifests energy, and he takes up and exerts the bringing forth of his consciousness. (3) He causes wholesome dhammas which are unmanifest to be manifest; he makes his will arise, manifests energy, and he takes up and exerts the bringing forth of his consciousness. (4) He causes arisen wholesome dhammas which have arisen to remain and that unparalleled perfection may become greater and greater in him until the fulfillment of becoming is supremely perfected; he makes his will arise, manifests energy, and he takes up and exerts the bringing forth of his consciousness. This O' followers, is called Analysis of the Perfection.

#7. And what O' followers is Anamnesis upon Perfection? (1) O' followers, the disciple extricates from both desirous covetousness and dejection of the world, and is possessed of vigilant conjunction in burning anamnesis of the origin, he is extricated by wisdom's blazing intent in beholding the body and what is antecedent to the body (2) O' followers, the disciple extricates from both desirous covetousness and dejection of the world, and is possessed of vigilant conjunction in burning anamnesis of the origin, he is extricated by wisdom's blazing intent in beholding feelings and what is antecedent to feelings. (3) O' followers, the disciple extricates from both desirous covetousness and dejection of the world, and is possessed of vigilant conjunction in burning anamnesis of the origin, he is extricated by wisdom's blazing intent in beholding consciousness and what is antecedent to consciousness. (4) O' followers, the disciple extricates from both desirous covetousness and dejection of the world, and is possessed of vigilant conjunction in burning anamnesis of the origin, he is extricated by wisdom's blazing intent in beholding dhammas and what is antecedent to dhammas. This O' followers, is called Anamnesis upon Perfection.

#8. And what O' followers is Conjunction with the Perfection? (1) O' followers, in this world the disciple that extricates from sensory desires, extricates from unwholesome mentality, is extricating from evil twisting-and-whirling-about of phenomena, is extricating from perpetual faring on, is extricating from the darkness and immerses in the illumination of bliss; so he has come unto the first jhana of esoteric conjunction with the Perfection. (2) He subdues both unwholesome twisting-and-whirling-about, makes conjunction, shines with clarity in the unity of the very Soul, with exquisite consciousness he manifests the unmanifold-singularity, he extricates from unwholesome twisting-and-whirling-about, he extricates from perpetual faring on, is extricating from the darkness and immerses in the illumination of bliss; so he has come unto the second jhana of esoteric conjunction with the Perfection. (3) He permeates within illumination, passionless he brings forth abiding in disembodied equanimity, he is deep in illuminative anamnesis, he subsists and is suffused in bliss such that he is in conjunction by which the Exalted proclaim of him " he abides in disembodied recollective exquisite bliss unequaled!" So he has come unto the third jhana of esoteric conjunction with the Perfection. (4) The disciple that has surpassed bliss-abiding, has surpassed phenomenal-agitation, and gone to annihilation are both the joyousness and dejection existing before, he has neither phenomenal-agitation nor pleasures anymore being so sweetly recollectively-disembodied by utter purification; so he has come unto the fourth jhana of esoteric conjunction with the Perfection. This O' followers, is called Conjunction with the Perfection. O' followers, that is called the Exalted truth of the path leading to the destruction of phenomenal-agitation and returning to the light (waxing).

ANAGAMIN ATTAINMENT

IDENTIFICATION-MANIFESTATION 9-10

#9. (samma'ñā'āma) Gnosis/Identification with the Perfection. (ñā'amatta'ya)

#10. (samma'vimutti) Emancipation into / Manifesting the Perfection. (paTissatimatta'ya)

ARAHANT / SAMMASAMBUDDHA ATTAINMENT

The Noble Tenfold Path of the Arahant [Vin 2.213, DN 2.216, 3.271, 3.291 MN 1.44,1.45,3.76, 3.78]

The Noble Eightfold Path plus: #9. (samma'ñā'āma) Identification with the Perfection. #10. (samma'vimutti) Emancipation into / Manifesting the Perfection.

DN 2.127 "There is no entity Cunda, on earth, nor Mara in hell, nor Brahmin in heaven, not a single one among Samanas nor Brahmin in all the world systems, among gods and men, who could make proper use of this for the going forth unto the sweet destiny of the Perfection other than the holy Tathagata."

“Katham mayam, bhante, tatha’gatassa sari’re paTipajja’ma”’ti? “Abya’vaTa’ tumhe, a’nanda, hotha tatha’gatassa sari’rap’ja’ya. I’gha tumhe, a’nanda, sa’ratthe ghaTatha anuyuñjatha, sa’ratthe appamatta’ a’ta’pino pahitatta’ viharatha.

DN 2.141 What pray tell, blessed one, shall we do with the Tathagatas remains? Do not fretter over such things, ananda, as the funerary arrangements. Indeed though, ananda, be invigorated and unite with your ultimate goal, your ultimate goal is turning to the Soul’s illumination, I went to the Soul as dwelling place.

“Katamañca, bhikkhave, dukkham ariyasaccam? Ja’tipi dukkha’, jara’pi dukkha’, mara°ampi dukkham, sokaparidevadukkha domanassupa’ya’sa’pi dukkha’, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampiccham na labhati tampi dukkham, sa’khittena pañcupa’da’nakkhandha’ dukkha’.

“Katamañca, bhikkhave, dukkhasamudayam ariyasaccam? Ya’yam ta’ha’ ponobbhavika’ nandi’ra’gasahagata’ tatratatra’bhinandini’, seyyathidam— ka’mata’ha’ bhavata’ha’ vibhavata’ha’.

“Katamañca, bhikkhave, dukkhanirodham ariyasaccam? Yo tassa’yeva ta’ha’ya asesavira’ganirodho ca’go paTinissaggo mutti ana’layo.

“Katamañca, bhikkhave, dukkhanirodhaga’mini’ paTipada’ ariyasaccam? Ayameva ariyo aTTha’giko maggo

DN 2.306-311 #1. What, followers, is the Exalted truth of suffering? It is that birth is suffering, old age is suffering, death is suffering, sorrow, lamentation, suffering, gloom, and misery are suffering. Being in conjunction with the despised is suffering, to be apart from the beloved is suffering, and not obtaining what you desire is suffering. The five assembled fuels of the heaps are suffering.

#2. What, followers, is the Exalted truth on the origin of suffering? It is that cravings beget rebirth, and has bondage with accompanying lusts leading to asundering here and thither. That is to say, there being sensual cravings, there is becoming by cravings and rebecoming by cravings.

#3. What, followers, is the Exalted truth on the subjugation of suffering? It is the complete subjugation of lusts and cravings, and resigning return into the supernal, being emancipation from desires.

#4. What, followers, is the Exalted truth of going unto subjugation of suffering and returning to the light? It is the Exalted Eightfold Path. That is to say, vision of the Perfection, determination of the Perfection, logos of the Perfection, actualization of the Perfection, subsistence upon the Perfection, analysis of the Perfection, anamnesis of the Perfection, and conjunction with the Perfection.

DIGHA NIKAYA 3

“katame catta’ro dhamma’ bahuka’ra’? catta’ri cakka’ni— 1 patir’pa desa va’so, 2 sappuris’panissayo, 3 atta’ samma’ pa’idhi, 4 pubbe ca katapuññata’. Ime catta’ro dhamma’ bahuka’ra’.

DN 3.276 “What are the four Dharmas of unlimited-abundance? These four wheels: 1. Returning to the sanctuary of ones origin. 2. Taking refuge in ones Spirit 3. To aspire for the Soul in the Perfection. 4. To make complete the former blissfulness. These are the four Dharmas of unlimited-abundance.

anaññatha’ samma’ tatha’gatena abhisambuddha’.

DN 3.277 The truth of the Perfection, the Tathagata, the Attained- to-Perfect Buddha.

MAJJHIMA NIKAYA 1

“Tatha’gatopi, bhikkhave, araham samma’sambuddho pathavim pathavito abhija’na’ti; pathavim pathavito abhiñña’ya pathavim na maññati, pathaviya’ na maññati, pathavito na maññati, pathavim meti na maññati, pathavim na’bhinandati. Tam kissa hetu? ‘Pariñña’tantam tatha’gatassa’’ti vada’mi.

“³/₄pam ...pe... tejam... va’yam... bh³te... deve... paja’patim... brahmam... a’bhassare... subhaki°he... vehapphale... abhi bhum... a’ka’sa’nañca’yatanam... viñña’°añca’yatanam ... a’kiñcañña’yatanam... nevasañña’na’sañña’yatanam... diTTham... sutam...

mutam... viñña’tam... ekattam... na’nattam... sabbam... nibba’nam nibba’nato abhija’na’ti; nibba’nam nibba’nato abhiñña’ya

nibba’nam na maññati, nibba’nasmim na maññati, nibba’nato na maññati, nibba’nam meti na maññati, nibba’nam na’bhinandati. Tam kissa hetu? ‘Pariñña’tantam tatha’gatassa’’ti vada’mi.

MN 1.6 followers, the Tathagata is like-unto-the-Absolute Buddha who dwells in the Absolute, by higher illumination he comprehends Earth as Earth. By higher-mind knowing Earth as Earth he is not conceived to be among it, he is not conceived to be of Earth, he is not conceived of in Earth, his measure is not conceived by Earth, he is not destroyed by Earth. How is this so? Tathagatas possess stainless mind it is said.

He directly comprehends water as water, fire, air, beings, gods, Pajapati, Brahma, illumining-gods, gods of refulgent splendor, gods of great fruit, the higher unmanifest, the base of infinite space, the base of phenomenal-mind, the base of boundless mind, the base of neither perception nor non-perception, seen, heard, sensed, cognized, the One-soul, the mirror-soul (worldly), aggregates.

Purification by higher illumination he knows as purification. By higher-mind he knows purification as purification and he is not conceived to be among it, he is not conceived of purification, he is not conceived of in purification, his measure is not conceived by purification, he is not destroyed in purification. How is this so? Tathagatas possess stainless mind it is said.

Evam sva'kkha'te, bhikkhave, maya' dhamme utta'ne vivaTe paka'site chinnapilotike yesam mayi saddha'mattam pemamattam sabbe te saggapara'yana''ti.

MN 1.142 This blissful doctrine, this Dhamma followers, is illuminating, otherworldly, comprehensible, liberating, complete and entire; those having true-faith in the Soul, have love of the Soul, all these are bound for highest supernal Heavenly realm.

“Na ve aggi cetayati , ‘aham ba'lam 'aha'mi''ti; ba'lo ca jalitam aggim, a'sajja nam sa 'ayhati.

MN 1.338 Never has there been a fire that thinks ‘I shall burn the fool!’ It is the fool who submerges into the fire; he of his own accord therein burns.

“Tassa evam ayoniso manasikaroto channam diTThi'nam aññatara' diTThi uppajjati. ‘Atthi me atta''ti va' assa ,02 saccato thetato diTThi uppajjati; ‘natthi me atta''ti va' assa saccato thetato diTThi uppajjati; ‘attana'va'atta'nam sañja'na'mi''ti va' assa saccato

thetato diTThi uppajjati; ‘attana'va' anatta'nam sañja'na'mi''ti va' assa saccato thetato diTThi uppajjati; ‘anattana'va'atta'nam sañja'na'mi''ti

va' assa saccato thetato diTThi uppajjati; atha va' panassa evam diTThi hoti– ‘yo me ayam atta' vado vedeyyo tatra tatra kalya'°apa'pa

ka'nam kamma'nam vipa'kam paTisamvedeti so kho pana me ayam atta' nicco dhuvo sassato avipari°a'madhammo sassatisamam tatheva Thassati''ti. Idam vuccati, bhikkhave, diTThigatam diTThigahanam diTThikanta'ram diTThivis°kam diTThivipphanditam diTThisamyo

janam. DiTThisamyojanasamyutto, bhikkhave, assutava' puthujjano na parimuccati ja'tiya' jara'ya mara°ena sokehi paridevehi

dukkhehi domanassehi upa'ya'sehi; ‘na parimuccati dukkhasma''ti vada'mi.

MN 1.8 When a fool misapprehends things in this way, one of six views comes forward in him. The view ‘this is my Soul’ becomes real and established within him. The view ‘this is not my Soul’ becomes real and established within him. The view ‘I comprehend the Soul with the Soul’ becomes real and established within him. The view ‘I comprehend what is not the Soul with the Soul’ becomes real and established within him. The view ‘I comprehend the Soul with what is not the Soul’ becomes real and established within him. Or it happens that he possesses some other speculative view thusly- ‘This is my Soul right here that speaks and feels and experiences here and there as the result of good or bad actions; hence this Soul is everlasting, invulnerable, eternal, is never subject to change, and will remain as it currently is forever and ever’. This heretical view, followers, is a thicket of views, is a forest of views, and perversion of views, a shifting view, a burden-laden view. Having conjoined himself with this burden-laden view, followers, the ignorant vile fool cannot achieve liberation from birth, old age and death, sorrow, misery, suffering, despair, and woe’ he has not won emancipation from suffering I proclaim.

Dhammada'ya'da' me, bhikkhave, bhavatha, ma' a'misada'ya'da'

MN 1.12 followers, be my brethren in power (Dhamma), do not let it become that you are brethren in carnal things.

Madassa ca paha'na'ya pama'dassa ca paha'na'ya atthi majjhima' paTipada' cakkhuka ra°i' ña°akara°i' upasama'ya abhiñña'ya sambodha'ya nibba'na'ya samvattati. Katama' ca sa', a'vuso, majjhima' paTipada' cakkhukara°i' ña°akara°i' upasama'ya abhiñña'ya sambodha'ya nibba'na'ya samvattati? Ayameva ariyo aTTha°giko maggo, seyyathidam–samma'diTThi samma'sa°kappo samma'va'ca' samma'kammanto samma'-a'ji'vo samma'va'ya'mo samma'sati samma'sama'dhi.

MN 1.16 There is a path of mediation for the abandoning and relinquishment of greed and hatefulness, for returning to the light, which gives vision, gives gnosis, for extraction, for higher wisdom, for unific wisdom, for purification and returning to the Soul. And what is this path of mediation for returning to the light, which gives vision, gives gnosis, for extraction, for higher wisdom, for unific wisdom, for purification and returning to the Soul? It is the Exalted eightfold path, which is- vision of the Perfection, determination of the Perfection, logos of the Perfection, actualization of the Perfection, subsistence upon the Perfection, analysis of the Perfection, anamnesis of the Perfection, and conjunction with the Perfection.

Ayam kho me, bra'hma°a, rattiya' paThame ya'me paThama' vijja' adhigata', avijja' vihata' vijja' uppanna', tamo vihato a'loko uppanno, yatha' tam appamattassa a'ta'pino pahitattassa viharato.

MN 1.22 It happened for me, Brahmin, that on that preeminent night that magnificent light arose in me. Darkness was cast aside, darkness had gone and the light of wisdom shone forth. The dark was gone and the illumination of true knowing shone forth, turning to the Soul's illumination, I went to the Soul as dwelling place.

Tassa me evam ja'nato evam passato ka'ma'sava'pi cittam vimuccittha, bhava'sava'pi cittam vimuccittha, avijja'sava'pi cittam vimuccittha. Vimuttasmim vimuttamiti ña'°am ahosi. 'Khi'°a' ja'ti, vusitam brahmacariyam, katam kara'°i'yam, na'param itthatta'ya'ti abbhāñña'sim. Ayam kho me, bra'hma°a, rattiya' pacchime ya'me tatiya' vijja' adhigata', avijja' vihata' vijja' uppanna', tamo vihato a'loko uppanno, yatha' tam appamattassa a'ta'pino pahitattassa viharato.

MN 1.23 When I knew and had beheld thusly (the arising and passing away of beings in the world), my light was liberated from the defilement of sensuousness, my light was liberated from the defilement of further becoming, my light was liberated from the defilement of ignorance. Having been liberated, the wisdom came to me 'this is liberation'. I knew further, that birth is destroyed, the Brahma-faring is fulfilled, what must be done has been done, this very Soul no more shall befall any further state.

Dve kho aham, bra'hma°a, atthavase sampassama'no araññavanapattha'ni panta'ni sena'sana'ni paTiseva'mi– attano ca diTThadhammasukhaviha'ram sampassama'no, pacchimañca janatam anukampama'no'ti.

MN 1.23 For two reasons, Brahmin, do I still see delight in dwelling among remote forest clearings as refuges, and sheltering therein- I am one who has seen the blissful dwelling within the Soul by one who has envisaged Dhamma, and lastly I have mercy towards other beings.

a'vuso, ye te puggala' assaddha', ji'vikattha' na saddha' aga'rasma' anaga'riyam pabbajita', saTha' ma'ya'vino ketabino uddhata' unna'¼a' capala' mukhara' viki°ava'ca', indriyesu aguttadva'ra', bhojane amattaññuno, ja'gariyam ananuyutta', sa'maññe anapekkhavanto, sikkha'ya na tibbaga'rava', ba'hulika' sa'thalika', okkamane pubba'gama', paviveke nikkhattadhura', kusi'ta' hi'navi'riya' muTThassati' asampaja'na' asama'hita' vibbhantacitta' duppañña' e'¼am'ga'

MN 1.32 Friend, there are persons who are devoid of faith, who have gone from the lay life into the recluse life not out of faith, but for seeking a living. They are hypocritical, deceitful, wicked, twisted, shallow, spitefully perverse, have wickedly lying tongues, loose spoken, unguarded in senses, reckless in eating, lazy slackers as per vigilance, uncaring for recluseship, despise higher training, enjoy materiality, careless, heads of slothfulness, unremitting in lack of seclusion, lazy, lacking energy, have loose minds, half dead, incoherent, perverse minds, ignorant fools, and filth-like.

te a'yasmato sa'riputtassa imam dhammapariya'yam sutva' pivanti maññe,ghasanti maññe vacasa' ceva manasa' ca– 'sa'dhu vata, bho, sabrahmaca'ri' akusala' vuTTha'petva' kusale patiTTha'peti'ti.

MN 1.32 Those who attend to Shariputra's discourse on the Dhamma eat of it and drink of it to understand it as by word and mind. Wonderful indeed it is that he leads them in the Brahma-faring for the abandonment of the unwholesome and the establishment of the wholesome.

“Seyyatha'pi, bhikkhave, vattham samkiliTTham malaggahitam; tamenam rajako yasmim yasmim ra'gaja'te upasamhareyya– yadi ni'laka'ya yadi pi'taka'ya yadi lohita'ya yadi mañjiTThaka'ya ,01 durattava°amevassa aparisuddhava°amevassa. Tam kissa hetu? Aparisuddhatta', bhikkhave, vatthassa. Evameva kho, bhikkhave, citte samkiliTThe, duggati pa'Tika'kha'.

Seyyatha'pi,

bhikkhave, vattham parisuddham pariyo'da'tam; tamenam rajako yasmim yasmim ra'gaja'te upasamhareyya– yadi ni'laka'ya yadi pi'taka'ya yadi lohita'ya yadi mañjiTThaka'ya– surattava°amevassa parisuddhava°amevassa. Tam kissa hetu? Parisuddhatta', bhikkhave, vatthassa. Evameva kho, bhikkhave, citte asamkiliTThe, sugati pa'Tika'kha'.

MN 1.36 Suppose, followers, that a piece of cloth was defiled and filthily stained; and then a clothes-dyer went to dip it in some stain or other-be it blue, yellow, red or pink, it would appear unclean and of an impure appearance. How is that so? Because, followers being impure, so too that cloth. Just so also, followers is ones mind when defiled and filthily stained that one expects destinations hither of great woe. Suppose, followers, that a piece of cloth was purified and bright; and then a clothes-dyer went to dip it in some stain or other-be it blue, yellow, red or pink, it would still appear clean and of a pure appearance. How is that so? Because, followers being pure, so too that cloth. Just so also, followers is ones mind when purified and bright one expects destinations hither of heavenly-bliss.

“So 'atthi idam, atthi hi'nam, atthi pa'°i'tam, atthi imassa sañña'gatassa uttarim nissara°an'ti paja'na'ti

MN 1.38 He discerns, there is this, this is vile, this is supernal, and he also discerns that beyond this expanse of conceptualization there is transcendental emancipation.

