

# **The Girimananda Sutra (AN 10.60) An Appreciation**

**by**

**Pho Quan**

**(Roberto Vicente)**

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The Girimananda Sutra is regarded as a grounded solace for afflictions and illness as well as being directed to the ultimate malady—liberation from suffering.

*The Girimananda Sutra (AN 10.60) An Appreciation* is a concise appreciation and review of the Girimananda Sutra's ten contemplations, highlighted as personal meditative awareness and insight directed to Wisdom-Liberating Deliverance.

Gratefully acknowledged are Ven. Piyadassi Thera and Ven. Nanamoli Bhikkhu as I've combined to use the translations of the Girimananda Sutra by both esteemed monks. May this offering bring compassion and insight to people's lives.

### **Pho Quan**



Pho Quan, 'Universal Contemplation' (Roberto Vicente), took vows in 2002. His early Buddhist experiences were with local gatherings, temples and retreats in the San Francisco Bay Area. He received a BA degree from CSUS 1979. His emphasis is the practice and fundamentals expressed and experienced through the discourses of the Pali Canon (please visit [www.accesstoinsight.org](http://www.accesstoinsight.org), [www.buddhanet.net](http://www.buddhanet.net), [www.paliaudio.com](http://www.paliaudio.com) and [www.suttacentral.net](http://www.suttacentral.net)).

## **The Pali Canon (Discourses of the Buddha)**

**AN: Anguttara Nikaya—The Numbered Discourses**

**DN: Digha Nikaya—The Long Collection of Discourses**

**DH: Dharmapada—The Path of the Dharma**

**IT: Itivuttaka—‘This was said’ Collection of Sutras**

**MN: Majjhima Nikaya—The Middle Length Discourses**

**SN: Samyutta Nikaya—The Grouped Collection of Discourses**

**THRAG: Theragatha—Verses of the Elder Monks**

**THRIG: Therigatha—Verses of the Elder Nuns**

**UD: Udana—Exclamations**

**VN: Vinaya Pitaka—The Monastic Code Collection**

The Sanskrit usage of words and phrases has been adopted since they are readily referred to by the modern audience (i.e. sutra, Dharma, karma, Nirvana, etc.).

# The Girimananda Sutra (AN 10.60) Appreciation

*Namo tassa Bhagavato Arahato Sammá Sambuddhassa*

A concise appreciation and review of the Girimananda Sutra's (AN 10.60) ten contemplations as personal meditative awareness and insight directed to wisdom-liberating deliverance.

## **CONTENTS (Index)—**

[Dharma Practice Review](#)

[Contemplation of Impermanence](#)

[Contemplation of Non-self](#)

[Contemplation of Foulness](#)

[Contemplation of Danger](#)

[Contemplation of Abandoning](#)

[Contemplation of Detachment](#)

[Contemplation of Cessation](#)

[Contemplation of Disenchantment with the Whole World](#)

[Contemplation of Impermanence in all Formations](#)

[Mindfulness of In-and Out-Breathing to Wisdom-Recognition](#)

[Nirvana—The Unconditioned](#)

Although the Buddha gives longer detailed discourses, what is unique and valuable about the Girimananda sutra (AN 10.56), is the clarity, practicality and the direct path of practice offered.

The setting is the Jettavana monastery at Savatthi established by the benefactor Anathapindika. Communicated is Ven. Girimananda as taken ill and bedridden. The Buddha shares with his personal attendant Ven. Ananda a beneficial healing and insightful message to share with the ill Ven. Girimananda—10 contemplations of awareness and insight. The sutra serves both as a concentrated call to immediate well-being as well as to deeper Dharma wisdom-recognition to overcome the greater suffering and 'illness' of self-delusion (the Buddha also shared the Seven Enlightenment Aids SN 46.14 as having healing, recuperating powers and directed to deeper realization):

- Contemplation of Impermanence

- Contemplation of Non-self
- Contemplation of Foulness
- Contemplation of Danger
- Contemplation of Abandoning
- Contemplation of Detachment
- Contemplation of Cessation
- Contemplation of Disenchantment with the Whole World
- Contemplation of Impermanence in all Formations
- Mindfulness of in-and out-Breathing to Wisdom-Recognition.

## **Dharma Practice Review**

Ven. Girimananda already being a senior established monk in both practice and wisdom, the Buddha delves straight into the higher recognitions.

Here is a brief review of what is entailed in a well established and grounded Buddhist practice: followed is the centered and insightful Middle Way appreciation and approach as a settled and reflective personal insight not tied to self extremes (desire, indulgence, gratification or anger, hatred, aversion) along with a regular meditation practice developing a clarifying, personal recognition; adherence of the Five Wise Actions (Five Precepts) of goodwill, generosity, truthful speech, sexual responsibility, and sobriety; establishing control of the Monkey Mind (Five Hindrances) desire/craving, hatred/aversion, laziness/fatigue, restlessness/worry, and doubt/skepticism; the Five Remembrances Recollection (recognition of sickness, aging, death, loss and insight for one's actions); non-self insight as well as recognition for the Conditions Arising (Dependent Origination) causes and effects sequential action cycle (the many giving the illusion of the 'one' or self) rather than self or individual in nature; and knowledge of the Four Noble Truths—a body/mind self-identification as impermanent, dissatisfying, an illusion and giving way to suffering; craving after to fulfill a body/mind self-identification (body, feelings, perception, mental reactions and consciousness) leads to the rounds of rebirth and suffering; eliminating craving after (desire, a self-identity view or to escape from a self-notion which isn't real) to fulfill a body/mind self-identification ends suffering (realized is Nirvana); and the Middle Way Noble Eightfold Path of conduct, concentration and wisdom is followed and fulfilled, uprooting the corrupt charged self-referenced identification that leads to suffering

## **The Middle Way and Meditation**

The Middle Way approach and insight realized by the Buddha serves as a calm and centered appreciation rather than being overtaken as an habitual and impulsive self actor to desire, gratification and indulgence or anger, hatred and aversion. Stopped is the one-sided, self-absorbed attitude of judging, inflexibility and impatience as well as desiring, anger, fear, hostility, confusion and doubt. But rather, a Middle Way approach is engaged that is thoughtful, tranquil, and

insightful; an observer and witness rather than inspired to self-directed thoughts, speech and actions.

As the Buddha recalled an undisturbed peaceful episode in his youth while meditating (MN 36), so must one remind oneself to have a steady, calm and consistent appreciation that follows peacefully rather than impulsively acted on and ruled by self-domination. A hard-edged, one-sided, self-restricted approach is unhelpful and counter productive.