“Ba'hukam adhikakkañca, gayam sundarikam mapi.

sarassatim paya'gañca, atho ba'humatim nadim;

niccampi ba'lo pakkhando, ka'hakammo na sujjhati.

idheva sina'hi bra'hma°a, sabbabh'°tesu karohi khemattam.

“Sace musa' na bha°asi, sace pa'°am na himsasi;

sace adinnam na'diyasi, saddaha'no amacchari';

kim ka'hasi gayam gantva', udapa'nopi te gaya'ti.

MN 1.39 The River Bahuka, Adhikakka, Gaya and Sundarika, Sarassati, Payaga, and the stream Bahumati. A blind fool may forever therein attempt to cleanse his aggregates, yet never come clean from wicked deeds he has wrought. Here, Brahmin should you bathe!

Take security in the Soul from all further becoming. Not creating falsehoods, nor causing ill upon others, nor taking what is not offered, full of faith and free of desirousness, what use is there in bathing in Gaya, for you will be your own wellspring Gaya.

“ya’ ima’, bhante, anekavihita’ diTThiyo loke uppajjanti– attava’dapaTisamyutta’ va’ lokava’dapaTisamyutta’ va’– a’dimeva nu kho, bhante, followerno manasikaroto evameta’sam diTThi’nam paha’nam hoti, evameta’sam diTThi’nam paTinissaggo hoti”’ti? “Ya’ ima’, cunda, anekavihita’ diTThiyo loke uppajjanti– attava’dapaTisamyutta’ va’ lokava’dapaTisamyutta’ va’– yattha ceta’ diTThiyo

uppajjanti yattha ca anusenti yattha ca samuda’caranti tam ‘netam mama, nesohamasmī, na me so atta’’ti– evametam yatha’bh³tam sammappañña’ passato evameta’sam diTThi’nam paha’nam hoti, evameta’sam diTThi’nam paTinissaggo hoti.

MN 1.40 “Venerable Lord, many variegated views have arisen in the world, speculative views connected with and regarding the soul and connected with and regarding the world; foremostly, Lord, how does a Follower properly bear in mind these views for means of relinquishment such that he can forsake such speculative views as these?” “Cunda, as regards these many variegated views that have arisen in the world, speculative views connected with and regarding the soul and connected with and regarding the world; if these gathered views which have arisen and are obsessed upon were to be treated such that ‘this is not mine, I am none of this, this is not my Soul’, having arisen with wisdom of the Absolute, he now sees these views for means of relinquishment such that he can forsake such speculative views as these.”

“So vata, cunda, attana’ palipapalipanno param palipapalipannam uddharissati’ti netam Tha’nam vijjati. So vata, cunda, attana’ apalipapalipanno param palipapalipannam uddharissati’ti Tha’nametam vijjati. So vata, cunda, attana’ adanto avini’to aparini bbuto param damessati vinessati parinibba’pessati’ti netam Tha’nam vijjati. So vata, cunda, attana’ danto vini’to parinibbuto param

damessati vinessati parinibba’pessati’ti Tha’nametam vijjati.

MN 1.45 Cunda, it is impossible that one whose Soul is caught in the muck and mire could ever extract another who is also caught in the muck and mire. It is possible, Cunda, that one whose Soul is not caught in the muck and mire could extract another who is also caught in the muck and mire. Cunda, it is impossible that one whose Soul is untamed, undisciplined and hasn’t undergone final purification could ever tame, discipline or guide to final purification another. Cunda, it is possible that one whose Soul is tamed, disciplined and has undergone final purification could indeed tame, discipline and guide to final purification another.

Katamañca’ vuso, mara^oam? Ya’ tesam tesam satta’nam tamha’ tamha’ sattanika’ya’ cuti cavanata’ bhedo antaradha’nam maccu mara^oamka’lamkiriya’ khandha’nam bhedo, ka⁴avarassa nikkhepo, ji’vitindriyassupacchedo– idam vuccata’vuso, mara^oam.

MN 1.49 What, friend, is death? Here and there those beings, the collection comprising beings have vanished, undergone dissolution, and been broken apart, disappeared, died, has completed its span at the breaking apart of the aggregates and the setting to rest of this body, and the animating principle of life has departed it- this is known as death.

Katama’ pana’vuso, ja’ti, katamo ja’tisamudayo, katamo ja’tinirodho, katama’ ja’tinirodhaga’mini’ paTipada’? Ya’ tesam tesam satta’nam tamhi tamhi sattanika’ye ja’ti sañja’ti okkanti abhinibbatti khandha’nam pa’tubha’vo, a’yatana’nam paTila’bho– ayam vuccata’vuso, ja’ti. Bhavasamudaya’ ja’tisamudayo, bhavanirodha’ ja’tinirodho, ayameva ariyo aTTha^giko maggo ja’tinirodhaga’mini’ paTipada’

MN 1.50 What, friend is birth, the arising into birth, the contraction from birth, and what is the path leading back to the light from the contraction of birth? Here and there those beings, the collection comprising beings have been born, manifest, and descended into [the womb] of another rebirth and manifested their becoming into the aggregates again; this is their acquisition for dwelling-this is called birth. Arising from Absolute is the arising of birth; contraction from further birth is contraction from further manifestation. The path leading back to the light from the contraction of birth, this is known as the Exalted Supernal Path.

Yato kho, a’vuso, ariyasa’vako bhavañca paja’na’ti, bhavasamudayañca paja’na’ti, bhavanirodhañca paja’na’ti, bhavanirodhaga’minim paTipadañca paja’na’ti– etta’vata’pi kho, a’vuso, ariyasa’vako samma’diTThi hoti, ujugata’ssa diTThi, dhamme aveccappasa’dena samanna’gato, a’gato imam saddhammam.

MN 1.50 When, friend, an Exalted follower truly discerns becoming, discerns becoming apart from the Absolute, discerns contraction from further becoming, and discerns the path leading back to the light from the contraction of becoming- in such a manner, friend, is one an Exalted follower possessed of vision of the Absolute, has gone to straight vision, is endowed with clarity of vision, and has gone unto the true Dhamma.

Tayome, a’vuso, bhava’– ka³mabhavo, r³pabhavo, ar³pabhavo.

MN 1.50 Friend, there are three modes of becoming: sense-sphere becoming, form-sphere becoming, and formless-sphere becoming.

Idheva, bhikkhave, sama^o, idha dutiyo sama^o, idha tatiyo sama^o, idha catuttho sama^o; suñña’ parappava’da’ sama^oebhi aññehi’ti. Evametam, bhikkhave, samma’ si’hana’dam nadatha.

MN 1.64 followers, only here is found a recluse of the first, second, third or fourth kind! I disputably hold that the doctrines of other are clear of such recluses. This is how you should shout out your lions roar about the Absolute [we take refuge in]!

“Evamva’dino, bhikkhave, aññatitthiya’ paribba’jaka’ evamassu vacani’ya’– ‘kim pana’vuso, eka’ niTTha’, uda’hu puthu niTTha’”ti?

Samma’ bya’karama’na’, bhikkhave, aññatitthiya’ paribba’jaka’ evam bya’kareyyum– ‘eka’vuso, niTTha’, na puthu niTTha’”ti.

MN 1.64 Recluses of other sects when asking questions should be answered thusly: “How friend is the end goal, is it one or is it many?” Responding, followers, these recluses from other sects about the Absolute you answer: “Friend, the end goal for us is one, not many.”

“Dvema’, bhikkhave, diTThiyo– bhavadiTThi ca vibhavadiTThi ca. Ye hi keci, bhikkhave, sama’va’ bra’hma’va’ bhavadiTThim alli’na’ bhavadiTThim upagata’ bhavadiTThim ajjhosita’, vibhavadiTThiya’ te paTiviruddha’. Ye hi keci, bhikkhave, sama’va’ bra’hma’

va’ vibhavadiTThim alli’na’ vibhavadiTThim upagata’ vibhavadiTThim ajjhosita’, bhavadiTThiya’ te paTiviruddha’.

MN 1.65 followers, there are these two visions: the view of becoming and the view of rebecoming. Any recluse or Brahmin who adheres to this view perpetual becoming has arrived at this view of becoming, utterly bent upon this view of becoming, is hostile to the view of rebecoming. Any recluse or Brahmin who adheres to this view rebecoming, has arrived at this view of rebecoming, utterly bent upon this view of rebecoming, is hostile to the view of utter becoming.

Catta’rima’ni, bhikkhave, upa’da’na’ni. Katama’ni catta’ri? Ka’mupa’da’nam, diTThupa’da’nam, si’labbatupa’da’nam, attava’dupa’da’nam.

MN 1.66 followers, there are these four arisen graspings. Which four? Grasping after sensual pleasures, grasping after various views, grasping after religious rituals, and grasping after speculations regarding the Soul.

Idamavoca bhagava’. Attamana’ te bhikkh³ bhagavato bha’sitam abhinandunti.

MN 1.68 This is what the Lord said to them. With their Souls at peace, the followers delighted and rejoiced in the Blessed Ones words.

sa’riputta, tatha’gato a’sava’nam khaya’ ana’savam cetovimuttim pañña’vimuttim diTTheva dhamme sayam abhiñña’ sacchikatva’ upasampajja viharati, idampi, sa’riputta, tatha’gatassa tatha’gatabalam hoti yam balam a’gamma tatha’gato a’sabham Tha’nam paTija’na’ti, parisa’su si’hana’dam nadati, brahmacakkam pavatteti.

MN 1.71 Shariputra, the Tathagata is free from outflowings, has destroyed all taints and dwells in the emancipation of mind and emancipation by wisdom in this very Dhamma by means of transcendental gnosis that he has manifest, so does he reside within that obtainment. Shariputra, the Tathagata wields the powerful might of the very Tathagata such that he has claimed the master-bull’s status amongst the herd and he makes the mighty lions roar. So does the Tathagata set rolling the wheel of Brahma.

Pañca kho ima’, sa’riputta, gatiyo. katama’ pañca? nirayo, tiraccha’nayoni, pettivisayo, manussa’, deva’.

MN 1.73 Shariputra, there are five destinations for beings, which five? Purgatory, the animal realm, the realm of ghosts, humans, and of Gods.

nibba’nañca’ham, sa’riputta, paja’na’mi, nibba’naga’miñca maggam, nibba’naga’miniñc paTipadam

MN 1.74 Shariputra, I have insight into Nibbana, into the path of Nibbana, of going by Nibbana for returning to the light.

Idha’ham, sa’riputta, ekaccam puggalam evam cetasa’ ceto paricca paja’na’mi– tatha’yam puggalo paTipanno tatha’ ca iriyati tañca maggam sama’r³/₄ho, yatha’ ka’yassa bheda’ param mara’apa’yam duggatim vinipa’tam nirayam upapajjissati’ti.

MN 1.74 Herein Shariputra, being an entity before me, I encompass his mind with my mind and with insight declare of him: this entity goes by wisdom in such a way, so conducts himself thusly, has taken such and such a path that, on the break up of the body at death, he will manifest within a lowly spot, in perdition, will rearise within purgatory.

Mañcakena cepi mam, sa’riputta, pariharissatha, nevatthi tatha’gatassa pañña’veyyattiyassa aññathattam.

MN 1.83 Shariputra, even if you had to carry [my decrepit body] around on a bed, still there would be not one jot of difference in the wisdom and insight the Tathagata has into the Soul.

Evam sante, a'vuso niga^oTha', ye loke ludda' lohitapa^oino kur³rakammanta' manussesu pacca'ja'ta' te niga^oThesu pabbajanti''ti

MN 1.93 That being so, those who are vile murderous, blood-soaked evildoers in this world, when they return to this human realm, they go forth and become Niganthas (Jains).

so ha'vuso, bhagava' ja'nam ja'na'ti, passam passati, cakkhubh³to ña^oabh³to dhammabh³to brahmabh³to, vatta' pavatta', atthassa ninneta', amatassa da'ta', dhammassa'mi' tatha'gato.

MN 1.111 Having insight he knows, having vision he does so see, the Lord is the holy-eye become, he is gnosis become, the Dhamma become, verily Brahma become, is turned to the Soul, elucidator of the goal, giver of the Immortal, he is the Tathagata, the Lord of Dhamma.

Cakkhuñca'vuso, paTicca r³pe ca uppajjati cakkhuviñña^oam, ti^oam sa^gati phasso, phassapaccaya' vedana', yam vedeti tam sañja'na'ti, yam sañja'na'ti tam vitakketi, yam vitakketi tam papañceti, yam papañceti tatonida'nam purisam papañcasañña'sa^akha' samuda'caranti ati'ta'na'gatapaccuppannesu cakkhuviññeyyesu r³pesu.

MN 1.112 Contingent upon vision and forms therein manifests visual-consciousness. The union of these three begets contact. With contact as a basis there are feelings. When one feels, one cognizes. When one cognizes, one mentally proliferates. When one mentally proliferates, one makes diffuse the mind. With diffuse mind therein an entity undergoes (first cause) downfall into diffuse perceptual experiences with respect to the past, present and the future by means of eye-consciousness and forms.

labhetheva attamanatam, labhetheva cetaso pasa'dam

MN 1.114 They will find their Souls at peace, they will find tranquility of mind

Puriso atthaka'mo hitaka'mo yogakkhemaka'moti kho, bhikkhave, tatha'gatassetam adhivacanam arahato samma'sambuddhassa. Khemo maggo sovathiko pi'tigamani'yoti kho, bhikkhave, ariyassetam aTTha^agikassa maggassa

MN 1.118 The entity that desires for them their aim, for there protection, for their conjunction with security, this followers, is the designation for of the Tathagata, the Arahant, the like-unto-Perfection Buddha. The path leading to security, to auspicious happiness, followers, is the designation for the Exalted Eightfold Path.

Tesam paha'na' ajjhattameva cittam santiTThati sannisi'dati ekodi hoti sama'dhiyati.

MN 1.119 When one rejects [such thoughts], the mind becomes fixed upon the very Soul, steadied, and absorbed upon this Unific.

Tassa dantebhidantama'dha'ya jivha'ya ta'lum a'hacca cetasa' cittam abhinigga^hato abhinippi'¹/₄ayato abhisanta'payato ye pa'paka' akusala' vitakka' chand³pasamhita'pi dos³pasamhita'pi moh³pasamhita'pi te pahi'yanti te abbhattham gacchanti.

MN 1.121 When the adept clenches his teeth together, places his tongue at the roof of his mouth, then pierces, restrains, and subdues the mind by means of the mind, evil and unwholesome mental proliferation connected with desires, hate, and delusion go to dissolution and entirely subside.

Tasma'tiha, bhikkhave, 'dhammamyeva sakkaronta', dhammam garum karonta', dhammam ma'nenta', dhammam p³jenta', dhammam apaca'yama'na' suvaca' bhavissa'ma, sovaccasatam a'pajjissa'ma''ti. Evañhi vo, bhikkhave, sikkhitabbam.

MN 1.126 Therefore, followers, you should revere the Dhamma thus: Respecting the Dhamma, revering the Dhamma, and honoring the Dhamma, we shall become easy to admonishment, we shall be easy to be reproached. This, followers, is how you should train.

“Idha pana, bhikkhave, ekacce kulaputta' dhammam pariya'pu^oanti– suttam, geyyam, veyya'kara^oam, ga'tham, uda'nam, itivuttakam, ja'takam, abbhutadhammam, vedallam. Te tam dhammam pariya'pu^oitva' tesam dhamma'nam pañña'ya attham upaparikkhanti. Tesam te dhamma' pañña'ya attham upaparikkhatam nijja'nam khamanti.

MN 1.134 Herein, followers, someone of our clan has thoroughly mastered the Dhamma- the suttas in prose and verse, the expositions, the verses, the uplifting verses, the thus-said verses, the birth stories, the miracles and various. Thus having thoroughly mastered the Dhamma by means of wisdom, by investigation my meaning, they then grasp the Dhamma my means of wisdom and investigative meaning.

bahuka'ro kho me ayam kullo; ima'ham kullam nissa'ya hatthehi ca pa'dehi ca va'yamama'no sotthina' pa'ram utti^{oo}.

MN 1.135 This raft (Dhamma) has brought me to fulfillment. Depending upon this raft and striving by hand and foot I have crossed into sanctuary (sotthi) upon the further shore.

sotthimatta'nam

MN 1.403 Made sanctuary (sotthi) for the Soul.

Yam^{na}'ham imam kullam thale va' ussa'detva' uduke va' opila'petva' yena ka'mam pakkameyyan'ti. Evamka'ri' kho so, bhikkhave, puriso tasmim kulle kiccaka'ri' assa. Evameva kho, bhikkhave, kull³pamo maya' dhammo desito nitthara^oattha'ya, no gaha^oattha'ya.

MN 1.135 Suppose now that (having crossed to the other shore) I was to bring this raft unto the land or let it sink back into the water and then I were to go wherever I pleased now. In so doing, followers, an entity would be doing what must be done with that very raft. In the same way, followers, I have illumined for you how the Dhamma is like that raft which is for the purposes of crossing over, but not for the purposes of clinging to it.

Tam, bhikkhave, attava'dupa'da'nam upa'diyetha, yamsa attava'dupa'da'nam upa'diyato na uppajjeyyum sokaparidevadukkhadomanassupa'ya'sa'. Passatha no tumhe, bhikkhave, tam attava'dupa'da'nam yamsa attava'dupa'da'nam upa'diyato na uppajjeyyum sokaparidevadukkhadomanassupa'ya'sa'""ti? "No hetam, bhante". "Sa'dhu, bhikkhave.

MN 1.137 followers, could it happen that you have some attachment to a disputation regarding the Soul, such that that disputation regarding the Soul, in attachment to it, would not cause the arising of grief, lamentation, agitation, and bring sorrow for you? Such that, followers, do you behold any attachment at all to a disputation regarding the Soul wherein such a disputation regarding the Soul, in attachment to it, would not cause the arising of grief, lamentation, agitation, and bring sorrow for you? No indeed not Lord! Good followers.

"Attani va', bhikkhave, sati attaniyam me ti assa'""ti? "Evam, bhante". "Attaniye va', bhikkhave, sati atta' me ti assa'""ti? "Evam, bhante". "Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhama'ne, yampi tam di'TThi'TTha'nam- 'so loko so atta', so pecca bhavissa'mi nicco dhuvo sassato avipari^a'madhammo, sassatisamam tatheva Thassa'mi'""ti- nana'yam, bhikkhave, kevalo parip³ro ba'laddhammo'""ti? "Kiñhi no siya', bhante, kevalo hi, bhante, parip³ro ba'laddhammo'""ti.

MN 1.138 There being [views of] a Soul, followers, is there not then that which my Soul subsists upon? Just so Lord! Then there being that which my Soul subsists upon, followers, is this not then [considered now] my Soul? Just so Lord! Then this Soul, followers, is a Soul subsistent upon what can never be discerned as true and perdurable, wherein arises such views as this: This is the Soul and the world, after death I will then become everlasting, fixed, and an eternal being. This is the unchanging Dhamma of the eternal being there within. Is it not so, followers, that this is utterly and completely a Dhamma of fools? What else could it be Lord, other than totally the Dhamma of fools!? [Consubstantiality of Sassatavada. Consubstantial eternalism]

"Evam vimuttacittam kho, bhikkhave, followerm sa-inda' deva' sabrahmaka' sapaja'patika' anvesam na'dhigacchanti- 'idam nissitam tatha'gatassa viñña'°an'ti. Tam kissa hetu? Di'TTheva'ham, bhikkhave, dhamme tatha'gatam ananuvijjoti vada'mi.

MN 1.140 With the emancipated mind of a follower, followers, neither the god Indra, nor Brahma' devas, nor Pajapati can discern him, [bemusing themselves that] "This is the basis for the Tathagata's consciousness." How is this so? Within this Dhamma, followers, the Tathagata is without any mark by which to make a claim about him.

Evam va'dim kho mam, bhikkhave, evamakkha'yim eke sama^oabra'hma^oa' asata' tuccha' musa' abh³tena abba'cikkhanti- 'venayiko sama^o gotamo, sato sattassa ucchedam vina'sam vibhavam pañña'peti'""ti.

MN 1.140 Even though I proclaim things thusly, followers, and I point out things thusly, there are recluses and Brahmins who falsely, vainly, and slanderously proclaim of me: "The recluse Gotama is an anti-foundationalist (venayika, vi+neti. A nihilist) who preaches the annihilation (ucchedavada) of an existing being (satta) and the oblivion (vibhava) of an existing being."

Pubbe ca'ham bhikkhave, etarahi ca dukkhañceva pañña'pemi, dukkhassa ca nirodham.

MN 1.140 Both formerly, followers, in addition to now, I teach not but the source of suffering and the subjugation of suffering.

Tam kim maññatha, bhikkhave, yam imasmim jetavane ti^oakaTThasa^okha^opala^osam, tam jano hareyya va^o daheyya va^o yatha^opaccayam va^o kareyya. Api nu tumha^okam evamassa– ‘amhe jano harati va^o dahati va^o yatha^opaccayam va^o karoti^o’ti? “No hetam, bhante”. “Tam kissa hetu^o”? “Na hi no etam, bhante, atta^o va^o attaniyam va^o”ti. “Evameva kho, bhikkhave, yam na tumha^okam tam pajahatha; tam vo pahi^onam di^ogharattam hita^oya sukha^oya bhavissati. Kiñca, bhikkhave, na tumha^okam? R^opam, bhikkhave, na tumha^okam

MN 1.141 What do you suppose, followers, if people were carrying off into the Jeta grove bunches of sticks, grasses, branches, and leaves and did with them as they wished or burned them up, would it occur to you: These people are carrying us off, are doing as they please with us, and are burning that which we are? No, indeed not Lord. And how so? Because Lord, none of that is our Soul, nor what our Soul subsists upon! Just so followers, what is not who you are, do away with it, when you have made done with that, it will lead to your bliss and welfare for as long as time lasts. What is that which is not who you are? Form, followers, is not who you are, neither are sensations, perceptions, experiences, nor consciousness.

Evam sva^okkha^ote, bhikkhave, maya^o dhamme utta^one vivaTe paka^osite chinnapilotike ye te bhikkh^o arahanto khi^oa^osava^o vusitavanto katakara^oi^oya^o ohitabha^ora^o anuppattasadattha^o parikkhi^oabhavasamyojana^o sammadañña^o vimutta^o, vaTTam tesam natthi pañña^opana^oya.

MN 1.141 followers, this blissful Dhamma proclaimed by me is lucent, open, illuminating and complete and entire for followers who are Arahants that have no further round of becoming, are free of outflowings and dwell having done what must be done, laid down the burden, have become the Soul in reaching their goal, have crossed over all fetters and bonds of becoming and possess gnosis into the liberation of the Absolute and remain within this final end making gnosis.

Vammiko^oti kho, follower, imassetam ca^otumaha^obh^otikassa ka^oyassa adhivacanam, ma^ota^opettikasambhavassa. Bra^ohma^oo^oti kho, follower, tatha^ogatassetam adhivacanam arahato samma^osambuddhassa. Satthan^oti kho, follower, ariya^oyetam pañña^oya adhivacanam. ‘Abhikkha^oan^oti kho, follower, vi^oriya^orambhassetam adhivacanam. La^ogi^oti kho, follower, avijja^oyetam adhivacanam. Uddhuma^oyika^oti kho, koddh^opa^oya^osassetam adhivacanam. Dvidha^opatho^oti kho, follower, vicikiccha^oyetam adhivacanam. Ca^ogava^oran^oti kho, follower, pañcannetam ni^ovara^oa^onam adhivacanam. Kummo^oti kho, follower, pañcannetam upa^oda^onakkhandha^onam adhivacanam. Asis^ona^oti kho, follower, pañcannetam ka^omagu^oa^onam adhivacanam. Mamsapesi^oti kho, follower, nandi^ora^ogassetam adhivacanam. Na^ogo^oti kho, follower, khi^oa^osavassetam followerno adhivacanam. TiTThatu na^ogo, ma^o na^ogam ghaTTesi; namo karo^ohi na^ogassa^oti.

MN 1.144 The anthill, followers, is a symbol for this body made up of the four manifest elements and come to be by means of mother and father. The Brahmin is the symbol for the Tathagata designating the Arahant and like-unto-the-Absolute Buddha. The sword is a symbol for Exalted wisdom. Probing is a symbol for manifesting energy. The blocking bar is a symbol for ignorance, throw it away. The bullfrog is a symbol for gloom due to wrath, throw it away. The forked path is a symbol for doubts and confictions, throw it away. The sieve is a symbol for the five hindrances, throw it away. The turtle is a symbol for the five aggregates of grasping, throw it away. The hatchet and block are symbols for the five chords of sensual pleasures, throw them away. The slab of meat is a symbol for sensual delights, throw it away. The Naga serpent is a symbol for the follower who has destroyed the outflowings. Don’t bother this Naga, and don’t harm the Naga. You should honor the Naga.

attana^o ca santuTTho, attana^o ca pavivitto, attana^o ca asamsaTTho, attana^o ca a^oraddhavi^oriyo, attana^o ca si^olasampanno, attana^o ca sama^odhisampanno, attana^o ca pañña^osampanno, attana^o ca vimuttisampanno, attana^o ca vimuttiña^oadassanasampanno

MN 1.145 He speaks on contentment in the Soul, seclusion in the Soul, aloofness from society in the Soul, stirring up energy within the Soul, conduct within in Soul, absorption in the Soul, wisdom in the Soul, deliverance in the Soul, and deliverance by means of insight through gnosis in the Soul.

Kimattham caraha^ovuso, bhagavati brahmacariyam vussati^oti? “Anupa^oda^oparinibba^onattham kho, a^ovuso, bhagavati brahmacariyam vussati^oti.

MN 1.148 For what purpose is the Brahma life lived under the Lord? For subsistenceless utter Purification, friend, is the reason for the Brahma life lived under the Lord.

Añña^otra ce, a^ovuso, imehi dhammehi anupa^oda^oparinibba^onam abhavissa, puthujjano parinibba^oyeyya. Puthujjano hi, a^ovuso, añña^otra imehi dhammehi.

MN 1.148 If subsistenceless in utter Purification were to exist without these Dhammas (purifications), then the profane common folk would possess utter Purification. But the profane common folk, friend, are without these Dhammas.

Pañña'ya cassa disva' a'sava' parikkhi'o'a' honti. Ayam vuccati, bhikkhave, follower andhamaka'si ma'ram, apadam vadhitva' ma'racakkhum adassanam gato pa'pimato ti'o'o loke visattikan'ti.

MN 1.160 He has destroyed outflowings having intuited vision of wisdom. This followers, is called a follower who has blinded Mara the evil one. Having deprived Mara the evil one's vision to behold him he has crossed over all desire for anything in this world.

Katama' ca, bhikkhave, ariya' pariyesana'? Idha, bhikkhave, ekacco attana' ja'tidhammo sama'no ja'tidhamme a'di'navam viditva' aja'tam anuttaram yogakkhemam nibba'nam pariyesati.

MN 1.163 What followers is the Exalted quest? Herein, followers, a certain ones Soul has aligned with rebirth, now sees the danger in aligning with what is reborn, and now seeks after the unborn, the ageless, the unfaltering, the immortal, the sorrowless, and the undefiled which is transcendental conjunction with security in Purification.

Ña'ña pana me dassanam udapa'di- 'akuppa' me vimutti, ayamantima' ja'ti, natthi da'ni punabbhavo'ti.

MN 1.167 Gnosis and vision arose in me to the effect: I am fixed in liberation, this is my last birth, and there is no more coming to any further state of change.

adhigato kho mya'yam dhammo gambhi'ro duddaso duranubodho santo pa'o'i'to atakka'vacaro nipu'o pa'o'itavedani'yo.

MN 1.167 This very Dhamma that I have obtained is unfathomable, abstruse to envision and comprehend, peaceful and sublime, beyond mere rationalization, and intricate, hence ascertained by but the wise alone.

a'layara'ma' kho pana'yam paja' a'layarata'ya a'layasammudita'ya duddasam idam Tha'nam yadidam- idappaccayata' paTiccasamuppa'do, sabbasa'kha'rasamatho sabb'padhipaTinissaggo ta'ha'kkhaya vira'go nirodho nibba'nam. ahañceva kho panadhammam deseeyam, pare ca me na a'ja'neyyum, so mamassa kilamatho, sa' mamassa vihesa'ti.

MN 1.168 This generation delights in desirousness, is within desirousness, and is stupefied in desirousness such that they cannot see causation, contingent manifestation, the stilling of determinate experiences, renunciation in returning to the supernal, the end of craving, dispassion, subjugation, and Purification. If I was to teach this Dhamma and others did not intuit the meaning, this would be wearisome for me and a vexation.

PaTisotaga'mim nipu'am, gambhi'ram duddasam a'um;

ra'garatta' na dakkhanti, tamokhandhena a'vuTa'""ti

MN 1.168 That which goes against the stream of the world is subtle, unfathomably hard to discern. Those dyed in lustfulness and the darkness of the aggregates will never discern it.

Santi satta' apparajakkhaja'tika', assavanata' dhammassa pariha'yanti. Bhavissanti dhammassa añña'ta'ro'ti.

MN 1.168 There are those beings with little dust in their eyes who are wasting away from lack of hearing the Dhamma. There will be those few who will discern the Dhamma.

apa'puretam amatassa dva'ram, su'antu dhammam vimalena'nubuddham

MN 1.168 Wide open is the portal to the Immortal. Let them hear the Dhamma of the stainless one, the Buddha.

Sabba'bhibh³ sabbavid³hamasmi, sabbesu dhammesu an³palitto;

sabbañjaho ta'ha'kkhaya vimutto, sayam abhiñña'ya kamuddiseeyam.

'Na me a'cariyo atthi, sadiso me na vijjati;

sadevakasmim lokasmim, natthi me paTipuggalo.

'Ahañhi araha' loke, aham sattha' anuttaro;

ekomhi samma'sambuddho, si'tibh³tosmi nibbuto.

'Dhammacakkam pavattetum, gaccha'mi ka'sinam puram;

andhi'bh³tasmim lokasmim, a'hañcham amatadundubhin'ti.

MN 1.171 I have transcended phenomena, I am a knower of all phenomena, I am stainless amongst all phenomena. I am emancipated from clinging to all phenomena; myself possessing utmost gnosis, to whom should such as I rely? I have no master, nor is there like unto me found anywhere. Not amongst the realms of gods does there exist entity like unto me. I am the true worthy in the world, for I am the transcendental sage. Just so am I the like-unto-Perfection Buddha, I am becomings quenched Purification. I have become the actusity of the wheel Dhamma, such do I now go to the town of Kasi. In a world that has become of darkness, I shall beat the drum for all to hear which contains the Immortal.

So cakkhuna' r³pam disva' na nimittagga'hi' hoti na'nubyañjanagga'hi'. Yatva'dhikara'amenam cakkhundriyam asamvutam viharantam abhijja'domanassa' pa'paka' akusala' dhamma' anva'ssaveeyum tassa samvara'ya paTipajjati

MN 1.180 On seeing forms with the eye, one should not identify with these manifest characteristics. For if one leaves the faculty of one's eye unguarded, then unwholesome evil states of covetousness and grief would pervade you, so should you be conducted in restraint against this.

Kim panimassa mattaTThakassa ka'yassa ta'hupa'dinnassa 'ahanti va' mamanti va' asmi''ti va'?

MN 1.185 What of this short-lived body which is clung to by means of craving? There is nothing in it to say of it 'I' or 'mine' or 'me'.

So phasso aniccoti passati, vedana' anicca'ti passati, sañña' anicca'ti passati, sa^akha'ra' anicca'ti passati, viñña'^oam aniccanti passati. Tassa dha'ta'ramma^oameva cittam pakkhandati pasi'dati santiTThati adhimuccati.

MN 1.186 He sees that contact is not lasting, nor sensations, perceptions, experiences, and consciousness. Therein he establishes his mind upon the realm of quiescence and stationary emancipation.

Katama' ca'vuso, ajjhattika' tejodha'tu? Yam ajjhattam paccattam tejo tejogatam upa'dinnam, seyyathidam— yena ca santappati, yena ca ji'ri'yati, yena ca pari'ayhati, yena ca asitapi'takha'yitasa'yitam samma' pari'a'mam gacchati

MN 1.188 What is animus fire element? Whatever seen within the animus but other than the Soul which is fire, is burning, and is identified with; that is, that by which one is made warm, becomes old, becomes engulfed, or that by which one consumes, drinks or tastes which causes them to become Perfection.

bhikkhuno evam buddham anussarato, evam dhammam anussarato, evam sa^agham anussarato, upekkha' kusalanissita' sa^oTha'ti, so tena attamano hoti.

MN 1.190 When a follower recollects the Buddha, recollects the Dhamma, recollects the sangha, then he becomes established in wholesome equanimity, having his mind upon the Soul.

Seyyatha'pi, a'vuso, kaTThañca paTicca valliñca paTicca ti^oañca paTicca mattikañca paTicca a'ka'so pariva'rito aga'ram tveva sa^akham gacchati; evameva kho, a'vuso, aTThiñca paTicca nha'ruñca paTicca mamsañca paTicca cammañca paTicca a'ka'so pariva'rito r³pam tveva sa^akham gacchati.

MN 1.190 Friends, just as when a plot is encircled by woods, vines, grass and mud does it come to be known as a home, so too when a seed is encircled by bones and sinews, flesh and skin does it come to be called material form.

yo paTiccasamuppa'dam passati so dhammam passati; yo dhammam passati so paTiccasamuppa'dam passati''ti

MN 1.191 Whosoever sees contingent manifestation sees the law Dhamma, whosoever sees the law Dhamma sees contingent manifestation.

PaTiccasamuppanna' kho panime yadidam pañcupa'da'nakkhandha'. Yo imesu pañcasu upa'da'nakkhandhesu chando a'layo anunayo ajjhosa'nam so dukkhasamudayo. Yo imesu pañcasu upa'da'nakkhandhesu chandara'gavinayo chandara'gappaha'nam so dukkhanirodho'ti.

MN 1.191 Contingently manifested are the five aggregates affected by clinging. The lusting, identification with, proclivity towards and grasping after the five aggregates affected by clinging is the origination of all suffering. The destruction of lusting, identification with, proclivity towards and grasping after the five aggregates affected by clinging is the subjugation of all suffering.

Iti kho, bhikkhave, nayidam brahmacariyam la'bhasakka'rasiloka'nisamsam, na si'lasampada'nisamsam, na sama'dhisampada'nisamsam, na ña^oadassana'nisamsam. Ya' ca kho ayam, bhikkhave, akuppa' cetovimutti— etadatthamidam, bhikkhave, brahmacariyam, etam sa'ram etam pariyosa'nan''ti.

MN 1.197 Followers, the Brahma life is not lived for sake of gains, honors, or acclaim; nor is it lived for virtuousness, nor for absorptions, nor for gnosis and insight. This Brahma life is lived for the sole preeminent purpose of emancipation of the mind alone, which is the quintessential final core.

appamatto sama'no asamayavimokkham a'ra'dheti. ATTha'nametam, bhikkhave, anavaka'so yam so bhikkhu ta'ya asamayavimuttiya' pariha'yetha.

MN 1.196 Fixed upon the Soul, he obtains eternal liberation. It is impossible for a follower to fall away from such an eternal liberation.

Idha'vuso sa'riputta, bhikkhu paTisalla'na'ra'mo hoti paTisalla'narato, ajjhattam cetosamathamanyutto anira'katajjha'no, vipassana'ya samanna'gato, br³heta' suñña'ga'ra'nam

MN 1.213 Friend Shariputra, a follower delights in solitariness, and in delighting in solitariness he tranquilizes the mind in yoking it to the very Soul, he does not neglect his jhanas, he is endowed with insights, and perfectly devoid of the profane.

ye te bhikkh³ arahanto khi^oa'sava' vusitavanto katakara^oi'ya' ohitabha'ra' anuppattasadattha' parikkhi^oabhavasamyojana' sammadañña' vimutta', te tiriyam ma'rassa sotam chetva' sotthina' pa'ram gata'.

MN 1.226 Those followers who are Arahants with defilements destroyed, who have lived the holy life, have finished what must be done, laid down their burden, have become the Soul and have transcended the defilement of becoming have reached emancipation in Perfection by gnosis. These have crossed to the further shore of sanctuary.

Aham kho pana, bhikkhave, kusalo imassa lokassa kusalo parassa lokassa, kusalo ma'radheyassa kusalo ama'radheyassa, kusalo maccudheyassa kusalo amaccudheyassa.

MN 1.227 Followers, I am an expert in this world and the next, am expert in Mara's realms and what is outside of Mara's realm, am expert in the realm of death and what is outside of the realm of death.

“Sabbam lokam abhiñña'ya, sambuddhena paja'nata';

vivaTam amatadva'ram, khemam nibba'napattiya'.

“Chinnam pa'pimato sotam, viddhastam vina'¹/₄'katam;

pa'mojjabahula' hotha, khemam pattattha bhikkhavo”ti.

MN 1.227 Utmost gnosis does the Perfect Buddha have into the determinate world. Wide open is the portal to the Immortal wherein one may go in the path of Nirvana. Cut in two is the stream of wickedness, destroyed, and annihilated. Utter fulfillment for the follower having reached safety in the Soul.

“Tam kim maññasi, aggivessana, yam tvam evam vadesi— ‘r³pam me atta’”ti, vattati te tasmim r³pe vaso— evam me r³pam hotu, evam me r³pam ma' ahosi””ti? “No hidam, bho gotama”

MN 1.232 Answer me this, Aggivessana. When you vainly say ‘formations are my Soul’, do you then assume that you have the power to command those formations as to say ‘let my form be this, or let my form be that? No indeed Lord Gotama.

Tam kim maññasi, aggivessana, r³pam niccam va' aniccam va’”ti? “Aniccam, bho gotama”. “Yam pana'niccam dukkham va' tam sukham va’”ti? “Dukkham, bho gotama”. “Yam pana'niccam dukkham vipari'a'madhammam, kalam nu tam samanupassitum— ‘etam mama, esohamasmi, eso me atta’”ti? “No hidam, bho gotama”

MN 1.232 What do you think, Aggivessana. Is form eternal or impermanent? Impermanent Gotama. Is that which is impermanent suffering or blissful? Indeed its suffering Gotama. Is that which is impermanent and suffering and subject to perpetual change; is it fit to declare of such things ‘this is mine, this is what I am, this is my Soul? Indeed not Gotama.

“Tam kim maññasi, aggivessana, yo nu kho dukkham alli'no dukkham upagato dukkham ajjhositto, dukkham ‘etam mama, esohamasmi, eso me atta’”ti samanupassati, api nu kho so sa'mam va' dukkham pariya'neyya, dukkham va' parikkhepetva' vihareyya””ti? “Kiñhi siya', bho gotama? No hidam, bho gotama””ti

MN 1.233 What do you think, Aggivessana. When there is he who adheres to suffering, undergoes suffering, identifies with suffering, and then considers of what is suffering: this is mine, this is what I am, this is my Soul; could such a one ever fully comprehend suffering and dwell apart from having cleaved away suffering? How could it be so Gotama? Such is not possible.

Evam vimuttacitto kho, aggivessana, bhikkhu ti'hi anuttariyehi samanna'gato hoti— dassana'nuttariyena, paTipada'nuttariyena, vimutta'nuttariyena.

MN 1.235 A follower who has an emancipated mind possesses three transcendental qualities: transcendental illumination, transcendental mastery of the light, transcendental liberation.

na tveva bhavantam gotamam a'sajja siya' purisassa sotthibha'vo

MN 1.236 One could never assault the entity Gotama and achieve sanctuary.