Meditation as a quiet undisturbed reflection, the breath's quality and physical tension is discerned as well as underlying mental stress. The Middle Way appreciation engages the areas of the body, feelings, mind and life-action phenomena as a grounded awareness. Begin by noting the shift in energy from having been active, busied and preoccupied to settled, calm as a personally engaged reflection. Remarkably, meditation exposes the subconscious—a chattering, incessant gnawing inner monologue echoing judgment, desire, anger and fear linked to self-obsession.

While meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down. Like a clock pendulum moving steadily or the needle on a gauge reading at the center, the Middle Way appreciation brings tranquility and thoughtfulness together as a reflected harmony to better understand and direct one's life. Settled is the strong-willed desiring, quick to anger and impulsively driven, habitual self actor.

The Middle Way approach coupled with a regular meditation practice settles as joy and ease, from joy there is happiness, from happiness comes a refined tranquility as a personally established insight for life. Self-absorbed mania is tamed.

### **The Five Wise Actions (Five Precepts)**

The Five Precepts as reflective and responsible wise actions are essential as a moral grounding and restraint. Over time self-

domination is curbed then transformed from a hard-edged, inflexible person driven by desires, quick to anger, consumed by fears, easily confused as well as impatient to someone who is thoughtful, having goodwill, is generous, patient and responsible—good will, generosity, truthfulness, sexual responsibility and sobriety become one's expression. Meditation aligned with the Middle Way approach, transformed is a careless, one-sided self-character.

### **The Wise Action of Goodwill (not to harm or have ill-will)**

Goodwill is respect for others and all life in general, offering kindness and concern at every moment, situation and encounter. Separating from self-aggression, one isn't motivated to harm, but rather live through mutual respect. The adage to treat others as one would want to be treated is the Golden Rule.

### **The Wise Action of Generosity and Sharing (not to steal or take what isn't yours)**

Generosity is to be open, accepting, concerned and to share freely. The self character hordes, is calculating, greedy and selfish. Generosity leads to friendship, positive interactions and turns away from the all consuming I, me, mine attitude. It actually feels good to share and care while greed and selfishness are inhibiting, taxing and isolating.

### **The Wise Action of Compassion (as caring and to be sexually responsible)**

The self actor is lustful and sexually driven (often sexual intimacy is a cover-up for personal wounds and insecurity), but now the other person is viewed as a friend rather than a carnal object. Amity and goodwill are offered rather than having an ulterior sexual motive. When encountering sincerity, others likewise come forward to share their friendship and goodwill.

### **The Wise Action of Truthfulness (not to lie but be sincere in your speech and communication)**

Words can injure, create misunderstanding, and escalate to cruelty and animosity. Critical and harsh words are like jabbing the other person with a stick. Straying from the truth and lying, leaves one in a state of turmoil. An antidote, just, kind and honest words are



beneficial and healing. Through sincere communication, friendship and trust are established.

### **The Wise Action of Moderation and Sobriety (responsibility for drug and alcohol consumption)**

The consequences of drug and alcohol abuse are the inability to function normally, body chemistry a wreck, and the mind in a bewildered state. Carelessness through drugs and alcohol use affects one personally but also extends to hurt family members, loved ones and friends. Drugged up experiences aren't worth the side effects of being out of control, wasted, the sickening time spent recovering, the financial cost and ruin of one's life.

The Five Wise Actions or Precepts align with wholesome and beneficial qualities, assuming responsibility for one's intentions and actions of body, speech and mind rather than carelessly driven. The greater implication is that intentions as either corrupt or noble direct one's life and are inspired by thoughts as a dormant-past, active-present or transgressing-future affect on life.

### **Karma**

Karma literally means action and when looking at one's life, actions begin, have a first expression, are channeled and thrive by way of a craving directed to fulfill a self-notion or self-ideal. Engaged as a self-narrative, intentions go on to follow a course of detrimental or problematic unwise actions or beneficial and trouble free wise actions. It is here at the instance of karma as motives that the Five Wise Actions redirect one from self-indulged harmful effects to responsible Middle Way directed course. Karma as action is like a burning candle going on to touch off the next action burning flame instance. Never the exact same candle or flame, self-promoted actions are similarly inspired by way of a one-sided self-identification. The thought before the thought or action, self-fabricated intentions go on to inspire and beget the next active self-inspired moment and so the self-action flame carries over.

There are ten detrimental and ten beneficial karmic actions related to actions as intention through body, speech and mind (unwholesome intentions are a drawback and misery while wholesome intentions bring well being to this present life situation and are a benefit, both

having a dormant-past, active-present and future—transgressing direction). And then there is the wisdom penetrating karma to overcome any and all self-promoted actions (dormant, active and transgressing) bringing a close to endless suffering. Meditation directed through a Middle Way approach cultivates personal insight for one's self-obsessed drama.

### **The Monkey Mind (the Five Hindrances)**

Accustomed to being busy and engaged, the impetuous, chattering Monkey Mind is unsettling and a distraction—desire/craving, hatred/aversion, laziness/fatigue, restlessness/worry, and doubt/skepticism (these shortcomings are contrasted by a Middle Way threefold directed conduct, concentration and wisdom). Leading one astray and potentially harmful, a reeling and scattered mind makes life all the more difficult and challenging. Observe how the body reacts to tense up while the mind narrows through a stressed self-centered attitude. The Middle Way approach not tied to self extremes isn't critical or judgmental but is presently aware, calming and personally insightful. Recognize how the mind wanders when bored to seek out self-fulfillment. Through meditation and a Middle Way approach, the Monkey Mind is harnessed and brought under control rather than impulsively driven.

**Desire/Craving**—Recognize desire's unsettling effect and the breath as tight with anticipation while the mind narrows to search out an object of desire. Following a Middle Way tranquil insight, allow desire's obsession and craving's compelling nature to disperse. The desiring mind slowly settles to a present clarification.

**Hatred/Aversion**—Hatred takes an innocent situation or experience, projecting judgment, bias, indignation and hostility as well as reflecting a fearful insecurity. The breath is tight and suffocating while the mind is heavy and pained. The body becomes flushed and hot (eyes bugging out, heart racing and head throbbing) while the mind is agitated and quickly lashes out when perceiving a threat. Concentration and composure are abandoned, the moment becoming a battle ground. Connect with a Middle Way appreciation that isn't aggressive or hostile, but rather is patient and flexible. Conflict is gently defused.

**Laziness/Fatigue**—The lazy mind is unclear, overwhelmed and locks up unable to function. Like children who dawdle rather than do what they are told, laziness and fatigue flare-up as an escape from life's demands.