Santi, bho gotama, eke sama'abra'hma^a' ka'yabha'vana'nuyogamanuyutta' viharanti, no cittabha'vanam.

MN 1.237 There are those foolish recluses and Brahmins, Gotama, that work at development of their bodies and cleave to and abide in it rather than developing their minds.

uppanna'pi dukkha' vedana' cittam na pariya'da'ya ti'TThati bha'vitatta' cittassa

MN 1.239 When suffering and feelings arise upon him, it does not penetrate into his mind since his mind is fixed upon making become the Soul.

So evam sama'hite citte parisuddhe pariyoda'te ana^aga^oe vigat³pakkilese mudubh³te kammaniye Thite a'neñjappatte a'sava'nam khayañña^oa'ya cittam abhininna'mesim. so 'idam dukkhan'ti yatha'bh³tam abbañña'sim, 'ayam dukkhasamudayo'ti yatha'bh³tam

abbhañña'sim, 'ayam dukkhanirodho'ti yatha'bh³tam abbhañña'sim, 'ayam dukkhanirodhaga'mini' paTipada''ti yatha'bh³tam abbhañña'sim.

MN 1.249 When my steadfast mind was perfectly purified, perfectly illumined, stainless, utterly perfect, pliable, sturdy, fixed, and everlastingly determinate then I directed my mind towards the gnosis of the destruction of defilements. I knew thusly as it truly was such that: This is suffering, this is the source of suffering, this is the subjugation of suffering and this is the path of illumination leading away from all suffering.

Abhija'na'mi kho pana'ham, aggivessana, anekasata'ya parisa'ya dhammam deseta'. apissu mam ekameko evam maññati—'mameva'rabbha sama'o gotamo dhammam deseti''ti. na kho panetam, aggivessana, evam daTThabham; ya'vadeva viñña'panattha'ya tatha'gato paresam dhammam deseti. so kho aham, aggivessana, tassa'yeva katha'ya pariyosa'ne, tasmimyeva purimasmim sama'dhinimutte ajjhattameva cittam sa'Thapemi sannisa'demi ekodim karomi sama'daha'mi, yena sudam niccakappam vihara'mi''''ti

MN 1.249 Aggivessana, I have taught the Dhamma to an assembly of multitudes with each one thinking: “The recluse Gotama is instructing Dhamma out of for concern for me! But it should not be considered to be so, Aggivessana, for the Tathagata gives instruction on the Dhamma solely for insight into the goal. When my discourse is completed, Aggivessana, I make absorbed my mind upon the sign of my very Soul wherein I remain fixed, am subdued, and make it as unto this singleness. This is the bliss I perpetually reside within.

Yassa kassaci, aggivessana, ye a'sava' samkilesika' ponobbhavika' sadara' dukkhavipa'ka' a'yatim ja'tijara'mara'oya' appahi'na', tamaham 'samm³/4ho'ti vada'mi. a'sava'nañhi, aggivessana, appaha'na' samm³/4ho hoti

MN 1.250 Him do I call delusional who has not forsaken the outflowings which are defiling, which lead to renewed becoming, which are misery and lead to continued suffering, lead to birth and death. It is for not forsaking these outflowings which defile that one is delusional.

samkhittena ta'ha'sa^akhayavimutto hoti accantaniTTho accantayogakkhemi' accantabrahmaca'ri' accantapariyosa'no seTTho devamanussa'nan''ti? Anupa'diyam na paritassati, aparitassam paccattaññeva parinibba'yati

MN 1.251 How is one thoroughly emancipated by the destruction of cravings, how does he reach final fixation, how does he yoke himself to security, how does he fare the Brahma life ultimately, and reach the final ultimate goal such that he is foremost amongst gods and men? When he adheres to naught of this world he is unaggitated, being unaggitated, his very Soul undergoes Nirvana.

Evam bya' kho aham, bhante, bhagavata' dhammam desitam a'ja'na'mi yatha' tadevidam viñña'oam sandha'vati samsarati, anaññan'ti. “Katamam tam, sa'ti, viñña'an'ti? “Yva'yam, bhante, vado vedeyyo tatra tatra kalya'apa'paka'nam kamma'nam vipa'kam paTisamvedeti''ti. “Kassa nu kho na'ma tvam, moghapurisa, maya' evam dhammam desitam a'ja'na'si? Nanu maya', moghapurisa, anekapariya'yena paTiccasamuppannam viñña'oam vuttam, aññatra paccaya' natthi viñña'oassa sambhavoti?

MN 1.258 As I understand the Lord's Dhamma as he as instructed it. It is this very consciousness that fares on through samsara and not another. What is this consciousness that you speak of Sati? Lord, it is that which talks, interacts, and feels here and there the results of good or bad Karma. Ignorant fool, who are you to say I have ever instructed the Dhamma in such a fashion as which you say? You ignorant fool, have I not said many times that contingently manifested is consciousness, since without a contingent factor consciousness cannot come to be?

Catta'rome, bhikkhave, a'ha'ra' bh³ta'nam va' satta'nam Thitiya', sambhavesi'nam va' anuggaha'ya. Katame catta'ro? Kaba'4i'ka'ro a'ha'ro o'4a'riko va' sukhumo va', phasso dutiyo, manosañcetana' tatiya', viñña'oam catuttham.

MN 1.261 Followers, there are four nourishments for those beings who have come to be as they are and for those who are about to emerge. Material food, either course or fine firstly, contact as second, intellection of the mind as third, and consciousness as fourth.

imasmim sati idam hoti, imassuppa'da' idam uppajjati, yadidam— avijja'paccaya' sa^akha'ra', sa^akha'rapaccaya' viñña'oam, viñña'oapaccaya' na'mar³pam, na'mar³papaccaya' sa'4a'yatanam, sa'4a'yatanapaccaya' phasso, phassapaccaya' vedana', vedana'paccaya' ta'ha', ta'ha'paccaya' upa'da'nam, upa'da'napaccaya' bhavo, bhavapaccaya' ja'ti, ja'tipaccaya' jara'mara'am sokaparidevadukkhadomanassupa'ya'sa' sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

MN 1.263 When this exists, that comes to be, when this is manifest, so that arises. That is, contingent upon ignorance interactions exist, contingent upon interactions consciousness exists, contingent upon consciousness the psycho-physical exists, contingent upon the psycho-physical the six senses exist, contingent upon the six senses contact exists, contingent upon contact feelings exist, contingent upon feelings cravings exist, contingent upon cravings clinging exists, contingent upon clinging becoming exists, contingent upon becoming birth exists, contingent upon birth old age, death, sorrow, lamentation, pain, suffering and despair are manifest. This is the whole manifestation of the aggregates of agitation.

Api nu tumhe, bhikkhave, evam ja'nanta' evam passanta' etarahi va' paccuppannamaddha'nam ajjhataṃ kathamkathi' assathaaham nu khosmi, no nu khosmi, kim nu khosmi, katham nu khosmi, ayam nu kho satto kuto a'gato, so kuhimga'mi' bhavissati''ti? "No hetam, bhante"

MN 1.265 Having gnosis and insight, followers, would you be perplexed as to the nature of the Soul presently such that you would say: "Am I, am I not, what am I, how am I, whence has this being come, whence shall this being go? No venerable Lord.

yato ca kho, bhikkhave, ma'ta'pitaro ca sannipata' honti, ma'ta' ca utuni' hoti, gandhabbo ca paccupaTThito hoti— evam ti^oam sannipa'ta' gabbhassa'vakkanti hoti.

MN 1.266 When there is the sexual union between mother and father, and the mother is in season, and the ethereal-entity to be born is present, then through the conjunction of these three things there is the conception of an embryo.

So evam sama'hite citte parisuddhe pariyoda'te ana^aga^oe vigat³pakkilese mudubh³te kammaniye Thite a'neñjappatte a'sava'nam khayāṇa'^oa'ya cittaṃ abhininna'mesim. Tassa evam ja'nato evam passato ka'ma'sava'pi cittaṃ vimuccati, bhava'sava'pi cittaṃ vimuccati, avijja'sava'pi cittaṃ vimuccati.

MN 1.279 When his steadfast mind was perfectly purified, perfectly illumined, stainless, utterly perfect, pliable, sturdy, fixed, and everlastingly determinate then he directes his mind towards the gnosis of the destruction of defilements. Knowing thus and seeing thus his mind is emancipated from sensual desires, his mind is emancipated from becoming, his mind is emancipated from ignorance.

Kathaṇca, bhikkhave, bhikkhu sama^o, bra'hma^o, nha'tako, vedag³, sottiyo, ariyo, araham hoti? honti pa'paka' akusala' dhamma', samkilesika', ponobbhavika', sadara', dukkhavipa'ka', a'yatim, ja'tijara'mara^oiya'.

MN 1.280 And how is a follower a recluse, a Brahmin, washed clean, a holy wise one, auspicious, an Exalted, and an Arhant? He has dispelled wicked and unwholesome states that are defiling and are connected with rebirth, end in suffering, give grief, and lead to future birth and death.

So sabbehi imehi pa'pakehi akusalehi dhammehi visuddhamatta'nam samanupassati. Tassa sabbehi imehi pa'pakehi akusalehi dhammehi visuddhamatta'nam samanupassato pa'mojjam ja'yati, pamuditassa pi'ti ja'yati, pi'timanassa ka'yo passambhati, passaddhaka'yo sukham vedeti, sukhino cittaṃ sama'dhiyati.

MN 1.283 He percieved his Soul purified of determinate unwholesome and wicked phenomena. In percieving his Soul purified of determinate unwholesome and wicked phenomena he is born of rapture, within rapture he is born of ease. In one born of ease, ones being is tranquilized, when ones being is tranquilized one feels bliss, and within bliss one is absorbed upon the mind.

Viñña^oam viñña^oan'ti, a'vuso, vuccati. Kitta'vata' nu kho, a'vuso, viñña^oanti vuccati''ti? "Vija'na'ti vija'na'ti''ti kho, a'vuso, tasma' viñña^oanti vuccati. "Kiñca vija'na'ti? Sukhantipi vija'na'ti, dukkhantipi vija'na'ti, adukkhamasukhantipi vija'na'ti.

MN 1.292 Consciousness, consciousness it is said friend. Relative to what is the word consciousness spoken? Discrimination, it discriminates friend. This is what consciousness is said to be. What does it discriminate? It discriminates pleasures, suffering, and neither suffering nor pleasure.

Ya' ca'vuso, pañña' yañca viñña^oam— imesam dhamma'nam samsaTTha'nam no visamsaTTha'nam kim na'na'kara^oan'ti? "Ya' ca'vuso, pañña' yañca viñña^oam— imesam dhamma'nam samsaTTha'nam no visamsaTTha'nam pañña' bha'vetabba', viñña^oam pariññeyyam.

MN 1.293 What is the diference, friend, between wisdom and consciousness; in these two that are presently conjoined, not disconjoined? The diference, friend, between wisdom and consciousness; in these two that are presently conjoined, not disconjoined is that widsom is to be made to grow whereas consciousness is only to be fully comprehended.

vedana' ya' ca sañña' yañca viñña^oam— ime dhamma' samsaTTha', no visamsaTTha'. na ca labbha' imesam dhamma'nam vinibbhujitva' vinibbhujitva' na'na'kara^oam pañña'petum. yam ha'vuso, vedeti tam sañja'na'ti, yam sañja'na'ti tam vija'na'ti.

MN 1.293 Feelings, perceptions and consciousness are conjoined not disconjoined. It is impossible to discern any one of them from another to describe the difference between them since what one feels one percieves, and what one percieves one discriminates.

Neyyam pana'vuso, dhammam kena paja'na'ti''ti? "Neyyam kho, a'vuso, dhammam pañña'cakkhuna' paja'na'ti''ti.

MN 1.293 In what matter, friend, does one intuit the Dhamma? One intuits the Dhamma by means of wisdom's vision (mind/eye).

Pañña' pana'vuso, kimatthiya''ti? "Pañña' kho, a'vuso, abhiññattha' pariññattha' paha'nattha''ti.

MN 1.293 What is the aim of having wisdom? Wisdom's purpose is for obtainment of supramundane gnosis, for complete comprehension, and for relinquishment.

Kati pana'vuso, paccaya' samma'di'TThiya' uppa'da'ya''ti? "Dve kho, a'vuso, paccaya' samma'di'TThiya' uppa'da'ya– parato ca ghoso, yoniso ca manasika'ro.

MN 1.294 How many contingencies are required for manifesting vision of Perfection? Vision of Perfection is contingent upon these two: hearing the utterance from beyond and attentive wisdom.

Kati pana'vuso, bhava''ti? "Tayome, a'vuso, bhava'– ka'mabhavo, r³pabhavo, ar³pabhavo''ti.

MN 1.294 How many types of becoming are there? There are three types of becomings: sensual becoming, materiality becoming, and immateriality becoming.

Katham pana'vuso, a'yatim punabbhava'bhinibbatti hoti''ti? "Avijja'ni'vara^oa'nam kho, a'vuso, satta'nam ta'ha'samyojana'nam tatratatra'bhinandana'– evam a'yatim punabbhava'bhinibbatti hoti''ti.

MN 1.294 Friend, how is one reborn in the future? When one is obscured by means of ignorance and beings are conjoined within cravings and one is here and thither bound, then this is how one is reborn in the future.

Yada' nu kho, a'vuso, imam ka'yam kati dhamma' jahanti; atha'yam ka'yo ujjhito avakkhito seti, yatha' ka'TTham acetanan''ti? "Yada' kho, a'vuso, imam ka'yam tayo dhamma' jahanti– a'yu usma' ca viñña'^oam; atha'yam ka'yo ujjhito avakkhito seti, yatha' ka'TTham acetanan''ti.

MN 1.296 Friend, when this body is left of how many things does it lie there like an unconscious piece of wood? When it is bereft of three things, this body lies there like an unconscious piece of wood: actusity, heat, and consciousness.

Kati pana'vuso, paccaya' animitta'ya cetovimuttiya' sama'pattiya''ti? "Dve kho, a'vuso, paccaya' animitta'ya cetovimuttiya' sama'pattiya'– sabbanimitta'nañca amanasika'ro, animitta'ya ca dha'tuya' manasika'ro. Ime kho, a'vuso, dve paccaya' animitta'ya cetovimuttiya' sama'pattiya''ti.

MN 1.296 Friend, how many contingencies are there for the perfection of making unmanifest the emancipation of mind? Two contingencies: turning away from determinately manifest phenomena and turning towards the unmanifest realm.

Katama' ca'vuso, suññata' cetovimutti''? "Idha'vuso, bhikkhu araññagato va' rukkham³lagato va' suñña'ga'ragato va' iti paTisañcikkhati– 'suññamidam attena va' attaniyena'va''ti. ayam vuccata'vuso, suññata' cetovimutti

MN 1.297 What friend is emancipation of the mind by means of devoidness? Herein a follower has gone to a clearing in the forest and the root of a tree or empty dwelling and investigates thusly: 'This is devoid of the Soul and what the Soul subsists upon.' This is called emancipation of the mind by means of devoidness.

cetovimutti aggamakkha'yati

MN 1.298 Emancipation of the mind is the highest supernal.

ya'vata' kho, a'vuso, animitta' cetovimuttiyo, akuppa' ta'sam cetovimutti aggamakkha'yati.

MN 1.298 Of all types of unmanifest emancipations of mind, the fixed unshakable emancipation of the mind is the highest supernal.

sa' kho pana'kuppa' cetovimutti suñña' ra'gena, suñña' dosena, suñña' mohena.

MN 1.298 The fixed unshakable emancipation of the mind is devoid of lusts, devoid of hate, and devoid of delusions.

ra'go kho, a'vuso, nimittakara^o, doso nimittakara^o, moho nimittakara^o

MN 1.298 Lust is the construct of the manifest, hate is the construct of the manifest, and delusion is the construct of the manifest.

sakka'yo sakka'yo'ti, ayye, vuccati. katamo nu kho, ayye, sakka'yo vutto bhagavata''ti? "pañca kho ime, a'vuso visa'kha, upa'da'nakkhandha' sakka'yo vutto

MN 1.299 The corporeal, the corporeal I hear said. What does this mean? Friend Visakha, the corporeal is a designation for the five aggregates befallen through clinging.

Sakka'yanirodhaga'mini' paTipada' sakka'yanirodhaga'mini' paTipada''ti, ayye, vuccati. katama' nu kho, ayye, sakka'yanirodhaga'

mini' paTipada' vutta' bhagavata''ti? "Ayameva kho, a'vuso visa'kha, ariyo aTTha^agiko maggo sakka'yanirodhaga'mini' paTipada'

MN 1.299 The way leading to the subjugation of the corporeal I hear said. What does this mean? The way leading to the subjugation of the corporeal and returning to the light is the Exalted Eightfold Path.

"Katham pana'yye, sakka'yadi'TThi hoti''ti? "Idha'vuso visa'kha, assutava' puthujjano, ariya'nam adassa'vi' ariyadhammassa akovido ariyadhamme avini'to, sappurisa'nam adassa'vi' sappurisadhammassa akovido sappurisadhamme avini'to, r³pam attato samanupassati, r³pavantam va' atta'nam, attani va' r³pam, r³pasmim va' atta'nam. Vedanam ...pe... sañña'm... sa'kha're... viñña'^oam attato samanupassati, viñña'^oavantam va' atta'nam, attani va' viñña'^oam, viñña'^oasmim va' atta'nam.

MN 1.300 How does one befall the view of the corporeal? Herein Visakha, a profane person without regard for the Exalted, is unskilled in the Exalted Dhamma, and has no regard for noble ones or the noble one's Dhamma bemuses that form is the Soul, or the Soul in form, or form possessing the Soul as well as the rest of the aggregates.

Katamo pana'yye, sama'dhi? Ya' kho, a'vuso visa'kha, cittassa ekaggata' ayam sama'dhi.

MN 1.301 What is samadhi for? Samadhi, friend, is for making the mind soveriegn.

Kati pana'yye, sa'kha'ra''ti? "Tayome, a'vuso visa'kha, sa'kha'ra'— ka'yasa'kha'ro, vaci'sa'kha'ro, cittasa'kha'ro''ti.

MN 1.301 What are the experiential constructs? There are three basis of experience: The bodily, the declarative, and the mental.

Assa'sapassa'sa' kho, a'vuso visa'kha, ka'yasa'kha'ro, vitakkavica'ra' vaci'sa'kha'ro, sañña' ca vedana' ca cittasa'kha'ro''ti.

MN 1.301 The bodily experience is in and out breathing, reasoning and judgements are the declarative experiences, and feelings along with perceptions are the mental experiences.

sañña' ca vedana' ca cetasika' ete dhamma' cittappaTibaddha', tasma' sañña' ca vedana' ca cittasa'kha'ro''ti.

MN 1.301 Feelings and perceptions are mental Dhammas and hence boud up within mind, therefore feelings and perceptions are mental experiences.

pubbeva tatha' cittam bha'vitam hoti yam tam tathatta'ya upaneti''ti.

MN 1.301 When the mind is made to become, one gains Suchness of Soul.

sañña'vedayitanirodhasama'pattiya' vuTThitam kho, a'vuso visa'kha, bhikkhum tayo phassa' phusanti— suññato phasso, animitto phasso, appa'ihito phasso''ti.

MN 1.302 When a follower has aroused the subjugation of both feelings and perceptions then there are three types of contact are contacting him: devoidness of contact, unmanifest of contact, and desirelessness of contact.

sañña'vedayitanirodhasama'pattiya' vuTThitassa kho, a'vuso visa'kha, bhikkhuno vivekaninam cittam hoti, vivekapo'am vivekapabbha'ran''ti

MN 1.302 When a follower has aroused the subjugation of both feelings and perceptions then his consciouess slopes towards solitariness, leans towards it and yearns towards it.

Nibba'nogadhañhi, a'vuso visa'kha, brahmacariyam, nibba'napara'yanam nibba'napariyosa'nam.

MN 1.304 The Brahma faring beings with Nirvana, culminates with Nirvana and ends with Nirvana.

So evam paja'na'ti— 'natthi kho me tam pariyuTTha'nam ajjhattam appahi'nam, yena'ham pariyuTTha' nena pariyuTThitacitto yatha'bh³tam nappaja'neyyam na passeyyam. Suppa'ohitam me ma'nasam sacca'nam bodha'ya''ti.

MN 1.323 His discerns this: "There is nothing which has not been already abandoned within the Soul which would hinder and obsess my mind from discerning and intuiting things as they have become. My intellection is established upon enlightenment of the truth.

imam kho aham diTThim a'sevanto bha'vento bahuli'karonto labha'mi paccattam samatham, labha'mi paccattam nibbutin'ti.

MN 1.323 Having expanded this vision, made it become and expanded it to fullness he is established in serenity upon the Soul, and is established in extripation within the Soul.

Viñña'oam anidassanam anantam sabbato pabham', tam pathaviya' pathavattena ananubh³tam, a'passa a'pattena ananubh³tam, tejassa tejattena ananubh³tam, va'yassa va'yattena ananubh³tam, bh³ta'nam bh³tattena ananubh³tam, deva'nam devattena ananubh³tam, paja'patissa paja'patittena ananubh³tam, brahma'nam brahmattena ananubh³tam, a'bhassara'nam a'bhassarattena ananubh³tam, subhaki'ha'nam subhaki'hattena ananubh³tam, vehapphala'nam vehapphalatte ananubh³tam, abhibhussa abhibhuttena ananubh³tam, sabbassa sabbattena ananubh³tam''.

MN 1.329 When consciousness is unmanifest, it is infinite and all luminous; then not by earth is the Soul obtained though earthness, not by water is the Soul obtained though waterness, etc.

Bhaveva'ham bhayam disva', bhavañca vibhavesinam; bhavam na'bhivadim kiñci, nandiñca na upa'diyin''ti.

MN 1.330 Having insight into the danger of all modes of becoming, both in becoming and rebecoming; I declare that one become the unbecome, not delighting within any delight.

gotamo sakyaputto sakyakula' pabbajito. Bhavara'ma'ya vata, bho, paja'ya bhavarata'ya bhavasammudita'ya sam³lam bhavam udabbahi''ti.

MN 1.330 Gotama, son of Shakyans is a renunciate. Sirs, before you is him, who amongst the progeny that delights in becoming and rejoices in becoming, is he who has destroyed becoming at its very root.

Upanentopi hi, pa'pima, tatha'gato sa'vake ta'disova, anupanentopi hi, pa'pima, tatha'gato sa'vake ta'disova. Tam kissa hetu? Tatha'gatassa, pa'pima, ye a'sava' samkilesika' ponobbhavika'

MN 1.331 If the Tathagata instructs disciples he is the Tathagata. If the Tathagata does not instruct disciples he is still the Tathagata. How is this so? The Tathagata is without defilements and taints which lead to rebecoming.

diTTheva dhamme niccha'to nibbuto si'ti'bh³to sukhappaTisamvedi' brahmabh³tena attana' viharati

MN 1.341 In this very Dharma he is eternal, purified, become cooled; having returned by wisdom in bliss his Soul has become Brahma in which he dwells.

Sannipatita'nam vo, bhikkhave, dvayam kara'iyam— dhammi' va' katha', ariyo va' tu'hi'bha'vo

MN 1.161 When you congregate followers, you should do one of two things: either hold discourse on the Dharma, or maintain an Exalted silence.

abhisa⁴khatam abhisañceta⁴yitam tadanicc⁴am nirodhadhamman'ti paja'na'ti.

MN 1.350 One discerns that whatever is experientially conditioned and volitionally constructed lacks permanence and is subject to subjugation

puriso ekamva nidhimukham gavesanto sakideva eka'dasa nidhimukha'ni adhigaccheyya; evameva kho aham, bhante, ekam amatadva'ram gavesanto sakideva eka'dasa amatadva'ra'ni alattham bha'vana'ya. purisassa aga'ram eka'dasa dva'ram, so tasmim aga're a'ditte ekamekenapi dva'rena sakku⁰eyya atta'nam sotthim ka'tum; evameva kho aham, bhante, imesam eka'dasannam amatadva'ra'nam ekamekenapi amatadva'rena sakku⁰issa'mi atta'nam sotthim ka'tum.

MN 1.353 Just as if an entity were seeking after one door to a hidden treasure all the sudden came upon eleven doors leading to that hidden treasure, so have I as well, while seeking after one door to the Immortal, all the sudden came upon eleven doors leading to the Immortal. Just as if an entity had a home with eleven doors and when that home caught ablaze, he could bring the Soul unto sanctuary (sotthi) by any one of those eleven doors, so have I as well, while seeking after one door to the Immortal, flee by any one of those eleven doors to the Immortal which brings the Soul unto sanctuary (sotthi).

samma' dukkhakkhayaga'miniya'

MN 1.356 Going to the destruction of suffering is Pefection

evam catunnam jha'na'nam a'bhicetasika'nam diTThadhammasukhaviha'ra'nam

MN 1.357 The four Jhanas provide for transcendental mind of the dwelling within bliss in this very Dharma.

ariyasa'vako imamyeva anuttaram upekkha'satipa'risuddhim a'gamma anekavihitam pubbeniva'sam anussarati

MN 1.357 The Exalted disciple, having obtained otherworldly purified recollection is able to recollect his previous incarnations.

ariyasa'vako a'sava'nam khaya' ana'savam cetovimuttim pañña'vimuttim diTTheva dhamme sayam abhiñña' sacchikatva' upasampajja viharati, idampissa hoti vija'ya

MN 1.358 The Exalted disciple who is without outflowings is without them by means of emancipation of mind and emancipation by wisdom in this very Dharma in which he dwells in that destruction of outflowings, this is his illumination.

Khattiyo seTTho janetasmim, ye gottapaTisa'rino

MN 1.358 Kshatriyas are best of birth, highest of Lineage

Katame te ekatta'? Nekkhammam ekattam, abya'pa'do ekattam, a'lokasañña' ekattam, avikkhepo ekattam, dhammavavatta'nam ekattam, ña'⁰am ekattam, pa'mojjam ekattam, sabbepi kusala' dhamma' ekatta'.

Patisambhidamagga 1.163 What is the Oneness? Renunciation, equanimity, otherworldly perception, sameness, being fixed in the Dharma, gnosis, bliss, and all wholesome Dharmas.

Evametam yatha'bh³tam sammappañña'ya disva' ya'yam upekkha' na'natta' na'nattasita' tam abhinivajjetva', ya'yam upekkha' ekatta' ekattasita' yatha sabbaso loka'mis³pa'da'na' aparisesa' nirujjhanti tamev³pekkham bha'veti.

MN 1.364 With Perfection of wisdom into things as they are become, one is indifferent to corporeality and the basis of corporeality and develops Oneness and the basis of Oneness wherein arising with all materiality of this very world is utterly destroyed without remainder.

Ti'hi kho aham, ji'vaka, Tha'nehi mamsam paribhoganti vada'mi. AdiTTam, asutam, aparisa^akitam– imehi kho aham, ji'vaka, ti'hi Tha'nehi mamsam paribhoganti vada'mi.

MN 1.369 I proclaim that there are three instances wherein meat may be consumed. When it is not seen, not overheard and not suspected [that the animal was slaughtered specifically for you]; there within do I proclaim that meat may be consumed.

Na kho, tapassi, a'ci^{oo}am tatha'gatassa 'da^oam, da^oan'ti paññāpetum; 'kammam, kamman'ti kho, tapassi, a'ci^{oo}am tatha'gatassa paññāpetun't

MN 1.373 Tapassi, the Tathagata is not accustomed to declaring “the bodily form, the bodily form (as evil's source)”, rather the Tathagata is accustomed to declaring “karma, karma”.

na kho metam, bhante, ruccati yam upa'li gahapati sama^oassa gotamassa va'dam a'ropeyya. Sama^o hi, bhante, gotamo ma'ya'vi' a'vaTTanim ma'yam ja'na'ti ya'ya aññatitthiya'nam sa'vake a'vaTTeti'ti.

MN 1.375 Venerable, I don't think the householder Upali should attempt to verbally refute the recluse Gotama's doctrine. For the recluse Gotama is a magician and has gnosis into a mystical converting magic by which he converts disciples of other sects.

MAJJHIMA NIKAYA 2

paTisañcikkhati 'suññamidam attena va' attaniyena va'ti.

MN 2.263 He should consider thusly: These are [khandhas] devoid of the Soul or of what the Soul would subsist upon.

MAJJHIMA NIKAYA 3

Iti kho, bhikkhave, aTTa^agasamanna'gato sekkho, dasa^agasamanna'gato araha' hoti.

MN 3.76 This O' monks is the Noble Eightfold Path of the followers, and this is the Tenfold Path of the worthies (Arahants).

Ya' kho, bhikkhave, ariyacittassa ana'savacittassa ariyamaggasama^agino

MN 3.72 Followers, the Exalted mind is the taintless mind with which the Exalted path is endowed with

“Katama' ca, bhikkhave, samma'diTThi? samma'diTThimpaham , bhikkhave, dva'yam vada'mi– atthi, bhikkhave, samma' diTThi sa'sava' puññabha'giya' upadhivepakka'; atthi, bhikkhave, samma'diTThi ariya' ana'sava' lokuttara' magga^aga'. Katama' ca,

bhikkhave, samma'diTThi sa'sava' puññabha'giya' upadhivepakka'? 'Atthi dinnam, atthi yiTTam, atthi hutam, atthi sukata dukkaTa'nam

kamma'nam phalam vipa'ko, atthi ayam loko, atthi paro loko, atthi ma'ta', atthi pita', atthi satta' opapa'tika', atthi loke sama^oabra'hma^a

sammaggata' samma'paTipanna' ye imañca lokam parañca lokam sayam abhiñña' sacchikatva' pavedenti'ti– ayam, bhikkhave,

samma'diTThi sa'sava' puññabha'giya' upadhivepakka'.

“Katama' ca, bhikkhave, samma'diTThi ariya' ana'sava' lokuttara' magga^aga'? Ya' kho, bhikkhave, ariyacittassa ana'savacittassa ari

yamaggasama^agino ariyamaggam bha'vayato pañña' paññindriyam pañña'balam dhammavicayasambojjha^ago samma'diTThi magga^agam – ayam vuccati, bhikkhave, samma'diTThi ariya' ana'sava' lokuttara' magga^aga'. So miccha'diTThiya' paha'na'ya va'ya

mati, samma'diTThiya', upasampada'ya, sva'ssa hoti samma'va'ya'mo. So sato miccha'diTThim pajahati, sato samma'diTThim upasa

mpajja viharati, sa'ssa hoti samma'sati. Itiyime tayo dhamma' samma'diTThim anuparidha'vanti anuparivattanti, seyyathidam– samma'diTThi, samma'va'ya'mo, samma'sati.

MN 3.72 And what O' bhikkhus is the vision of the Absolute? Vision of the Absolute O' bhikkhus I say is a twofold realm. There is the vision of the Absolute that is tainted with vile outflowings, is connected with merits and good deed making and which is woefully connected with vile rebirth; but O' bhikkhus there is the Exalted vision of the Absolute which possesses no vile outflowings, which is supremely exquisite in its transcendental nature, and which is the holy path. And what O' bhikkhus is the vision of the Absolute that is tainted with vile outflowings, is connected with merits and good deed making and which is woefully connected with vile rebirth? It is the realm of meritorious alms-giving, it is the realm of merit based offerings, the realm of personal sacrifices, the realm of desire-passions both joyous and suffering, it is the wicked fruit of embodiment in the realm of this world as a consequence, it is the realm of this painful world and the next world in rebirth, it is the realm of mother, the realm of father, the realm of entities disjoined in the spirit-world; but there are holy wise Sramana Brahmans who are Supreme thus-come-thus-gone ones within the Absolute that have turned back and gone unto the going forth into the Absolute who proclaim of this world and the next world; themselves do they

declare the supreme truth which is made known. This O' bhikkhus is the vision of the Absolute that is tainted with vile outflowings, is connected with merits and good deed making and which is woefully connected with vile rebirth

#2. And what O' bhikkhus is the Exalted vision of the Absolute which possesses no vile outflowings, which is supremely exquisite in its transcendental nature and which is the holy path? It is O' bhikkhus the Exalted mind, the Exalted path endowed with a mind free of conjunction with vile outflowings, the Exalted path which gives rise to profound wisdom and supreme wisdom both otherworldly and exquisitely powerful, burning investigation by antecedent-recollection into the Absolute in powerful wisdom, and it is the path within the vision of the Absolute. This O' bhikkhus is called the path of Exalted vision of the Absolute which is free of vile outflowings and is transcendental in its otherworldly nature.

Katham bha'vita' ca, bhikkhave, a'na'pa'nassati katham bahuli'kata' mahapphala' hoti maha'nisamsa'? idha, bhikkhave, bhikkhu araṇṇagato va' rukkham'lagato va' suṇṇa'ga'ragato va' nisi'dati palla'kam a'bhu'jiva' ujum ka'yam pa'idha'ya parimukham

satim upa'Thapatva'. so satova assasati satova passasati.

“Di'gham va' assasanto 'di'gham assasa'mi''ti paja'na'ti, di'gham va' passasanto 'di'gham passasa'mi''ti paja'na'ti; rassam va' assa

santo 'rassam assasa'mi''ti paja'na'ti, rassam va' passasanto 'rassam passasa'mi''ti paja'na'ti; 'sabbaka'yapaTisamvedi' assasissa'mi''ti

sikkhati, 'sabbaka'yapaTisamvedi' passasissa'mi''ti sikkhati; 'passambhayam ka'yasa'kha'ram assasissa'mi''ti sikkhati, 'passa

mbhayam ka'yasa'kha'ram passasissa'mi''ti sikkhati.

“Pi'tipaTisamvedi' assasissa'mi''ti sikkhati, 'pi'tipaTisamvedi' passasissa'mi''ti sikkhati; 'sukhapaTisamvedi' assasissa'mi''ti sikkhati,

'sukhapaTisamvedi' passasissa'mi''ti sikkhati; 'cittasa'kha'rapaTisamvedi' assasissa'mi''ti sikkhati, 'cittasa'kha'rapaTisamvedi' passa

sisssa'mi''ti sikkhati; 'passambhayam cittasa'kha'ram assasissa'mi''ti sikkhati, 'passambhayam cittasa'kha'ram passasissa'mi''ti

sikkhati.

“CittapaTisamvedi' assasissa'mi''ti sikkhati, 'cittapaTisamvedi' passasissa'mi''ti sikkhati; 'abhippamodayam cittam assasissa'mi''ti

sikkhati, 'abhippamodayam cittam passasissa'mi''ti sikkhati; 'sama'daham cittam assasissa'mi''ti sikkhati, 'sama'daham cittam passa

sisssa'mi''ti sikkhati; 'vimocayam cittam assasissa'mi''ti sikkhati, 'vimocayam cittam passasissa'mi''ti sikkhati.

“Anicca'nupassi' assasissa'mi''ti sikkhati, 'anicca'nupassi' passasissa'mi''ti sikkhati; 'vira'ga'nupassi' assasissa'mi''ti sikkhati, 'vira'ga'

nupassi' passasissa'mi''ti sikkhati; 'nirodha'nupassi' assasissa'mi''ti sikkhati, 'nirodha'nupassi' passasissa'mi''ti sikkhati; 'paTinissagga'

nupassi' assasissa'mi''ti sikkhati, 'paTinissagga'nupassi' passasissa'mi''ti sikkhati. Evam bha'vita' kho, bhikkhave, a'na'pa'nassati

evam bahuli'kata' mahapphala' hoti maha'nisamsa'.

MN 3.82 And how bhikkhus, is antecedentness by breath supremely perfected? How is it amplified to bring about the great fruit that becomes an otherworldly blessing? Herein O' bhikkhus, that bhikkhu who dwells apart from the bustle of the populace distractions, having gone to the root of the tree, having gone unto a clearing and sat down with legs crossed and spine erect. He does so aspire vigilantly towards the attending to thorough antecedentness in recollective conjunction. Just so he is antecedent as he breathes in, and just so he is antecedent as he breathes out. Breathing in long in-breaths he so discerns, “These are but only long in-breaths.” Breathing long out-breaths he so discerns, “These are but only long out-breaths.” Breathing in short in-breaths he so discerns, “These are but only short in-breaths.” Breathing short out-breaths he so discerns, “These are but only short out-breaths.” He wisely trains thusly, “I shall breathe in supremely beholding the entire body in recollective antecedentness to it.” He wisely trains thusly, “I shall breathe out supremely beholding the entire body in recollective antecedentness to it.” He wisely trains thusly, “I shall breathe in beholding that which lies before the arising of the body's formation.” He wisely trains thusly, “I shall breathe out beholding that which lies before the arising of the body's formation.” He wisely trains thusly, “I shall breathe in supremely beholding exquisite joyousness in recollective antecedentness.” He wisely trains thusly, “I shall breathe out supremely beholding exquisite joyousness in recollective antecedentness.” He wisely trains thusly, “I shall breathe in supremely beholding exquisite bliss in recollective antecedentness.” He wisely trains thusly, “I shall breathe out supremely beholding exquisite bliss in recollective antecedentness.” He wisely trains thusly, “I shall breathe in supremely beholding mental formations in recollective antecedentness to them.” He wisely trains thusly, “I shall breathe out supremely beholding mental formations in recollective antecedentness to them.” He wisely trains thusly, “I shall breathe in beholding that which lies before the arising of the mental formations.” He wisely trains thusly, “I shall breathe out beholding that which lies before the arising of the mental formations.” He wisely trains thusly, “I shall breathe in supremely beholding the mind in recollective antecedentness to it.” He wisely trains thusly, “I shall breathe out supremely beholding the mind in recollective antecedentness to it.” He wisely trains thusly, “I shall breathe in delighting in the supreme mastery of the mind.” He wisely trains thusly, “I shall breathe out delighting in the supreme mastery of the mind.” He wisely trains thusly, “I shall breathe in collecting the mind unto the focus upon the hypostasis.” He wisely trains thusly, “I shall breathe out collecting the mind unto the focus upon the

hypostasis." He wisely trains thusly, "I shall breathe in having supremely emancipated the mind." He wisely trains thusly, "I shall breathe out having supremely emancipated the mind." He wisely trains thusly, "I shall breathe in recollecting upon the impermanence of phenomena." He wisely trains thusly, "I shall breathe out recollecting upon the impermanence of phenomena." He wisely trains thusly, "I shall breathe in recollecting upon the emancipation from defilements." He wisely trains thusly, "I shall breathe out recollecting upon the emancipation from defilements." He wisely trains thusly, "I shall breathe in recollecting upon the exquisite limitlessness within Perfection." He wisely trains thusly, "I shall breathe out recollecting upon the exquisite limitlessness within Perfection." He wisely trains thusly, "I shall breathe in recollecting upon the exquisite, returning unto the Unific which bestows all, which is all that is." He wisely trains thusly, "I shall breathe out recollecting upon the exquisite returning unto the Unific which bestows all, which is all that is." This is how O' bhikkhus antecedentness by breath is supremely perfected. This is how it is amplified to bring about the great fruit that becomes an otherworldly blessing.

“Na’ham, bhikkhave, aññam ekadhammampi samanupassa’mi yam evam bha’vitam bahuli’katam sukha’dhivaham hoti yathayidam, bhikkhave, cittam. Cittam, bhikkhave, bha’vitam bahuli’katam sukha’dhivaham hoti”ti. Dasamam.

AN 1.6 I do not have, followers, insight into anything or any dharma which, when made to become and made to expand that brings greater bliss than the mind (citta). The mind, followers, when made to become and made to expand, brings the greatest bliss.