A feeling of helpless domination, sense how the breath is restricted to the point of hyperventilating or suffocation. Note how the mind contracts and 'freezes up.' Overwhelmed by responsibilities and dealings with others, exhausted, trapped and confused, the lazy mind wants to bury its head in the sand, make the problem disappear and the world at large vanish. Accumulated stress is stagnating. A Middle Way clarity and ease, note the shift and release of passing energy as well as episodes.

**Restlessness/Worry**—Worried and unsure, nervous and irritable, there is an attitude of negativity and gloom hanging over everything and how one communicates. A flurry of exaggerated thoughts compromises the mind. Overwhelmed and unsettled as well as projecting anxiety, worry is a symptom of an all-too hectic and trying to do too much life. The world is perceived as hostile and meditation becomes a challenge. Acknowledging how the negative mind is overpowering—revealed are sharp, short breaths and thoughts as narrowed and pressured. Opening to a calm Middle Way observance, gently relax the anxiety and concern.

**Doubt/Skepticism**—Breathing labored, body tense and mind inflexible, skepticism and doubt make a wasteland of one's life. Frightened and insecure, the present is an uncertain and unwelcome experience. The stomach is nervous as anxiety dominates and as the breath is gulped in. Through a centered Middle Way appreciation, slowly relax the many pressure points. Sense the shift from disturbance and worry to a mindful Middle Way tranquility.

### **The Five Remembrances**

Helpful in defusing self-identification, five key life observances stand out—sickness, aging, death, loss as inevitable change and responsibility for one's actions.

### **The remembrance and recognition of sickness—**

Sickness as a part of life, one isn't distressed by sickness.

**The remembrance and recognition of aging—**

Aging as a part of life, one isn't distressed by aging.

**The remembrance and recognition of death—**

Dying as a part of life, one isn't distressed by death.

**The remembrance and recognition of loss—**

Loss as a part of life, everything that one owns, possess and everyone respected and held dear will pass on. One isn't distressed by loss.

**The remembrance and recognition for responsible actions—**

Responsibility for one's behavior and consequences, actions through intentions define life. One isn't distressed by life's challenges but is mindfully engaged and accountable.

The Five Remembrances are true, certain, undeniable and a sober recognition rather than being seen as negative, a desperation or neglect. Not caught by surprise and wisely reflecting, life is discerned through an honest evaluation. Challenges of sickness, aging, death, loss and responsibility are addressed.

**Non-Self and Conditions Arising (Dependent Origination)**

A Middle Way appreciation, the body/mind identification one associates with reflects an illusion of the 'one' as self. A 'heap' of collected factors or a Humpty Dumpty-like pieced together, the Five Groups of Self-Attached Identification (material form and four related mental components—body, feelings, perception, mental reactions, and consciousness), make-up the body/mind self-referenced illusion one is attached to, promotes and seeks to fulfill.

A Middle Way appreciation not tied to self extremes, non-self insight correctly views life—without a unique or individual self-source, identity or soul, but rather as so many diverse action instances giving the illusion of the 'one' or self. As conditions, pressures, elements, influences and experiences, life-actions arise, are short-lived, and join momentarily as action instances giving way to the next action instances (time or life as action-based causes and effects dormant,

active and transgressing, and not centered as a one of a kind self-referenced narrative).

Meditation as a penetrating experience, the Middle Way appreciation directs one to honestly know life as well as revealing the world at large and reality as they are—impermanent, having a general dissatisfaction and marked by suffering episodes as well as of a non-self, impersonal nature, and all playing out as purposeful actions. Sobering and challenging, the Buddha imparted redemption through the Middle Way Path.

The Middle Way appreciation not tied to self extremes or a mistaken self-notion clarifies reality and the undermining self-illusion:

- a self-illusion in relationship to what is around one;
- a self-illusion in relationship to a specific location, event, place or time;
- a self-illusion as apart from or separate in relationship to life-action phenomena in general (but rather reflecting a diversity of actions, the many giving the illusion of the 'one').

Rightly discerned is life as impermanent, a general dissatisfaction and never to be entirely fulfilled, and as a non-self diverse action nature; not confusing the impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure.

### **Conditions Arising**

Conditions Arising—the plural 'conditions' expresses the connection of many conditions, pressures, elements, influences, experiences and actions joining to give the illusion of the 'one' or self; 'arising' is reference to the purposeful arising as diversely joined actions underscoring life. Through complex interacting instances, Conditions Arising as a dynamic cycle affects both physical and psychological events as a past-dormant to present-active and on to future-transgressing sequential looping history.

Time in the traditional sense of minutes, days, months and years is inaccurate, but rather there are multiple, overlapping and interacting generated conditions, pressures, elements, experiences and influences as purposeful actions playing out (the many giving the illusion of the 'one' or self). A human life may reach 80 years but, in

fact, it is the course of actions, events, conditions and consequences playing out as actions that give an illusion of an individual, self or person and the appearance of a self-narrative.

A twelve-linked consequential action sequence plays out as a Conditions Arising cyclical history:

- driven by a mistaken and charged self-referenced ignorant association, the drive for desire and existence flourish as a self-deluded outpouring corrupting life and reality;
- a self-fabricated individual notion arises in connection to a mistaken self-reference;
- a present consciousness arises in connection to a mistaken self-reference;
- a self-assuming body/mind identification arises in connection to a mistaken self-reference;
- sense media (eyes, ears, nose, tongue, skin and mind) thrive in connection to a mistaken self-reference;
- sense contacted consciousness (eyes/forms, ears/sound, nose/smell, tongue/taste, skin/tactile and mind/thought impressions) is engaged in connection to a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced in connection to a mistaken self-reference;
- craving after (through desire, for a self-identity view or to escape from self-association) as a compelling karmic intent arises to fulfill a self-notion in connection to a mistaken self-reference;
- attachment follows as an intensified connection to a mistaken self-reference;
- commitment and becoming to act out through body, speech or mind is engaged to fulfill a self-notion in connection to a mistaken self-reference;
- 'birth' as giving rise actions plays out in connection to a mistaken self-reference;
- and dissatisfaction and suffering (sorrow, lamentation, pain, grief and despair) are experienced in connection to a mistaken self-reference.

The flow and outpouring from a corrupt charged self-reference spills over, plays out and as a far-reaching trajectory—self-inspired actions in the past (dormant) give way to a present (active) self-association to then carry over to future (transgressing) consequences. Through a Middle Way appreciation, one slowly separates and detaches from corruptly charged self-promoted actions and consequences.