“Pabhassaramidam, bhikkhave, cittam. Tañca kho a’gantukehi upakkilesehi upakkiliTThan”ti. Navamam.

50. “Pabhassaramidam, bhikkhave, cittam. Tañca kho a’gantukehi upakkilesehi vippamuttan”ti. Dasamam.

AN1.10 The mind (citta) is primordially luminous, but due to defilements which come from without, it is defiled. The mind (citta) is primordially luminous (once again), when defilements which come from without are cleansed from it.

‘Dveme, bhikkhave, tatha’gatam abbha’cikkhanti. Katame dve? Yo ca abha’sitam alapitam tatha’gatena bha’sitam lapitam tatha’gatena’ti di’peti, yo ca bha’sitam lapitam tatha’gatena abha’sitam alapitam tatha’gatena’ti di’peti.

AN 1.60 These two slander the Tathagata. Which two? He who declares a saying of the Tathagata which he never said; and secondly him who denies what the Tathagata has declared. These two slander the Tathagata.

“Katamo ca, bhikkhave, vajir³pamacitto puggalo? Idha, bhikkhave, ekacco puggalo a’sava’nam khaya’ ana’savam cetovimuttim pañña’vimuttim

AN 1.124 “What, followers, is a being who has a diamond-mind (vajiru’pamacitto)? That one who has destroyed the taints (asavas) and has both a liberated mind (citta) and is liberated by wisdom. Just as there is nothing which a diamond cannot cut, be it stone or gem; so to is one with a diamond-mind who has destroyed the taints and has both a liberated mind (citta) and is liberated by wisdom. This is one who possesses a diamond-mind.”

AN 1.124 “What, followers, is a being who has a mind of Light (vijjupamacitto)? He comprehends things as they are or have become; that being suffering and the path leading to the subjugation of suffering. Just as a flash of light in pitch of night illuminates things; so to is him who possesses holy vision into the nature of things are they are or have become such that he comprehends suffering and the path leading to the subjugation of suffering. This is one who possesses a mind of Light (vijjupamacitto).”

Katamañca, bhikkhave, atta’dhipateyyam?...sama’hitam cittam ekaggan’ti. So atta’namyeva adhipatim... suddham atta’nam pariharati. Idam vuccati, bhikkhave, atta’dhipateyyam.

AN 1.147 How is one Lord of the Soul? He has made mind (citta) sovereign and quelled, so is he Lord of the Soul, for he dwells in the purity of the Soul. This, followers, is how one is deemed ‘Lord of the Soul’.

avijja’sava’pi cittam vimuccati...brahmabh³tena attana’ viharati””ti

AN 1.196 “With mind (citta) emancipated from ignorance...this designates the Soul has become Brahma.”

‘ariyasa’vako brahmuposatham upavasati, brahmuna’ saddhim samvasati, brahmañcassa ,04 a’rabbha cittam pasi’dati, pa’mojjam uppajjati, ye cittassa upakkilesa’ te pahi’yanti’.

AN 1.207 The Exalted disciple keeps the Brahma-sabbath. He dwells in Brahma. Owing to Brahma is he mind (citta) is calmed, that blissfulness arises and his mind is wiped clean of defilements.

Ýhitattoti Thitasabha’vo

Tikanipa’ta-Att. 3.4 “Steadfast-in-the-Soul means steadfast in ones True-nature”

cetovasippatto sama’hitindriyo, sa ve Thitattoti naro pavuccati.

AN 2.6 “Him who is Lord of the mind (citta) possessed with supernormal faculties and quelled, that One is called ‘fixed-in-the-Soul’”

“Katamo ca, bhikkhave, puggalo ti^{oo}o pa’ra^agato thale tiTThati bra’hma^o? Idha, bhikkhave, ekacco puggalo a’sava’nam khaya’ ana’savam cetovimuttim pañña’vimuttim

AN 2.6 “How is one a Brahman, is deemed crossed over, and gone beyond? Herein him, whose mind is freed, devoid of defilements, is liberated by wisdom. Such a one is a Brahman, is deemed crossed over, and gone beyond!

Sattime, bhikkhave, sama'dhiparikkha'ra'. Katame satta? Samma'di'TThi, samma'sa'kappo, samma'va'ca', samma'kammanto, samma'-a'ji'vo, samma'va'ya'mo, samma'sati. Ya' kho, bhikkhave, imehi sattaha'gehi cittassekaggata' parikkhata' ,02, ayam vuccati,

bhikkhave, ariyo samma'sama'dhi ,03 sa-upaniso itipi saporikkha'ro itipi''ti.

AN 4.40 These are the seven prerequisites of Samadhi. Sammaditthi...sammasati. These are the seven requisites for making the mind (citta) sovereign which is the Exalted Sammasamadhi, those causes, those prerequisites.

Yato kho, bhikkhave, bhikkhuno pañña'ya cittaṃ suparicitam hoti, tassetam, bhikkhave, bhikkhuno kalam vacana'ya- 'khi'oa' ja'ti, vusitam brahmachariyam, katam kara'iyam, na'param itthatta'ya'ti paja'na'mi''ti.

AN 4.402 "When, followers, when ones mind is thoroughly ripe with wisdom, he can say that birth is destroyed, the Brahma-faring has been fulfilled, what must be done has been done, for there is naught but this very Soul."

So yadeva tattha hoti r'pagatam vedana'gatam sañña'gatam sa'kha'ragatam viñña'agatam, te dhamme aniccato dukkhato rogato ga'ato sallato aghato a'ba'dhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paTiva'peti ,01. So tehi dhammehi cittaṃ paTiva'petva' amata'ya dha'tuya' cittaṃ upasamhara

AN 4.422 In the first Jhana he dwells. Whatever form there be, feelings, perceptions, experiences, or consciousness, these he sees to be without permanence, as suffering, as ill, as a plague, a boil, a sting, a pain, an affliction, as foreign, as otherness, as empty, as Selfless (anattato). So he turns his mind (citta) away from these; he gathers his very mind in the realm of Immortality.

Sabba' disa' anuparigamma cetasa',
nevajjhaga' piyataramattana' kvaci;
evam piyo puthu atta' paresam,
tasma' na himse paramattaka'mo''t

Udana #47 "The entirety of everything is encompassed by the mind, there is nothing which exists higher or more beloved than ones Soul. Since there is not other dearer than ones Soul, him who holds love of the Soul is without harm."

Caram va' yadi va' ti'TTham, nisinno uda va' sayam;
ajjhataṃ samayam cittaṃ, santimeva'dhigacchati''ti.

Itivuttaka #82 Whether he walks, stands, sits, or lays on his side; so long as his mind is sovereign upon his very Soul, he is thoroughly quelled.

Ayamassa paThama' vijja' adhigata' hoti, avijja' vihata', vijja' uppanna', tamo
vihato, a'loko uppanno, yatha' tam appamattassa a'ta'pino pahitattassa viharato.

Itivuttaka #99 Come is the light, gone is darkness, is nescience; illumination arises and darkness (ignorance) passes. Supernal light shines, for he is vigilant upon his Soul and blazes forth ardently in so dwelling.

sammappaja'no suvimuttacitto, vimuttiya' phassaye tattha tath

Itivuttaka #115 "One is supremely liberated of mind (citta) who has Samma' gnosis. Emancipated he is That, verily That (Brahma)."

evam vimuttacittassa kho,

maha'na'ma, upa'sakassa a'sava' ,03 vimuttacittena bhikkhuna' na kiñci na'na'kara'am vada'mi, yadidam- vimuttiya'
vimuttan''ti.

SN 5.410 I proclaim there is absolutely no difference between a layperson with a mind (citta) which is liberated and that mind of a bhikkhu which has been liberated for a century.

"Cittaṃ ce, bhikkhave, bhikkhu nissa'ya labhati sama'dhim, labhati cittaṃ ekaggatam- ayam vuccati 'cittasama'dhi'.

SN 5.269 "If one develops a mind (citta) which is based within Samadhi, then is mind is acquires sovereignty. This is known as "Cittasamadhi'."

samaye tatha'gato sabbanimitta'nam amanasika'ra' ekacca'nam vedana'nam nirodha' animittam cetosama'dhim upasampajja viharati, pha'sutaro ,08, a'nanda, tasmim samaye tatha'gatassa ka'yo hoti ,09. Tasma'tiha'nanda, attadi'pa' viharatha attasara^oa' anaññasara^oa'
[SN 5.154, DN 2.100, SN 3.42, DN 3.58, SN 5.163] The Tathagata is without the mark of all things, he dwells upwards within the signless inflexured (mind upon itself) mind. There within, Ananda, dwell with the Soul as your Light, with the Soul as your refuge, with none other as refuge.

Si'lakkhandhavagga-Att. 1.168

Gatattoti koTippattacitto. Yatattoti samyaticitto. Ýhitattoti suppatiTThitacitto.

Silakkhandhavagga-Att. 1.168 "Steadfast-in-the-Soul (thitattoti) means one is supremely-fixed within the mind (suppatitthitacitto)"

'bhavam pana gotamo kima'nisamsa viharati''ti? "Vijja'vimuttiphala'nisamsa kho, ku^oaliya, tatha'gato viharati''"

SN 5.73 "What is that one benefit, Lord Buddha, which you exist for? The one thing that the Tathagata exists for is the fruit and emancipation by Gnosis, illumination (vijja)."

Katamañca kho, bhikkhave, brahmaññam? Ayameva ariyo aTTha^ogiko maggo,

SN 5.25 "And what, followers, is 'Brahmanhood'? It is our Exalted Eightfold Path"

Ekattanti avaTThitatta' aparipphandatta' ca ekasabha'vo.

PaTisambhida'magga-Att. 1.327 "The One-Soul means one abides steadfast in the Soul, unshakable in the Soul, is the One-True-Nature (ekasabhava)"

atthita'ti sassatam. Natthita'ti ucchedo

[Pati-Att. 2.398] "...being (sat) is perpetualism, whereas 'nonbeing (asat)' is nihilism"

'iti imasmim sati idam hoti, imassuppa'da' idam uppajjati; imasmim asati idam na hoti, imassa nirodha' idam nirujjhati, yadidam-avijja'paccaya' sa^okha'ra'; sa^okha'rapaccaya' viñña^oam

[SN 2.65] "When this exists, that comes to be, with the arising of this, that also arises; when that is not present, that does not come to be; when the subjugation of this, that too is subjugated. Namely this means when nescience (avijja, agnosis) as (original) condition there are volitional experiences (which come to be); with volitional experiences as condition, there is consciousness.

cittañca te suvimuttam, cando yatha' pannarasa'ya rattin'ti.

SN 1.233 "Your mind (citta) is supremely emancipated, like full moon on the fifteenth day in dark of night!"

animittañca bha'vehi'ti nicca'di'nam nimitta'nam uggha'Titatta' vipassana' animitta' na'ma, tam bha'vehi'ti vadati.

Saggathavagga-Att. 1.272 Develop (mind upon) signlessness means: the sign of permanence is made known of the Soul, is the meaning of Vipassana signlessness.

SN 1.188 "I'm burning alive with sensual lusts! My mind (citta) is engulfed by this inferno; pray tell me how I might unbind it, of out pity for me Gotama." It is through an inversion of perception that your mind (citta) is engulfed. Inflexure (your mind [invert, revert upon itself]) away from the signs of the pleasing which are connected with taints. Envision experiences (phenomena) as otherness, as suffering, as not the Soul. Unbind (quench) the mighty fire of lusts such that you are not consumed again and again (transmigration). Develop the mind (citta) upon (gnosis) of the foul (the body), for this is sovereignty wherein one is supremely quelled; recollect (hinder to, recollection of beforeness) that which is before the body, being disgusted with it (body). Develop this signlessness...and you shall be on who fares within equanimity."

"Tatra bhikkhavo sama'dahamsu, cittamattano ujukam akamsu ,02.

sa'rathi'va netta'ni gahetva', indriya'ni rakkhanti pa^oita''ti.

[SN 1.26] Those followers absorbed, their minds (citta) flawless having assimilated the Soul. A charioteer (Soul) in control of the reigns; sages like them guard this supranormal-power!

Kimsu janeti purisam, kimsu tassa vidha'vati;

kimsu samsa'rama'pa'di, kimsu tassa mahabbhayan'ti.

“Ta^oha’ janeti purisam, cittamassa vidha’vati;
satto samsa’rama’pa’di, dukkhamassa mahabbhayan”ti.

SN 1.37 “What is it that gives rise to the purisha (person), what is it that goes round about (samsara)? What is it that treads within samsara, what is ones greatest fear?” Gotama replies: “Its craving that gives rise to the purisha, and the mind (citta) that goes round (transmigrant). The being is him who treads within samsara, and suffering which is ones greatest fear.”

Sabba’ disa’ anuparigamma cetasa’,
nevajjhaga’ piyataramattana’ kvaci;
evam piyo puthu atta’ paresam,
tasma’ na himse paramattaka’mo”ti.

[SN 1.75] Having examined every quarter of all things with the mind, there is not found anything more dear than the Soul. Just as each one holds the Soul most dear, so him who loves the Soul as highest fares along harmless.

Viñña^oam samanvesati’ti paTisandhicittam pariyesati.

Saggathavagga-Att. 1.184 “(Mara was) looking for the reincarnated/metempsychosis-mind (paTisandhicittam)”

Pañcakkhandha’ti ettha paTisandhicittena paTisandhikkha^oe labbhama’na’ni r³pa’ni r³pakkhandho, sahaja’ta’ vedana’ vedana’kkhandho, sañña’ sañña’kkhandho, sesacetasika’ sa^akha’rakkhandho, paTisandhicittam viñña^oakkhandho. Patisambhidamagga-Att. 3.572 “The transmigrant mind (citta) becomes the aggregate of Vinnana (point: reflectively and consubstantially so)”

AppatiTThitena ca, bhikkhave, viñña^oena godhiko kulaputto parinibbuto

[SN 1.122, SN 3.124] “With an unestablished (appatitthitena) consciousness (vinnana), the son of our clan, Godhika, has obtained Parinibbana”

unestablished (appatitthitena) consciousness (vinnana) = cittavimutta (liberated mind) = Parinibbana

AppatiTThitacittoti kilesavasena aTThitacitto

Maha’vagga-Att. 3.146 “Unestablished-mind (appatiTThitacitto) means a mind unfixed upon defilements”

Which equals::

(Thitam cittam ajjhattam susa^oThitam suvimuttam) [SN 5.74] “Mind (citta) steadfast as the very Soul is supremely fixed, is truly emancipated”

SN 5.74 appatiTThitacitto

See note #69

Palingenetic

Maggacitta*

Maggacittam nibba’nam a’ramma^oakara^oavaseneva “etam santam etam pa^oi’tan”ti

ATThakanipa’ta-Att. 4.196 “This Mind-path (maggacitta) is that which Nibbana is based upon and subsists, “this is tranquility, verily that which is most excellent!”

Mano yottanti vipassana’cittañca maggacittañca yottam.

Ka’yasa^akha’ra’ti assa’sapassa’sa’

M³lapa^oa’sa-Att. 2.351 “The bodily experience is in-breath and the out-breath”

Etam amatam yadidam anupa’da’ cittassa vimokkho.

MN 2.265 “This is immortality, that being the liberated mind (citta) which does not cling (after anything)”

Aññattha ca “anupa’da’ cittassa vimokkho”ti nibba’nam vuccati.

MN2-Att. 4.68 “This said: ‘the liberated mind (citta) which does not cling (after anything)’ means Nibbana”

MN 2.144 “How is it that one is called a ‘Buddha’?...gnosis that the mind (citta) is purified (visuddham)...such is how one is deemed a ‘Buddha’.”

a’hulassa anupa’da’ya a’savehi cittam vimucci. Ta’sañca aneka’nam devata’sahassa’nam virajam vi’tamalam

dhammacakkhum udapa'di- 'yam kiñci samudayadhammam sabbam tam nirodhadhamman'ti

MN 3.280 Rahula's mind (citta), by not clinging (after phenomena) was liberated from all taints. On the spot arose the eye of Dhamma that: "the all (phenomena) which is of the nature to arise, is also of the nature to fall prey to subjugation."

Anejam te anuppatta', cittam tesam ana'vilam;

loke anupalitta' te, brahmabh'ta' ana'sava'.

SN 3.83 "Attained the steadfast Soul, their mind (citta) is calm; they're cleansed of the entire world, taintless they have become Brahma"

sacittapariyodapanam, etam buddha'nasa'sanam

DN 2.49 "The purification of one's own mind (citta); this is the Doctrine of the Buddha"

Sacittapariyodapananti attano cittajotanam,

DN2-Att. 2.479 "'The purification of one's own mind', this means the light (joti) within one's mind (citta) is the very Soul (attano)"

THERE IS NO "ETERNALISM HERESY" IN BUDDHISM

"#1. How is it Gotama, is "the all" entirety? This is the oldest cosmology Brahman to say 'the all is entirety'. #2. Then Gotama, is 'the all' ultimately not? This is the second cosmology Brahman to say 'the all is ultimately not. #3. Then Gotama, is 'the all' one's Soul? This is the third cosmology Brahman to say 'the all is one's Soul'. #4. Then Gotama, is 'the all' merely composites (materialism, atomism)? This is the fourth cosmology Brahman to say 'the all is merely composite (atoms)'..." [SN 2.77]. The Atthakatha commentary to this sutta at [Nidanavagga-Att. 2.76], states that the first and third view to be that of the Sassatavadin (perpetualism), whereas the second and fourth view to be that of the Uccchedavadin (annihilationist, atomist). It is certainly of note to make mention that the Jains also rejected sassatavada as a heretical and dogmatic speculation; however all peoples know that the Jains themselves in no way shape or form deny the Soul in its doctrine.

The views possessed by the Sassatavadin (perpetualist) is that sabbamatthi, or 'the all is entirety', and sabbamekattan or 'the all is one's Soul'; both of which are heretical notions which are devoid of the middle-term (The Soul), since both lead to a stasis of inaction and desire for emancipation from Samsara in the mind of those with such views. This view is not "eternalism" but perpetualism in that those who possess this belief feel that samsara is without escape and that all one can hope for is the heaping of merit or attainment of a god (deva) realm and or better reincarnation, which is still mere samsara and a view which is devoid of a medium or means (Soul, vijja) for emancipation. Perpetualism is the most common belief in India today in one form or another, wherein its adherents believe that the one that acts is the one that experiences the result [SN 2.20] and there is not other than to watch one's karmic deeds and heap merit in hopes for either equal or a better position in this life and or the next. Both good and bad karma, as per Buddhism and Upanishadic thought, are merely part and parcel of samsara itself, since an absolute stasis (Tat, Brahma, Soul, Atman) is contingent upon Vijja, panna (illumination, wisdom) alone and nothing else. Buddhism itself in sutta proclaims pannavimutta (emancipation by wisdom) as ultimate.

The equally heretical views possessed by the Uccchedavadin (annihilationist) that sabbamatthi 'the all is ultimately not (atomism), and sabbam puthuttan or 'the all is merely composite (atoms)' are also both heretical notions which are devoid of the middle-term (The Soul), since both lead to inaction and desire for emancipation from Samsara; the difference in view from the Sassatavadin being only the mirror image of the basis and reason for inaction ultimately. This view which is atomistic is also very much closer to Epicureanism, since its basis is that all is for naught, so eat drink and be merry for death comes swiftly. This view is most common in Europe and America today (existentialism, empiricism, atheism) where the cult of scientism and genetic engineering have attempted, in vain, to convince its populace that all is mere chance like a fractal design, atomic assemblages, and that with the aid of those like Darwin, and pseudo-science physics, the Soul can be dismissed as mere hogwash and the fanciful speculations of our "ignorant ancestors" who were "technologically unsophisticated". Ironically enough, modern "Buddhism" itself is atomistic and holds the very same belief of the Uccchedavadin which Gotama denounced as "heretical" [An 3.337]. Modern heretical "Buddhism" itself conceives of the world (via post-Buddhist Abhidhammic catechism) as composed of "Selfless dharmic monads" which are without a "basis" (anti-foundationalism, nihilism).