### **The Four Noble Truths—**

The whole of the Middle Way appreciation is summed up and detailed in the profound intelligence and discernment of the Four Noble Truths wisdom-recognition:

1. Impermanence and a general dissatisfaction a part of life, specifically mistaking the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention) as individual and self in nature, is dissatisfying and a suffering.
2. Played out as a Conditions Arising causes and effects history, craving after as delight and pleasure to fulfill a self-notion and self-ideal links together a past (dormant), present (active) and future (transgressing) suffering trajectory.
3. Eliminating the craving after as delight and pleasure to fulfill a self-notion or self-ideal, the suffering cycle is brought to an end. Nirvana, the Unconditioned Realm, is realized.
4. The way to realizing craving's elimination ending the self-suffering ordeal is the complete course of the Middle Way Noble Eightfold Path guidance. A wisdom breakthrough ending suffering, uprooted is the corruptly charged self-referenced fabricated conceit narrative, restlessness associated with self-attachment, karmic intentions to act, and the craved after urgency to fulfill a self-notion. Penetrated is Nirvana, the Unconditioned Realm (the true nature of life and reality as unconditioned, unfabricated and without self-referenced identification or self-promotion).

The First and Second Truths reflect the true nature of life and reality as impermanent, a general dissatisfaction and subject to suffering; the non-self diverse complex action nature of life (the many actions joining to give the illusion of the 'one' or self); and also how self-inspired actions spiral out of control as craving after to appease and

fulfill a self-notion. This is the necessary wisdom-recognition to proceed on the path to liberation.

The Third and Fourth Truths triumphantly share the Middle Way Path to be followed to final wisdom-recognition, ending corrupt self-referenced identification and to bring self-directed craving and the suffering ordeal to an end. Rightly experiencing and knowing the Noble Truths non-self wisdom-recognition, the Middle Way Path fulfillment joins in Stream Entry Passage as fixed in destiny to final Wisdom-Liberating Deliverance.

### **The Middle Way Noble Eightfold Path**

The Middle Way Noble Eightfold Path as the action to end all self-afflicted inspired actions, one enters the 'stream to liberation' fixed in destiny to overcome and fulfill the four 'Path' and 'Fruit' stages of Stream Enterer, Once Returner, Non-Returner and Arahant to final Wisdom-Liberating Deliverance:

- Wise Understanding of the Four Noble Truths directed to ending self-deluded suffering;
- Wise Intention renouncing desire, ill will and harming directed to ending self-deluded suffering;
- Wise Speech as reflecting one's deeper intentions directed to ending self-deluded suffering;
- Wise Action as perfect conduct through the five precepts directed to ending self-deluded suffering;
- Wise Livelihood not engaged careless actions or activities directed to ending self-deluded suffering;
- Wise Effort as fourfold in stopping and preventing all detrimental thoughts and actions while cultivating and promoting beneficial thoughts and actions directed to ending self-deluded suffering;
- Wise Awareness for all circumstances, endeavors, situations and experiences directed to ending self-deluded suffering;
- and Wise Concentration or meditation culminating in the Unshakeable Deliverance of Mind as directed to ending self-deluded suffering.



The grounded foundation of Buddhist practice to realizing the ten contemplations presented in the Girimananda sutra (AN 10.60) is: the Middle Way tranquil insight approach and appreciation along with a regular meditation practice; the Five Wise Actions (Five Precepts) practiced; the Monkey Mind (Five Hindrances) controlled; the Five Remembrances recollection insight; karma recognition for motivated actions through body, speech and mind as having a past-dormant, present-active and future-transgressing directive; non-self realization and recognition of Conditions Arising (Dependent Origination) causes and effects diverse actions rather than self in nature; knowledge of the Four Noble Truths clarification from self and suffering to non-self and liberation; and the Middle Way Path of conduct, concentration and wisdom to be followed and fulfilled.

Girimananda Sutra (AN 10.60):  
Discourse to Girimananda Thera  
translated from the Pali by  
Ven. Piyadassi Thera

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anathapindika. Now at that time, the Venerable Girimananda was afflicted with a disease, was suffering therefrom, and was gravely ill. Thereupon the Venerable Ananda approached the Buddha and having saluted him sat beside him. So seated the Venerable Ananda said this to the Blessed One:

“Bhante (Venerable Sir,) the Venerable Girimananda is afflicted with disease, is suffering therefrom, and is gravely ill. It were well, bhante, if the Blessed One would visit the Venerable Girimananda out of compassion for him.” (Thereupon the Buddha said):

“Should you, Ananda, visit the monk Girimananda and recite to him the ten contemplations, then that monk Girimananda having heard them, will be immediately cured of his disease.

“What are the ten?

“Contemplation of impermanence.

Contemplation of non-self (absence of a permanent self or soul).

Contemplation of foulness.

Contemplation of disadvantage (danger).

Contemplation of abandonment.

Contemplation of detachment.

Contemplation of cessation.

Contemplation of distaste for the whole world.

Contemplation of impermanence of all component things.

Mindfulness of in-breathing and out-breathing.

“And what, Ananda, is contemplation of impermanence? Herein, Ananda, a monk having gone to the forest or to the foot of a tree or to an empty house contemplates thus: 'Matter is impermanent; feeling or sensation is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent. Thus he dwells

contemplating impermanence in these five aggregates.' This, Ananda, is called contemplation of impermanence.

“And what Ananda is contemplation of non-self? Herein, Ananda, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: 'The eye is not the self; visible objects are not the self; the ear is not the self; sounds are not the self; the nose is not the self; smells are not the self; the tongue is not the self; tastes are not the self; the body is not the self; bodily contacts (tangible objects) are not the self; the mind is not the self; mental objects are not the self.' Thus he dwells contemplating not self in these internal and external bases. This, Ananda, is called contemplation of non-self.

“And what, Ananda, is contemplation of foulness? Herein, Ananda, a monk contemplates this body upward from the soles of the feet, downward from the top of the hair, enclosed in skin, as being full of many impurities. In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, intestinal tract, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucous, synovial fluid (oil lubricating the joints), and urine. Thus he dwells contemplating foulness in this body. This, Ananda, is called contemplation of foulness.

“What, Ananda, is contemplation of disadvantage (danger)? Herein, Ananda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'Many are the sufferings, many are the disadvantages (dangers) of this body since diverse diseases are engendered in this body, such as the following: Eye-disease, ear-disease, nose-disease, tongue-disease, body-disease, headache, mumps, mouth-disease, tooth-ache, cough, asthma, catarrh, heart-burn, fever, stomach ailment, fainting, dysentery, swelling, gripes, leprosy, boils, scrofula, consumption, epilepsy, ringworm, itch, eruption, tetter, pustule, plethora, diabetes, piles, cancer, fistula, and diseases originating from bile, from phlegm, from wind, from conflict of the humors, from changes of weather, from adverse condition (faulty deportment), from devices (practiced by others), from *karma-vipaka* (results of karma); and cold, heat, hunger, thirst, excrement, and urine.' Thus he dwells contemplating disadvantage (danger) in

this body. This Ananda, is called contemplation of disadvantage (danger).