Both of these views are mere impasses which never attack the heart (mind, citta, Soul) of the matter as addressed by the Vedas, Upanishads, and Nikayas of Buddhism, that being avijja (nescience, agnosis, ignorance) and its reversal through the Jhanas (sati, Samadhi) and gnosis (panna, vijja) which makes con-centric (majjha) one's mind (citta) as its "own support". "The all is all", and "all is naught" are equal and diametrically opposed speculations which never lead to investigation of the basis, or stasis or true being (svabhava). The only opposite to both heretical views is that which is concentric and prior to either becoming (bhava, sassatavada), or annihilation (vibhava, uccchedavada), namely the Self or the Soul which "partakes not of either being nor becoming", but is "one's True-nature", or Tathagatagarbha, bodhicitta (Self-same mind illumined), or Selfhood (attan) attained through the Jhanic methodology of inflexure of mind upon itself before it mentates and leads to Vinnana (Vi-nana, agnosis, reflective-mind).

Both views are in complete antinomy with one another, for to declare the annihilation of what "is" requires the basis for what has become to have been begotten by that which itself is not begotten; whereas for perpetualism to declare the perpetuity of what "is" in perpetuity does not address that centermost axis mundi which "makes things arise in perpetuity" to begin with. The middle or means, that being the Soul, is the axis mundi, which is without polarity or antinomy whereby Gotama says he "instructs by the means (majjhe)" [SN 2.77]; such that he does not veer to either end of the spectrum of mutually exclusivity, or codependent heretical views

of being and annihilation which are void of the basis for either's arising to begin with, and are consubstantial upon a prerequisite set of conditions for both of their very existences. Views of either becoming or annihilation on the wheel of samsara are devoid of engagement on the topic of the basis for either arising or passing, that being the medium which itself is imbued with the causeless condition (avijja) as impetus for the initiatory causation of ones arising. The wise do not care or are involved in either the coming or going of beings in samsara when one discerns the means (majjha) by which they arise and pass in the first place. What need is there for debating being (sat) or nonbeing (asat) when one has discovered by wisdom what is prior to both and imbued with neither.

In direct antinomy to either Asadvada (nonbeing-ism) or Sadvada (being-ism) is advaita (non-duality) which is also identical to the Buddhistic Hetuvada (because-of-this-ism, or causation-ism): [SN 2.17] "This world is carried on, Kaccana, by a duality (dvayanissito); which are 'being (sat, atthiti [views of either sabbamatthi 'the all is entirety', and sabbamekattan 'the all is one's Soul' SN 2.77])' and 'nonbeing (asat, natthiti [views of either sabbamatthi 'the all is ultimately not (atomism), and sabbam puthuttan 'the all is merely composite (atoms)' SN 2.77])'. When the arising of the world is seen as it truly as or as it has become with Samma' (coherent citta or mind) wisdom there is no notion of 'being' or 'nonbeing'; the same holds true as to the subjugation of the world. This world is entirely bound to dogmas, cravings and beliefs Kaccana. When ones mind is not engaged in either dogmas, cravings or beliefs then there is no arising of speculative views such as 'this is my Soul'; for he has gnosis and neither doubt or wavering (of mind) that it is merely suffering which has come to arise and merely the cessation of suffering which ceases. Herein Kaccana one possesses envisionment of Samma'. 'The all (sabba) is', and 'the all is not are both dead ends (speculative views). Without involvement in either of these (heretical) views the Tathagata teaches the dhamma by the means (majjhena, or Tat, Brahma, Soul)." Because-of-this, namely anana (agnosis) or avijja (nescience) there is that, and when that is present, so is that and etc." The Tathagata teaches that both dogmas of sat and asat are fruitless; so the Tathagata, the Sammasambuddha teaches Tat (Brahma, Soul) which is achieved by means of wisdom which destroys nescience (avijja); before "thou art being (sat)" and "thou art unbecoming (asat)", there is That, "thou art That (Brahma)".

Given the absence of avijja which occludes ones Self (attan) or Soul from direct discernment of things as they are or have become (yathabhuta) there is no need to speak of or become involved in either speculation or dogmas relative to being (sat) or non-being (asat) when only action is required to wipe away agnosis with wisdom and the jhanas, whereupon the refulgent glory and magnitude of ones Self-nature or Atman which is identical with Brahma [MN 1.341] becomes Tat (such, that, Brahma) without antinomy or duality (dvayanissito), or speculative dogmatic beliefs regarding ones Soul (attanuditthi). To sum up: [Pati-Att. 2.398] "... 'being (sat)' is perpetualism, whereas 'nonbeing (asat)' is nihilism", or more succinctly: [SN 2.65] "When this exists, that comes to be, with the arising of this, that also arises; when that is not present, that does not come to be; with the subjugation of this, that too is subjugated. Namely this means when nescience (avijja, agnosis) as (original) condition there are volitional experiences (which come to be); with volitional experiences as condition, there is consciousness (vinnana), (which is then manifest).

Like two monkeys in a tree top, one argues that in the fall the fruit will drop off the tree and rot, and then he will surely starve (ucchedavadin) and die so he should and can do as he likes here-and-now for ultimately all will end at winters arrival (death); whereas the other equally ignorant monkey (sassatavadin) says assuredly that there will be a new batch of fruit next year (next life) and if they take care of the tree top (merit-making), there might even be better or more fruit to eat next year (better reincarnation). Both of these heretical howler monkeys in this analogy (which spend their entire lives in the tree canopy [wheel or round of rebirth]) are ignorant of the grounds or being, the means, the mid-most, the con-centric (majjha, Soul), or root (of the tree itself), like two fools arguing over whether the glass is half full or half empty instead of pondering where the water faucet is which filled the glass to begin with. That very "water faucet" or the source and root (mula, Brahma) of mind is the Soul, the fixed and unchanging mast or post of true-being (Svabhava), or the "unseen productivity (of the fruit)" which the ignorant howler monkeys are unaware of. This "unseen Seer", which is That (Brahma), which makes things become but itself is unbecome (ajata), and unoriginated [Ud. 1.81], is for the adept imbued with wisdom, to be "fixed in the Soul" [Mahavagga-Att. 2.692] for him who finds it, that rare few, that sage, the Arahant or worthy, has "crossed beyond birth and death" both, and either being (sat) or nonbeing (asat) are without meaning for That which does not partake of spacio-temporality, is "unbecome, unborn, unmade, and unseen".

Man himself is the holy inverted Tree of Brahma

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Man himself is the inverted Tree of Brahma. Across the swift river of becoming sits the holy Tree of Brahma, and the ignorant man on this shore of samsara beholds the reflection of the Brahma Tree in the waters, upside down as it were, its image caste upon the waters of becoming. So is man the inverted Tree of Brahma, for his root of Bodhi (illumination) is his mind (citta) "originally pure" sitting

upon high, his body the trunk, his limbs the branches of the holy Tree, his hands the leaves down below which grasp and turn towards the reflected light (avijja, vinnana) caste upon this ephemeral world, bearing him fruit which leads to renewed birth.

This is man's fate, the inverted Tree, in his grasping after the phenomena of this world which leads to the fruit of rebecoming. Man is the holy Tree with root (mind) above and foliage (body) below as he willingly grows down into this world, into suffering, into becoming, into samsara where he bears himself as destruction's very fruit ("would that I were many!" Br. Ary.) and so miserably cries out "no more!". The all-awake, the muni (sage) has righted the holy Tree, for he takes refuge in its root, the purified mind (supatitthacitto), he bears no fruit of becoming, he has uprooted the Tree of samsara by vijja (illumination), by panna (wisdom) by passing to the other shore which is the real (Tat), the non-reflection (vijja), the attributeless (animitta) One (ekaggata), the Soul (Atman), verily Brahma. The sage has "gone beyond" (parangato), has crossed the flood (oghatinna), and has righted the reflection of ignorance (sammasambodhi) which is the inverted Tree of becoming (bhava), of samsara. He is free (vimutta).

The Tree was never upside down to begin with in reality however; but due to avijja (nescience, ignorance) of the fool (puthujjana) in samsara, he sees only its reflection (not knowing it to be a mere mirage), he knows not how to cross the powerful river of becoming nor does he so desire, for he bemuses himself: "I am just like unto that Tree, we are both the same, both of us upright (but in reality inverted), both of us perfect, manifold and beautiful". What the fool knows not however, is that both himself and the inverted Tree are a mirage, a hologram, an image of the real, an ephemeral and fleeting reflection of Self (Soul) upon the mirror of self (namo-rupa, psycho-physical), both bearers of the fruit of life and death and life again, namely endless transmigration throughout many lives. The inverted Tree is the light (vinnana) mistaken for Light (citta) caste upon the waters of illuminated form, so also is man the image of Self (attan) caste upon the self (anatta, aggregates). So pains the fool who thinks himself so: "This is me, this is who I am, this is my Self!"; for he perishes in so mistaking the illumined, the light (anatta) for Light (Soul, attan). Gotama, for forty five years, taught the way to Light by wisdom and that one ought not to confuse death (mara) with immortality (amata), illumined from illuminator, the not-Self (anatta) from the Self (Soul, attan).

Just as the Tree is divided and split many ways with its leaves subject to the winds of change and death which blow so strongly, so is man, in his diverse graspings and manifold desires which bear his own destruction. At the root of ones mind (citta), there within fixed (thita), is ones very Soul (attan); unshakable, unbecome (akata), immortality (amata), without mark or sign (animitta), This is "become Brahma" [MN 1.341]. This is That (Tat, Brahma), he is That, he is Tathagata.

"The light (citta) itself is pure, is unmanifest, wouldst thou cleave thyself to lights mere reflection (vinnana) upon form, although pretty, but which is only an ever changing shape, a petty thing? Foolish man! When given thee a choice between milk and cow you choose milk, preferring milk over that (Brahma) fine cow which gives the milk. Have your milk then fool, for in ten days (the span of man's life) your milk so lovely now, shall sour, whereas I shall still have the cow!"

SAMYUTTA NIKAYA 1

"Ma' bra'hma^oa da'ru sama'daha'no,
suddhim amaññi bahiddha' hi etam;
na hi tena suddhim kusala' vadanti,
yo ba'hirena parisuddhimicche.

"Hitva' aham bra'hma^oa da'ruda'ham
ajjhataamevujjalaya'mi jotim.

Niccaggini' niccasama'hitatto,
araham aham brahmacariyam cara'mi.

"Ma'no hi te bra'hma^oa kha'ribha'ro,
kodho dhumo bhasmani mosavajjam;
jivha' suja' hadayam jotiTha'nam,
atta' sudanto purisassa joti.

"Dhammo rahado bra'hma^oa si'latittho,
ana'vilo sabbhi satam pasattho;
yattha have vedaguno sina'ta',
anallagatta'va taranti pa'ram.

"Saccam dhammo samyamo brahmacariyam,
majjhe sita' bra'hma^oa brahmapatti;
sa tujjubh³tesu namo karohi,
tamaham naram dhammasa'ri'ti br³mi"³ti.

SN 1.169 When kindling wood Brahmin, do not let it be so that you consider such an external act to lead you to purification; the pure indeed say that this is not purity to seek after purification in the heresy of externality.

I do not kindle after the fire that feeds off wood O' Brahmin; rather I kindle after my inner Soul which blazes forth the light of lights! I have brought my Soul together unto everlastingness, that very blazing-light of eternity itself; just so am I the Arahant who leads the holy Brahmin-life.

Conceit O' Brahmin is your heavy shouldered burden, wrath is the smoke, untrue words are the ashes, the tongue is the sacrificial ladle, and deep within the station of your breast lies the very illumination; for the Soul well obtained is the Astrum-light of the Spirit. The Dhamma is a deep lake O' Brahmin where virtue is cleansed, both pure and tranquil the wise do so praise it to the wise; wherein ancient soothsayers have always cleansed. Having cleansed the Soul they cross over to the great beyond. Ultimate truth, Dhamma, and

the Absolute is the path of the Brahmin-life, this being the highest Brahma-attainment based upon the Center O' Brahmin, verily you should pay homage to those who have pierced true-being; this do I say is one indeed who walks in the way of Dhamma.

4. Manoniva'ra^oasuttam

“Yato yato mano niva'raye,
na dukkhameti nam tato tato;
sa sabbato mano niva'raye,
sa sabbato dukkha' pamuccati”.

“Na sabbato mano niva'raye,
na mano samyatattam a'gatam;
yato yato ca pa'pakam,
tato tato mano niva'raye”ti.

SN 1.14 Prohibiting the intellect sutta

Deva to Gotama-

“From whatever the intellect is prohibited;
subsequently there is no suffering.

When one has prohibited the intellect from everywhere;
from everywhere is one unbound to suffering.”

Gotama-

“Nowhere should the intellect be prohibited,
for when gone to union with the Soul no intellect exists.

From whatever evil there may be,
subsequently intellect should therein be prohibited.”

SAMYUTTA NIKAYA 2

khandhasuttam

Sa'vatthiyam viharati ...pe... “tam kim maññasi, ra'hula, r³pam niccam va' aniccam va”ti? “aniccam, bhante ...”pe...
“vedana' ...pe... sañña'... sa^akha'ra'... viñña'^oam niccam va' aniccam va”ti? “aniccam, bhante ...”pe... “evam passam,
ra'hula,

sutava' ariyasa'vako r³pasmimpi nibbindati ...pe... vedana'yapi nibbindati... sañña'yapi nibbindati... sa^akha'resupi
nibbindati...

viñña'^oasmimpi nibbindati; nibbindam virajjati; vira'ga' vimuccati; vimuttasmim vimuttamiti ña'^oam hoti. ‘khi'^oa' ja'ti, vusitam
brahmaca-

riyam, katam kara^oi'yam, na'param itthatta'ya'ti paja'na'ti”ti. dasamam

SN 2.249 What do you think Rahula, is form, feelings perception, impulses, experience, and sentience permanent or impermanent?
Impermanent venerable Lord! Seeing thusly Rahula, the Exalted disciple has but disgust towards form, feelings, perfections, impulses
and consciousness. Having both disgust and loathing, he becomes dispassionate and released, being released he has gnosis such that
“birth is cut off, the Brahma faring has been fulfilled, what must be done has been done; there is nothing further that this very Soul.”

SAMYUTTA NIKAYA 3

Sa'vatthinida'nam. ekamantam nisinno kho a'yasma' ra'dho bhagavantam etadavoca— “ma'ro, ma'ro'ti, bhante, vuccati.
katamo nu kho, bhante, ma'ro'ti? “r³pam kho, ra'dha, ma'ro, vedana' ma'ro, sañña' ma'ro, sa^akha'ra' ma'ro, viñña'^oam ma'ro.
‘khi'^oa' ja'ti, vusitam brahmacariyam, katam kara^oi'yam, na'param itthatta'ya'ti paja'na'ti”ti. paThamam.

SN 3.195 At one time in Savatthi, the venerable Radha seated himself and asked of the Blessed Lord "Mara, Mara I hear said
venerable. What pray tell does Mara mean?" "Just this, form, Radha is Mara, sensations are Mara, perceptions are Mara, assemblages
are Mara, consciousness is Mara. Seeing thusly...this is the end of birth, the Brahma-life has been fulfilled, what must be done has
been done, he discerns there is nothing further than this very Soul."

Anattasuttam

Sa'vatthinida'nam. ekamantam nisinno kho a'yasma' ra'dho bhagavantam etadavoca— “anatta', anatta'ti, bhante, vuccati
katamo nu kho, bhante, anatta'ti? “r³pam kho, ra'dha, anatta', vedana' anatta', sañña' anatta', sa^akha'ra' anatta', viñña'^oam
anatta'. evam passam ...pe... na'param itthatta'ya'ti paja'na'ti”ti. sattamam.

SN 3.196 At one time in Savatthi, the venerable Radha seated himself and asked of the Blessed Lord “Anatta, anatta I hear said
venerable. What pray tell does Anatta mean?” “Just this, form, Radha is not the Soul, sensations are not the Soul, perceptions are not
the Soul, assemblages are not the Soul, sentience is not the Soul. Seeing thusly...this is the end of birth, the Brahma-life has been
fulfilled, what must be done has been done, he discerns there is nothing further than this very Soul.”

Khandhasuttam: Sa'vatthinida'nam. "Yo, bhikkhave, r³psmim chandara'go, cittaseso upakkilesa ...pe... yo viñña'°asmim chandara'go, cittaseso upakkilesa. Yato kho, bhikkhave, bhikkhuno imesu pañcasu Tha'nesu cetasa upakkilesa pahi'no hoti, nekkhammaninnañcassa cittam hoti. Nekkhammaparibha'vitam cittam kammaniyam kha'yati, abhiñña' sacchikara'°i yesu dhammes³"ti. Dasamam

SN 3.234 The Aggregate Sutra. At Savatthi "Followers, the desire and lust for formations is a defilement of the citta, the desire and lust for feelings is a defilement of the citta, the desire and lust for cognition is a defilement of the citta, the desire and lust for experiences is a defilement of the citta, the desire and lust for vinnana is a defilement of the citta. But, followers, when one abandons the defilements of the citta regarding these five stations (aggregates), then ones citta inclines towards renunciation. Ones citta is made pliable and firm in renunciation by direct gnosis.

viñña'°am aniccam. Yadaniccam tam dukkham

SN 3.45 "Vinnana is impermanent. What is impermanent is suffering"

Ayameva ariyo aTTha^agiko maggo viñña'°anirodhaga'mini' paTipada', seyyathidam– samma'diTThi...pe... samma'sama'dhi.

SN 3.61 "The Exalted Eightfold Path is for making cessation of Vinnana,...that being sammaditthi....sammamadhī"

SAMYUTTA NIKAYA 4

Atha kho a'yasma' a'nando ...pe... bhagavantam etadavoca– "suñño loko, suñño loko'ti, bhante, vuccati. Kitta'vata' nu kho, bhante, suñño lokoti vuccati"³ti? "Yasma' ca kho, a'nanda, suññam attena va' attaniyena va' tasma' suñño lokoti vuccati. Kiñca,

a'nanda, suññam attena va' attaniyena va'? Cakkhu kho, a'nanda, suññam attena va' attaniyena va'. R³pa' suñña' attena va' attani

yena va', cakkhuviñña'°am suññam attena va' attaniyena va', cakkhusamphasso suñño attena va' attaniyena va' ...pe... yampidam manosamphassapaccaya' uppajjati vedayitam sukham va' dukkham va' adukkhamasukham va' tampi suññam attena va' attaniyena va'. Yasma' ca kho, a'nanda, suññam attena va' attaniyena va', tasma' suñño lokoti vuccati"³ti. Dutiyam.

SN 4. 54 At this time the venerable Ananda addressed the Exalted Lord thusly: " devoid is the world, devoid is the world, so it is said Lord. Pray tell blessed one, in what manner is it said that the world is devoid?"

It is just so Ananda, that the world is devoid of the Soul, or hence that the soul is devoid of what is in this world that it is said so. And what, Ananda, is devoid of the Soul and of the soul? The eye-images, Ananda, are devoid of the Soul or of the soul. Phenomena are devoid of the Soul or of the Soul.

The eye-image-mental-formations are devoid of the Soul or of the soul. Whichever emotional mental-contact-volitons arise, be they blissful or suffering or neither suffering nor blissful; these too are devoid of the Soul or of the soul. Hence, Ananda is it just so that the world is devoid of the Soul, or that the soul is devoid of what is in this world that it is said to be so.

Atha kho vacchagotto paribba'jako yena bhagava' tenupasa^akami; upasa^akamitva' bhagavata' saddhim sammodi. Sammo dani'yam katham sa'ra'°i'yam vi'tisa'retva' ekamantam nisi'di. Ekamantam nisinno kho vacchagotto paribba'jako bhagavantam etada

voca– "kim nu kho, bho gotama, atthatta"³ti? Evam vutte, bhagava' tu'hi' ahoṣi. "Kim pana, bho gotama, natthatta"³ti? Dutiyampi kho

bhagava' tu'hi' ahoṣi. Atha kho vacchagotto paribba'jako uTTha'ya'sana' pakka'mi.