“And what, Ananda, is contemplation of abandonment? Herein, Ananda, a monk does not tolerate a thought of sensual desire that has arisen in him, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of ill-will that has arisen in him, but abandons, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of cruelty that has arisen in him but abandons it, dispels it, makes an end of it, and annihilates it. He does not tolerate evil, unprofitable states that arise in him from time to time, but abandons them, dispels them, makes an end of them, and annihilates them. This, Ananda, is called contemplation of abandonment.

“And what, Ananda, is contemplation of detachment? Herein, Ananda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'This is peaceful, this is sublime, namely, the stilling of all conditioned things, the giving up of all substratum of becoming, the extinction of craving, detachment, Nirvana.' This, Ananda, is called contemplation of detachment.

“And what, Ananda, is contemplation of cessation? Herein, Ananda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'This is peaceful, this is sublime, namely, the stilling of all component things, the extinction of craving, cessation, Nirvana.' This, Ananda, is called contemplation of cessation.

“And what, Ananda, is contemplation of distaste for the whole world? Herein, Ananda, (a monk) by abandoning any concern and clinging to this world, by abandoning mental prejudices, wrong beliefs, and latent tendencies concerning this world, by not grasping them, but by giving them up, becomes detached. This, Ananda, is called contemplation of distaste for the whole world.

“And what, Ananda, is contemplation of impermanence of all component things? Herein, Ananda, a monk is wearied, humiliated, and disgusted with all conditioned things. This, Ananda, is called contemplation of impermanence of all component things.

“And what, Ananda, is mindfulness of in-breathing and out-breathing? Herein, Ananda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, sits down, having folded his legs crosswise, keeping the body erect, and his mindfulness alive, mindful he breathes in, mindful he breathes out.

“When he is breathing in a long breath, he knows: ‘I am breathing in a long breath,’ when he is breathing out a long breath, he knows: ‘I am breathing out a long breath,’ when he is breathing in a short breath, he knows: ‘I am breathing in a short breath,’ when he is breathing out a short breath, he knows: ‘I am breathing out a short breath.’”  
‘Conscious of the entire process I shall breathe in,’ thus he trains himself. ‘Conscious of the entire process I shall breathe out,’ thus he trains himself.

“‘Calming the entire process, I shall breathe in,’ thus he trains himself; ‘calming the entire process I shall breathe out,’ thus he trains himself.

“‘Experiencing rapture, I shall breathe in,’ thus he trains himself; ‘experiencing rapture, I shall breathe out,’ thus he trains himself.

“‘Experiencing bliss, I shall breathe in,’ thus he trains himself; ‘experiencing bliss, I shall breathe out,’ thus he trains himself.

“‘Experiencing the mental formations, I shall breathe in,’ thus he trains himself; ‘experiencing the mental formations, I shall breathe out,’ thus he trains himself.

“‘Calming the mental formations, I shall breathe in,’ thus he trains himself; ‘calming the mental formations, I shall breathe out,’ thus he trains himself.

“‘Experiencing the mind, I shall breathe in,’ thus he trains himself; ‘experiencing the mind, I shall breathe out,’ thus he trains himself.

“‘Exceedingly gladdening the mind, I shall breathe in,’ thus he trains himself; ‘exceedingly gladdening the mind, I shall breathe out,’ thus he trains himself.

“‘Concentrating the mind, I shall breathe in,’ thus he trains himself; ‘concentrating the mind I shall breathe out,’ thus he trains himself.

“Liberating the mind, I shall breathe in,’ thus he trains himself, ‘liberating the mind I shall breathe out,’ thus he trains himself; ‘contemplating impermanence, I shall breathe in,’ thus he trains himself; ‘contemplating impermanence, I shall breathe out,’ thus he trains himself; ‘contemplating detachment, I shall breathe in,’ thus he trains himself; ‘contemplating detachment, I shall breathe out,’ thus he trains himself; ‘contemplating cessation, I shall breathe in,’ thus he trains himself, ‘contemplating cessation, I shall breathe out,’ thus he trains himself; ‘contemplating abandonment, I shall breathe in,’ thus he trains himself; ‘contemplating abandonment, I shall breathe out,’ thus he trains himself.

“This, Ananda, is called mindfulness of in-breathing and out-breathing. If, Ananda, you visit the monk Girimananda and recite to him these ten contemplations, then that monk, Girimananda, having heard them, will be immediately cured of his affliction.”

Thereupon the Venerable Ananda, having learned these ten contemplations from the Blessed One, visited the Venerable Girimananda, and recited to him the ten contemplations. When the Venerable Girimananda had heard them, his affliction was immediately cured. He recovered from that affliction, and thus disappeared the affliction of the Venerable Girimananda.

## **The Contemplation of Impermanence**

*“And what, Ānanda, is contemplation of impermanence?”*

*“Here, Ānanda, a bhikkhu, gone to the forest or to the foot of a tree, or to an empty place, considers thus: Matter is impermanent, feeling is impermanent, perception is impermanent, formations are impermanent, consciousness is impermanent. Thus he dwells contemplating impermanence in these five aggregates as objects of clinging. This, Ānanda, is called contemplation of impermanence.”*

Brought out in the first discourse shared soon after his enlightenment, turning and putting into motion the Dharma’s liberating truth (SN 56.11) and further detailed in the second discourse (SN 22.59), the Buddha clarifies the true nature of life and reality as impermanent along with the body/mind self-illusion as being impermanent and dissatisfying and of a non-self, diverse action nature. The insight into impermanence and self-illusion is the first recognition and understanding directed to final deliverance.

Simply put, the world and life aren’t perfect or a paradise but, rather, are impermanent with change as a constant. Here in lies the deception. Fruit on the vine ripens, falls and then goes bad. The present moment changes and is short-lived—a general dissatisfaction. A moment or two passes before giving way to the next life-action experience and so life is driven. Responding to change, one reacts through a mistaken self-assumption.

A Middle Way approach not tied to self extremes, a tranquil insightful awareness, impermanence for the body/mind self-attached identification (the body, feelings, perception, mental reactions, and consciousness) is discerned and self-association is dropped.

**The body as a body and not self**—the body is likened to foam; a soft figure which doesn’t last long and has no true individual characteristic.

Settling to a Middle Way tranquil insight, relax through a calmed awareness to connect with the body and physical impressions. Follow the breath’s flow entering and absorbed through the body (air enters the nostrils passes through the esophagus, lungs filling, the

diaphragm expands and abdomen lifts, as physical energy thrives). Acknowledge the body and accompanying sense-media contacts (eyes, ears, nose, tongue and tactile) and varying degrees of physical subtle sensations and arising pressure points. There are organs of heart, lungs, liver, stomach, and intestines, etc., giving the impression of a 'one' body. Note how the attention focuses on the more pervasive physical impression with the mind narrowing and collapsing as a self-identification.