Atha kho a'yasma' a'nando acirapakkante vacchagotte paribba'jako bhagavantam etadavoca– "kim nu kho, bhante, bhagava' vacchagottassa paribba'jakassa pañham puTTho na bya'ka'si"³ti? "Ahañca'nanda, vacchagottassa paribba'jakassa 'atthatta'³ti puTTho

sama'no 'atthatta'³ti bya'kareyyam, ye te, a'nanda, sama'abra'hma'°a' sassatava'da' tesametam saddhim abhavissa. Ahañca' nanda, vacchagottassa paribba'jakassa 'natthatta'³ti puTTho sama'no 'natthatta'³ti bya'kareyyam, ye te, a'nanda, sama'abra'hma'°a'

ucchedava'da' tesametam saddhim abhavissa. Ahañca'nanda, vacchagottassa paribba'jakassa 'atthatta'³ti puTTho sama'no 'attha

tta'³ti bya'kareyyam, api nu me tam, a'nanda, anulomam abhavissa ña'°assa uppa'da'ya– 'sabbe dhamma' anatta'³ti? "No hetam,

bhante". "Ahañca'nanda, vacchagottassa paribba'jakassa 'natthatta'³ti puTTho sama'no 'natthatta'³ti bya'kareyyam, samm³1/4hassa,

a'nanda, vacchagottassa paribba'jakassa bhiiyo sammoha'ya abhavissa– 'ahuva' me n³na pubbe atta', so etarahi natthi"³ti. Dasamam.

SN 4.400 Just then Vacchagotta the wanderer approached the Blessed One and addressed him "Pray tell, Gotama sir, how is Soul?"

This having been said, the Lord remained silent in response.

"Then, on the other hand Gotama Sir, how is there no Soul?"

Again a second time the Lord remained silent in response. At this time Vacchagotta the wanderer arose from his place and departed. Not long after Vacchagotta the wanderer had departed, the venerable Ananda said this to the Blessed One: "How is it so, Lord, that when the Blessed One was questioned by Vacchagotta the wanderer, that he did not respond?"

“If, on the one hand Ananda, when I was asked by Vacchagotta the wanderer ‘how is Soul’, I had responded: ‘this is the Soul’, then so I would have been aligning fully with resurrectionist Brahmins and ascetics. And if, when I was asked by Vacchagotta the wanderer ‘how is there no Soul’, I had responded: ‘there is no Soul’, then so I would have been aligning fully with anti-foundationalist Brahmins and ascetics.

“If, Ananda, when I was asked by Vacchagotta the wanderer ‘how is Soul’, I had responded: ‘this is the Soul’, would this have been in full accord with our nature of aligning only with the arising of true knowing, such that ‘The Dhamma is that aggregates are not the Soul’?”

“No, indeed it would not Lord!”

And if, Ananda, when I was asked by Vacchagotta the wanderer ‘how is there no Soul’, I had responded: ‘there is no Soul’, then Vacchagotta the wanderer, already lost in bewildered befuddlement, would have become even more so the worse lost asunder in confusion, then thinking: “Surely indeed at first I know I was in possession of a Soul, but now it doesn’t seem so!”

SAMYUTTA NIKAYA 5

Tulamatalaṅka sambhavam, bhavasaṅkha’ramavassaji muni; ajjhatarato sama’hito, abhindi kavacamivattasambhavan”ti.

SN 5.263 One cannot measure the incomparability of Perfection become; the mighty-sage has brought to end aggregations flux. Dwelling in equanimity the Soul’s illumination, broken are the chains that bind Soul from Perfection become.

“Seyyatha’pi, maha’na’ma, dukkhattam dubbh³mam avihatakha’^oukam, bi’ja’ni cassu kha^oa’ni p³ti’ni va’ta’tapahata’ni asa’ra’da’ni

asukhasayita’ni , devo ca na samma’ dha’ram anuppaveccheyya. Api nu ta’ni bi’ja’ni vuddhim vir³/₄him vepullam a’pajjeyyun” ti? “No hetam, bhante”. “Evameva kho, maha’na’ma, idha dhammo durakkha’to hoti duppavedito aniyya’niko anupasamasam vattaniko asamma’sambuddhappavedito— idamaham dukkhattasmim vada’mi. Tasmīṅca dhamme sa’vako viharati dhamma’nudhammappaTipanno sa’mi’cippaTipanno anudhammaca’ri’— idamaham dubbh’jasmim vada’mi”.

“Seyyatha’pi, maha’na’ma, sukhattam subh³mam suvihatakha’^oukam, bi’ja’ni cassu akha^oa’ni ap³ti’ni ava’ta’tapahata’ni sa’ra’da’ni

sukhasayita’ni; devo ca samma’ dha’ram anuppaveccheyya. Api nu ta’ni bi’ja’ni vuddhim vir³/₄him vepullam a’pajjeyyun”ti? “Evam, bhante”. “Evameva kho, maha’na’ma, idha dhammo sva’kkha’to hoti suppavedito niyya’niko upasamasamvattaniko samma’sambuddhappavedito— idamaham sukhattasmim vada’mi. Tasmīṅca dhamme sa’vako viharati dhamma’nudhammappaTipanno sa’mi’cippaTipanno anudhammaca’ri’— idamaham subh’jasmim vada’mi. Kima’gam pana sara’a’nim sakkam! Sara’a’ni, maha’na’ma, sakko mara-

’aka’le sikkha’ya parip³raka’ri’ aho”ti. Pañcamam.

SN 5.379 Suppose now Mahanama, there is a foul piece of earth, a foul piece of land, uncleared of brush and tree; the seeds sown therein would be broken asunder, become rotten, become destroyed by the wind and heat, lifeless and incapable of sprouting, improperly sown in the earth, and the supernal heavens would not give forth the nourishment of the waters of Life. This being so, would these seeds prosper, increase to fruition, and undergo full development?

No indeed Lord!

Just so, Mahanama, is a wretchedly expounded dharma, a foul teaching, that which leads one away from emancipation, which does not lead to the arising of the presence within utmost Unific-Perfection, which is proclaimed by someone other than a the Absolute dwelling Perfect-awake. This do I say is like a foul piece of earth. The follower who there within dwells in that foul dharma, lives his life by it, who is ever attempting to cultivating it, and conducts himself within it; this do I say is like a foul seed!

But suppose, Mahanama, there is a fertile piece of earth, a fertile piece of land, cleared away of both brush and tree; the seeds sown therein would be whole and unbroken, would be nourishingly kept, would be undamaged by both wind and heat, alive and fertile, planted securely in the earth, and the supernal heavens would bring forth the nourishment of the waters of Life. This being so, would these seeds indeed prosper, increase to fruition, and undergo full development?

Yes, indeed so Lord!

Just so, Mahanama, is a blissful Dharma expounded, one well taught, which leads one to emancipation, which indeed leads to the arising of the presence within utmost Unific-Perfection, which is proclaimed by none other than the Absolute dwelling Perfect-awake. This do I say is like unto a fertile piece of earth. The follower who there within dwells in that blissful dharma, lives his life by it, who is ever attempting to cultivating it, and conducts himself within it; this do I say indeed, is a fruitful seed!

“dveme, bhikkhave, anta’ pabbajitena na sevtabba’. Katame dve? Yo ca’yam ka’mesu ka’masukhallika’nuyogo hi’no gammo pothujja

niko anariyo anattasamhito, yo ca’yam attakilamatha’nuyogo dukkho anariyo anattasamhito. Ete kho, bhikkhave, ubho ante anu pagamma majjhima’ paTipada’ tatha’gatena abhisambuddha’ cakkhukara’i’ ña’^oakara’i’ upasama’ya abhiñña’ya sambodha’ya nibba’-na’ya samvattati”.

SN 5.421 followers, there are two extremes which should not be followed after. Which two? The embodiment within the conjunction of desires and joyous pleasures of this world which is low, vile, of ignorant fools, ignoble, and is not the exquisite abode of supreme bliss within the Absolute. The conjunction with painful self-mortification that is suffering, ignoble, and not of supreme bliss within the Absolute. Without following after any of these two extremes followers. the Tathagata has turned back into the light of the middle-

way, which gives rise to the hypostatic-nexus of the Perfect-awake, which gives rise to transcendental vision, which gives rise to transcendental knowledge, which brings about the arising of the Perfect wisdom, and at the end of the contraction from aggregated existence, is the arising within the Absolute.

“Katama’ ca sa’, bhikkhave, majjhima’ paTipada’ tatha’gatena abhisambuddha’ cakkhukara^oi’ ña’^oakara^oi’ upasama’ya abhiñña’ya sambodha’ya nibba’na’ya samvattati? Ayameva ariyo aTTha^agiko maggo, seyyathidam– samma’diTThi samma’sa^akappo samma’va’ca’ samma’kammanto samma’-a’ji’vo samma’va’ya’mo samma’sati samma’sama’dhi. Ayam kho sa’, bhikkhave, majjhima’ paTipada’ tatha’ga- tena abhisambuddha’ cakkhukara^oi’ ña’^oakara^oi’ upasama’ya abhiñña’ya sambodha’ya nibba’na’ya samvattati.

SN 5.421 And what followers is that which the Tathagata has awakened to in turning back into the light of the middle-way, which gives rise to Perfect-awake, which gives rise to transcendental vision, which gives rise to transcendental knowledge, which brings about the arising of the Perfect wisdom, and at the end of the contraction from aggregated existence is the arising within the Absolute? It is the noble eightfold path! This followers is the turning back into the light of the middle-way which the Tathagata has awakened to which gives rise to Perfect-awake who, which gives rise to transcendental vision, which gives rise to transcendental knowledge, which brings about the arising of the Perfect wisdom, and at the end of the contraction from aggregated existence is the arising within the Absolute.

Sa’vatthinida’nam. Atha kho a’yasma’ a’nando pubba^ohasamayam niva’setva’ pattaci’varama’da’ya sa’vatthim pi^oa’ya pa’visi. Addasa’ kho a’yasma’ a’nando ja’^ousso^oim bra’hma^oam sabbasetena va’¹/₄ava’bhirathena sa’vatthiya’ niyya’yantam. Seta’ sudamassa’ yutta’ honti seta’la^aka’ra’, seto ratho, setapariva’ro, seta’ rasmiyo, seta’ patodalaTThi, setam chattam, setam u^ohi’sam, seta’ni

vattha'ni, seta' upa'hana', seta'ya sudam va'labi'janiya' bi'ji'yati. Tamenam jano disva' evama'ha— “brahmam vata, bho, ya'nam! Brahma

ya'nar³pam vata, bho'ti!!

Atha kho a'yasma' a'nando sa'vatthiyam pi^oa'ya caritva' paccha'bhattam pi^oapa'tapaTikkanto yena bhagava' tenupasa^akami; upa sa^akamitva' bhagavantam abhiva'detva' ekamantam nisi'di. Ekamantam nisinno kho a'yasma' a'nando bhagavantam etadavoca— “Idha'ham, bhante, pubba^ohasamayam niva'setva' pattaci'varama'da'ya sa'vatthim pi^oa'ya pa'visim. Addasam khva'ham, bhante, ja^ousso^oim bra'hma^oam sabbasetena va'ava'bhirathena sa'vatthiya' niyya'yantam. Seta' sudam assa' yutta' honti seta'la^aka'ra', seto

ratho, setapariva'ro, seta' rasmiyo, seta' patodalaTThi, setam chattam, setam u^ohi'sam, seta'ni vattha'ni, seta' upa'hana', seta'ya sudam

va'labi'janiya' bi'ji'yati. Tamenam jano disva' evama'ha— “brahmam vata, bho, ya'nam! Brahmaya'nar³pam vata, bho'ti!! Sakka' nu kho,

bhante, imasmim dhammavinaye brahmaya'nam pañña'petun'ti?

“Sakka', a'nanda”ti bhagava' avoca— “imasseva kho etam, a'nanda, ariyassa aTTha^agikassa maggassa adhivacanam— ‘brahma ya'nam' itipi, ‘dhammaya'nam' itipi, ‘anuttaro sa^aga'mavijayo' itipi”ti.

“Samma'diTThi, a'nanda, bha'vita' bahuli'kata' ra'gavinayapariyosa'na' hoti, dosavinayapariyosa'na' hoti, mohavinayapariyosa'na' hoti.

Samma'sa^akappo, a'nanda, bha'vito bahuli'kato ra'gavinayapariyosa'no hoti, dosavinayapariyosa'no hoti, mohavinayapariyosa'no

hoti. Samma'va'ca', a'nanda, bha'vita' bahuli'kata' ra'gavinayapariyosa'na' hoti, dosa ...pe... mohavinayapariyosa'na' hoti.

Samma'ka

mmanto, a'nanda, bha'vito bahuli'kato ra'gavinayapariyosa'no hoti, dosa... mohavinayapariyosa'no hoti. Samma'-a'ji'vo, a'nanda,

bha'vito bahuli'kato ra'gavinayapariyosa'no hoti, dosa... mohavinayapariyosa'no hoti. Samma'va'ya'mo, a'nanda, bha'vito bahuli'kato

ra'gavinayapariyosa'no hoti, dosa... mohavinayapariyosa'no hoti. Samma'sati, a'nanda, bha'vita' bahuli'kata' ra'gavinayapariyosa'na'

hoti, dosa... mohavinayapariyosa'na' hoti. Samma'sama'dhi, a'nanda, bha'vito bahuli'kato ra'gavinayapariyosa'no hoti, dosa... moha

vinayapariyosa'no hoti.

“Imina' kho etam, a'nanda, pariya'yena veditabbam yatha' imassevetam ariyassa aTTha^agikassa maggassa adhivacanam— ‘brahmaya'nam' itipi, ‘dhammaya'nam' itipi, ‘anuttaro sa^aga'mavijayo' itipi”ti. Idamavoca bhagava'. Idam vatva'na sugato atha'param

etadavoca sattha'—

“Yassa saddha' ca pañña' ca, dhamma' yutta' sada' dhuram;

hiri' i'sa' mano yottam, sati a'rakkhasa'rathi.

“Ratho si'laparikkha'ro, jha'nakkho cakkavi'riyo;

upekkha' dhurasama'dhi, aniccha' pariva'ra^oam.

“Abya'pa'do avihimsa', viveko yassa a'vudham;

titikkha' cammasanna'ho , yogakkhema'ya vattati.

“Etadattani sambh³tam, brahmaya'nam anuttaram;

niyyanti dhi'ra' lokamha', aññadatthu jayam jayan”ti. catuttham;

SN 5.4 In the heart of Savatthi. At the break of dawn the venerable Ananda, having dressed and taken up both robe and bowl entered into the town of Savatthi in search of alms food. Just then, the venerable Ananda observed a [just deceased spirit of] holy Brahmin-priest of the royalty flying in liberation from Savatthi in a heavenly all-white chariot which was being drawn by mares. The heavenly horses yoked to it were white, it had auspicious white symbols adorning it, the chariot was white, its coverings and air were white amongst it, it had white heavenly reigns, and its goad and coverings were white. His crown was white, his clothes and sandals were white, and he was being comforted by a heavenly white fan. The peoples having observed this being said: “Devine indeed was this Brahmin! This Brahmayana is divine and beautiful!”

Then, when the venerable Ananda had completed his search for alms in Savatthi and after his noonday meal had been completed, he approached the Blessed One and paid obeisance to him and sat down to one side of him. After having taken his seat to one side, the venerable Ananda addressed the Blessed One by saying:

“Here, venerable Lord, at the break of dawn having dressed and taken up both robe and bowl, I entered into the town of Savatthi in search of alms food. Just then, the venerable Ananda observed a [just deceased spirit of] holy Brahmin-priest of the royalty flying in liberation from Savatthi in a heavenly all-white chariot which was being drawn by mares. The heavenly horses yoked to it were white, it had auspicious white symbols adorning it, the chariot was white, its coverings and air were white amongst it, it had white heavenly reigns, and its goad and coverings were white. His crown was white, his clothes and sandals were white, and he was being comforted by a heavenly white fan. The peoples having observed this being said: ‘Devine indeed was this Brahmin! This Brahmayana is divine and beautiful!’ Pray tell Lord, is it possible for you to expound for me the Supreme Dhamma of the Brahmayana?”

“It is possible Ananda,” the Blessed One said. “It is just this, Ananda, the Exalted Eightfold Path is the designation for the Brahmayana, for the Dhammayana, it is the unexcelled supreme victory of victories in battle.”

“#1. Vision of the Absolute...#8. Samadhi of the Absolute, Ananda, when made to arise and when cultivated has as its goal the destruction of lusts, has as its goal the destruction of wickedness, has as its goal the destruction of ignorance.”

“Just so Ananda, this is the way of transcendence, being at one with knowing. The Exalted Eightfold Path is the designation for the Brahmayana, for the Dhammayana, it is the unexcelled supreme victory of victories in battle.”

This is what the Blessed Lord said. Thus having said, the Blessed One further said this:

It is faith and wisdom, these Dhammas are forefront and ever yoked together.

Uprightness is the guide pole and consciousness is its yoke-tie

Anamnesis is the Charioteer that centers all things.

The Chariot is built of Exalted virtue. Its mighty wheels have Jhana as its center axles.

Blissful equanimity is its mighty Samadhi power!

Worldly dispassion is its coverings.

Equanimity, absence of malice, and seclusion are its battle weaponry.

Forebearant vigilance is its armored shield.

Supreme emancipation in refuge is its destination.

The unexcelled Brahmayana arises from the Soul!

The truly wise are lead from this world by it.

Surely indeed are such as them victorious in the mighty battle!

“The mind well fixed [upon itself] (cittañca susamaahitam),...this is the path for attaining Brahman (so maggo brahmapattiyaati).” SN 4.118

Antara’bhavo hi abhidhamme paTikkhittoti “The Abhidhamma is opposed to (the Nikayas mention of) an intermediate state (between death and rebirth)” Nettippakarana-Att. VRI 229 [mentioned at SN 4.59].

cittam udujitam hoti sudujitam, ajjhattameva santiTThati, sannisi’dati, ekodi hoti, sama’dhiyati.

“Mind becomes settled, well settled, it is then well steadied upon the very Soul, unperturbed and being so unified it is unified.” SN 4.196

“The city is a designation for this body composed of the four great elements. Gatekeeper is a designation for recollection. The pair of messengers is a designation for samatha and vipassana, Lord of the city is a designation for vinnana (consciousness). The central conjunction (of the ‘city’) is a designation for the four elements heat, water, air, earth. Yathabhutam (‘message’ delivered to the ‘Lord of the city’) is a designation for Nibbana.” SN 4.195

Dukkhino cittam na sama’dhiyati. Asama’hite citte dhamma’ na pa’tubhavanti.

“Suffering comes to (one) with mind which is inchoate. With mind (full of) perturbations, the Dhamma cannot be manifest” SN 4.78

(Dukkhino cittam na samaadhiyati) “Suffering comes to (one) with mind which is inchoate.” SN 4.78 <<<Surely one of the most important passages in Sutta!!

SN 4.67 “Vinnana, followers, is contingent upon a dyad (dvayam). In dependence upon the eye and formations, this is the manifestation of eye-consciousness...this dyad is in flux, ever changing, without permanence, ever becoming other.”

SN 4.47 “It is not for the sake of purity of virtue, of conduct that the Dhamma has been instructed by the Blessed-One.”

SN 4.38 “Mara, Mara venerable Lord, in what manner may you describe Mara? When there is the eye, when there are forms, there then is eye-consciousness and phenomena to be cognized, there exists Mara and the what (is deemed) Mara.”

suññamidam attena va’ attaniyena va’’ti. Ayam vuccati, bhante, suññata’ cetovimutti.

SN 4.297 “Void is this (body/phenomena) of the Soul or that of which the Soul subsists. This (gnosis) is meant Liberation of the citta (mind/will) by Shunyata.”