A Middle Way appreciation not tied to self extremes, distinguish the breath's quality in the beginning as stressed and conflicted and then slowly changing over the course of meditation to an easy, flowing, calm experience. Follow the passing, fading and release of pressured sensations.

Meditative awareness directed as insight, note how the body as physical impressions arise as sensations and pressures endures briefly then passes. A Middle Way awareness that isn't self-identified stands out. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments diminishing, the busied craved after urgency to fulfill a self-notion quelled, self-identification disperses. Acknowledging the body/mind connection, known is the exaggerated leap to self-stressed identification.

Meditative awareness directed as insight, physical impressions arise, endure briefly then fade and pass on. Through a Middle Way appreciation self-identification wanes—coupled action instances, the body is not I, the body is not mine, the body is not myself.

**Feelings as feelings and not self**—feelings are likened to bubbles that arise then disappear, reflecting life's impermanence and having no true individual or self-characteristic.

Rapidly stirred moments, the present is contacted through the senses eyes/sight, ears/sound, nose/smell, tongue/taste, skin/touch as well as mind/thoughts and are experienced as pleasant, painful or neutral feelings. A sensory onslaught, one mistakes sense-contacted impressions as individual self-objects but, in fact, are so many generated action sensory instances and not self related.



A Middle Way appreciation not tied to self extremes, acknowledge how stimulated contacted sense-media interactions give way to feelings. A knee-jerk response, pleasant feelings are clung to; painful feelings are an assault and to be avoided; and neutral feelings are dismissed and ignored. Feelings join together as multiple action instances give the illusion of the 'one' or self. Meditating, note how the impulse to act and react to feelings quiets and is subdued. Discern how the mind is engaged and attention collapses around a sensation, narrowing to focus then to go on and pass judgment. Mental activity relaxes to a calm abiding, free from self-referenced identification.

Meditative awareness directed as insight, note how a feeling arises as a sense impression and pressure, endures briefly then fades and passes. A Middle Way awareness not self-identified stands out. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments diminishing, the busied craved after urgency to fulfill a self-notion quelled, self-identification disperses. Acknowledging the body/mind connection, known is the exaggerated leap to self-stressed identification.

Meditative awareness directed as insight, feelings arise, endure briefly then fade and pass on. Through a Middle Way appreciation self-identification wanes—coupled action instances, feelings are not I, feelings are not mine, feelings are not myself.

**Perception as perception and not self**—perception is likened to a mirage; tantalizing, beguiling and a deception. Perception serves to identify, label and categorize sense-contacted experiences and is a connection with the world at large.

Unfortunately, the moment is divided into self and 'other.' Eyes see shapes and colors, ears hear sounds and tones both soft and loud, the nose smells scents and odors both weak and strong, the tongue tastes bitter and sweet flavors, skin is a tactile sensitivity for rough and soft as well as heat and cold, and mind is a thought recognition and calculation. Perception is marked by a limited, self-warped take of reality.

Through a Middle Way appreciation not tied to self extremes, note how perception is engaged. The mind narrows to focus, identify and label. Recognize the breath as restricted, tension at the forehead as well as behind the eyes, jaw clenching, shoulders hunched up, abdominal and pelvic tightening along with attention narrowing to a self-reference. Perception as a recognition follows the most compelling or interesting impression at the moment. An intensified self-distorted leap of imagination, note as the mind collapses to narrow as a stressed self-reference. A charged one-sided perception, each encounter and experience serves as a Rorschach inkblot-like test to decipher the environment and the world at large.

Meditative awareness directed as insight, note how perception arises through sense-contacted media experiences, endures briefly then fades and passes on. A Middle Way awareness not self-identified stands out. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments diminishing, the busied craved after urgency to fulfill a self-notion quelled, self-identification disperses. Acknowledging the body/mind connection, known is the exaggerated leap to self-stressed identification.

Meditative awareness directed as insight, perception arises, endures briefly then fades and passes on. Through a Middle Way appreciation self-identification wanes—coupled action instances, perception is not I, perception is not mine, perception is not myself.

**Mental formations as mental formations and not self**—mental reactions are likened to the rolled layers of a plantain tree, having no hard wood or substantial individual core.

Without pressing, settle to a Middle Way appreciation not tied to self extremes, separating from the self-monologue and discursive prattle. Feel the shift as the chattering Monkey Mind relaxes. Patient and discerning, detach from the reactive self-identified character. Allow self-attachments to relax and disperse. Acknowledge the mind changing, settling to expand through a quiet Middle Way appreciation that is spacious and a non-self insightful experience.

Meditative awareness directed as insight, note how mental reactions arise, endure briefly then pass on. A Middle Way awareness that isn't self-identified stands out. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments diminishing, the busied craved after urgency to fulfill a self-notion quelled, self-identification disperses. Acknowledging the body/mind connection, known is the exaggerated leap to self-stressed identification.

Meditative awareness directed as insight, mental formations arise, endure briefly then fade and pass on. Through a Middle Way appreciation self-identification wanes—coupled action instances, mental formations are not I, mental formations are not mine, mental formations are not myself.

**Consciousness as consciousness and not self**—conscious attention is likened to an illusion performed by a magician; a deception without a true or individual self-characteristic.

Where perception singles out and separates things into subject and object, conscious attention is a view and attachment for life in general as self-sourced. Caught up in a whirlwind of self-deluded bewilderment, by virtue of sheer intellect and imagination, the pseudo-honor of ego (I, me, mine) is engaged. Descartes' 'I think therefore I am,' for example, is a misguided self-anthem when, in fact, there are only action instances arising and passing without true self-significance.

Settling through a Middle Way appreciation not tied to self extremes, note how consciousness narrows to a self-fabricated conceit storyline. Breathing labored, stress at the forehead and around the eyes, and abdomen ridged, a beguiling self-obsession forms. Actions stir as conscious attention but the impressions aren't self (but rather the joining of many action instances gives the illusion of the 'one' or self). Experience and distinguish conscious attention without pervading self-boundaries and limitations. Patient and reflecting, slowly release the attachment of a self-restricted conscious burden.

Meditative awareness directed as insight, note how a cognitive self-notion endures briefly then passes. A Middle Way awareness that

isn't self-identified stands out. Self-deception subdued, the Five Groups of Self-Attached Identification are a misunderstanding of reality. Self-attachments diminishing, the busied craved after urgency to fulfill a self-notion quelled, self-identification disperses. Acknowledging the body/mind connection, known is the exaggerated leap to self-stressed identification.

Meditative awareness directed as insight, consciousness arises, endures briefly then fades and passes on. Through a Middle Way appreciation self-identification wanes—coupled action instances, consciousness is not I, consciousness is not mine, consciousness is not myself.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the impermanence of the body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and consciousness): **Initial Contact** notes how the attention narrows to collapse around a body/mind experience as a mistaken self-identification (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how the body/mind self-identification is directed by a fabricating self-narrative to then crave after to fulfill a self-notion and self-ideal (the attachment for the body/mind as self and the illusion of the 'one'); **Interest** relaxing the contracted and narrowed self-absorbed attention allowing consciousness and awareness to open and expand (noting the change in the breath and relaxing the attachment for a body/mind self-identification); **Recognition** notes the shift in breath quality and mind quieting from the stress of a body/mind self-identity; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

The first contemplation of the Girimananda sutra as a Middle Way appreciation not tied to self extremes is the recognition of impermanence that is the body/mind self-identified illusion (body, feelings, perception, mental reactions and consciousness), a diverse action nature not self-disposed.



## The Contemplation of Non-Self

*“And what, Ānanda, is contemplation of non-self?”*

*“Here, Ānanda, a bhikkhu, gone to the forest or to the root of a tree, or to an empty place, considers thus: The eye is non-self, visible objects are non-self; the ear is not-self, sounds are non-self; the nose is non-self, odors are non-self; the tongue is non-self, flavors are non-self; the body is non-self, tangible objects are non-self; the mind is non-self, mental objects are non-self.*

*“Thus he dwells contemplating non-self in these internal and external bases. This, Ānanda, is called contemplation of non-self.”*

### Non-Self

There isn't a moment no matter how subtle that there isn't a limited degree and experience through the six senses of eyes, ears, nose, tongue, skin and mind media contacts that a conscious engagement doesn't arise. What follows is an exaggerated reaction to sense media experiences as being self-related and 'corrupted' by an all-consuming self-referenced I, me and mine association, but rather there is a diversity of multiple joining contacted actions giving the illusion of the 'one' or self. There may be eyes and form visualization, ears and sound reception, nose and scent stimulation, tongue and flavor experience, skin and tactile sensations, and mind as thought formations aroused, all forming through Conditions Arising causes and effects diverse actions—impermanent, conditioned and jointly arisen through so many action instances, and are a non-self, impersonal experience, short-lived and dissatisfying. Incorrectly misinterpreting the six senses, contacted feelings arises as pleasant, painful or neutral, and gives way to a craved after urgency to fulfill a self-notion or self-ideal, ending in suffering consequences.

A Middle Way tranquil insight awareness not tied to self extremes, non-self insight correctly recognizes life—without a unique or individual self-sourced identity, but rather as so many internal and external action instances jointly arisen giving the illusion of the 'one' or self (self in relationship to what is around one; self in relationship to a specific location, event, place or time; or as self apart from or separate in relationship to life-action phenomena in general). As

conditions, pressures, elements and experiences, life-actions arise, are short-lived, and join momentarily giving way to the next action instances (time or life as cause and effect sequential actions and not centered on a one of a kind self-identity or self-narrative).

Ever vigilant for eyes, ears, nose, tongue, touch and mind as well as for body, feelings, perception, mental reactions and consciousness, following a Middle Way appreciation not tied to self extremes penetrates the true nature of life and reality: recognized is the exaggerated leap in imagination as a self 'I am' narrative; the restlessness stirred through self-attachment, and the underlying corrupt self-reference charging the self actor illusion. Rightly experienced and penetrated are the Conditions Arising causes and effects non-self diversity of actions.

**The eyes are non-self, forms are non-self, eye contacted consciousness is non-self.**

Settling through a Middle Way tranquil insight awareness not tied to self extremes, slowly relax to a calm awareness to experience the present body/mind self-identified moment. Note the pressures, tension and burden reflected as stressed breathing as well as the mind and attention going on to narrow as a self-focus. Meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one's life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

In this present moment sitting the eyes are subdued. Consciousness doesn't engage to act and react, and a self actor projection doesn't emerge to dominate. Connect with the passivity and inaction of a present not intruded on by a body/mind self-identification to experience non-self relief. Acknowledge the shift and separation from a stressed and dominating self-reference—the breath changing from longer inhaled self-taxed identification to shorter tranquil breaths released from self-association; the body settling as muscles relax from a tensed self-attached association while the mind clears from a narrowed self-identification to a Middle Way clarifying non-self awareness.

A non-self wisdom-recognition—the impermanence of sequential actions, the diversity of sequential actions; the joining of sequential action, and the fading away of sequential actions:

- wisely recognized is the mistaken self-referenced identification—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the internal eye and external form contacted consciousness—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the feeling reaction as pleasant, painful or neutral—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the craved after urgency (as desire, for a self-identity view or seeking to flee from a self which isn't real), linking together a past (dormant) to present (active) to future (transgressing) maligning self-experience—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away.

The impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure aren't taken up and mistaken as self-identification.

Determined and ever vigilant of eyes, contacted form objects and engaged eye consciousness, karma as volitional manifestations to impulsively react as a self actor doesn't arise or result in self-promoted consequences and a suffering fallout.

**The ears are not-self, sounds are non-self; ear contacted consciousness is non-self.**

Settling through a Middle Way tranquil insight awareness not tied to self extremes, slowly relax to a calm awareness to experience the present body/mind self-identified moment. Note the pressures, tension and burden reflected as stressed breathing as well as the mind and attention narrowing to focus as a self actor.

In this present moment meditation the ears are undisturbed and sounds weak, not engaged, and without direct notable sound stimulation so ear consciousness doesn't dominate and a self-notion



reaction doesn't arise. Connect with the passivity and inaction of the moment without self-identified intrusion to experience non-self. Acknowledge the shift and separation from a stressed and dominating self-reference—the breath changing from longer inhaled self-taxed association to shorter tranquil breaths released from self-identification; the body settling as muscles relax from a tensed self-attached association while the mind clears from a narrowed self-identification to a Middle Way clarifying non-self awareness.

A non-self wisdom-recognition—the impermanence of sequential actions, the diversity of sequential actions; the joining of sequential action, and the fading away of sequential actions:

- wisely recognized is the mistaken self-referenced identification—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the internal ear and external sound contacted consciousness—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the feeling reaction as pleasant, painful or neutral—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the craved after urgency (as desire, for a self-identity view or seeking to flee from a self which isn't real), linking together a past (dormant) to present (active) to future (transgressing) maligning self-experience—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away.

The impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure aren't taken up and mistaken as self.

Determined and ever vigilant of ears, contacted sound and engaged ear consciousness, karma as volitional manifestations to impulsively react as a self actor doesn't arise or result in self-promoted consequences and a suffering fallout.

**The nose is non-self, odors are non-self; smell contacted consciousness is non-self.**

In this present moment sitting nasal sensations are undisturbed and aroma weak, not engaged, and without direct notable scent stimulation so nose consciousness doesn't dominate and a self-notion reaction doesn't arise. Connect with the passivity and inaction of a present not intruded on by a body/mind self-identification to experience non-self relief. Acknowledge the shift and separation from a stressed and dominating self-reference—the breath changing from longer inhaled self-taxed identification to shorter tranquil breaths released from self-association; the body settling as muscles relax from a tensed self-attached association while the mind clears from a narrowed self-identification to a Middle Way clarifying non-self awareness.

A non-self wisdom-recognition—the impermanence of sequential actions, the diversity of sequential actions; the joining of sequential action, and the fading away of sequential actions:

- wisely recognized is the mistaken self-referenced identification—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the internal nose and external scent contacted consciousness—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the feeling reaction as pleasant, painful or neutral—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the craved after urgency (as desire, for a self-identity view or seeking to flee from a self which isn't real), linking together a past (dormant) to present (active) to future (transgressing) maligning self-experience—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away.

The impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure aren't taken up and mistaken as self.

Determined and ever vigilant of the nose, contacted scent objects and engaged nose consciousness, karma as volitional manifestations to impulsively react as a self actor doesn't arise or result in self-promoted consequences and a suffering fallout.

**Tongue is non-self, flavors are non-self; tongue contacted consciousness is non-self.**

In this present moment sitting tongue sensations are undisturbed and taste weak, not engaged, and without direct notable taste stimulation so tongue consciousness doesn't dominate and a self-notion reaction doesn't arise. Connect with the passivity and inaction of a present not intruded on by a body/mind self-identification to experience non-self relief. Acknowledge the shift and separation from a stressed and dominating self-reference—the breath changing from longer inhaled self-taxed identification to shorter tranquil breaths released from self-association; the body settling as muscles relax from a tensed self-attached association while the mind clears from a narrowed self-identification to a Middle Way clarifying non-self awareness.

A non-self wisdom-recognition—the impermanence of sequential actions, the diversity of sequential actions; the joining of sequential action, and the fading away of sequential actions:

- wisely recognized is the mistaken self-referenced identification—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the internal tongue and external flavor contacted consciousness—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the feeling reaction as pleasant, painful or neutral—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the craved after urgency (as desire, for a self-identity view or seeking to flee from a self which isn't real), linking together a past (dormant) to present (active) to future (transgressing) maligning self-experience—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away.

The impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure aren't taken up and mistaken as self.

Determined and ever vigilant of the tongue, contacted flavor objects and engaged tongue consciousness, karma as volitional manifestations to impulsively react as a self actor doesn't arise or result in self-promoted consequences and a suffering fallout.

**The skin is non-self, tangible objects are non-self; tactile contacted consciousness is non-self.**

In this present moment sitting skin sensations are undisturbed and touch weak, not engaged, and without direct notable tactile stimulation so skin consciousness doesn't dominate and a self-notion reaction doesn't arise. Connect with the passivity and inaction of a present not intruded on by a body/mind self-identification to experience non-self relief. Acknowledge the shift and separation from a stressed and dominating self-reference—the breath changing from longer inhaled self-taxed identification to shorter tranquil breaths released from self-association; the body settling as muscles relax from a tensed self-attached association while the mind clears from a narrowed self-identification to a Middle Way clarifying non-self awareness.

A non-self wisdom-recognition—the impermanence of sequential actions, the diversity of sequential actions; the joining of sequential action, and the fading away of sequential actions:

- wisely recognized is mistaken self-referenced identification—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the internal skin and external tactile contacted consciousness—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the feeling reaction as pleasant, painful or neutral—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the craved after urgency (as desire, for a self-identity view or seeking to flee from a self which isn't real), linking together a past (dormant) to present (active) to future

(transgressing) maligning self-experience—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away.

The impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure aren't taken up and mistaken as self.

Determined and ever vigilant for skin, contacted tactile objects and engaged touch consciousness, karma as volitional manifestations to impulsively react as a self actor doesn't arise or result in self-promoted consequences and a suffering fallout.

**The mind is non-self, mental objects are non-self, mental contacted consciousness is non-self**

In this present moment sitting mental formations are undisturbed and thoughts quieted, not engaged, and without direct notable mind stimulation of thought formations so mind consciousness doesn't dominate and a self-notion reaction doesn't arise. Connect with the passivity and inaction of a present not intruded on by a body/mind self-identification to experience non-self relief. Acknowledge the shift and separation from a stressed and dominating self-reference—the breath changing from longer inhaled self-taxed identification to shorter tranquil breaths released from self-association; the body settling as muscles relax from a tensed self-attached association while the mind clears from a narrowed self-identification to a Middle Way clarifying non-self awareness.

A non-self wisdom-recognition—the impermanence of sequential actions, the diversity of sequential actions; the joining of sequential action, and the fading away of sequential actions:

- wisely recognized is the mistaken self-referenced identification—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the internal mind and external contacted consciousness—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;

- wisely recognized is the feeling reaction as pleasant, painful or neutral—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away;
- wisely recognized is the craved after urgency (as desire, for a self-identity view or seeking to flee from a self which isn't real), linking together a past (dormant) to present (active) to future (transgressing) maligning self-experience—as non-self, impermanent, of diverse conditions, jointly arisen and their fading away.

The impermanent as permanent, the dissatisfying as rewarding, the non-self as self, or the impure as pure aren't taken up and mistaken as self.

Determined and ever vigilant for the mind, contacted mental associations and engaged mental consciousness, karma as volitional manifestations to impulsively react as a self actor doesn't arise or result in self-promoted consequences and a suffering fallout.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the six sense media and contacted conscious engagement (eyes/forms, ears/sounds, nose/scents, tongue/taste, skin/tactile and mind/thoughts consciousness) as non-self: **Initial Contact** notes how the attention narrows to collapse around a sense media contacted experience to mistake it as self-identification (the breath, body and consciousness reflecting degrees of stress and tension); **Sustained Contact** discerns the leap and intensification of craved after urgency to fulfill a self-notion in context to the six-sense media contacted experience (the breath stressed and mind active and engaged as fabricating and plotting); **Interest** relaxing the contracted and narrowed sense-contacted conscious experience as well as releasing the arisen craving to fulfill a self-notion (relaxing self-entanglement noting the breath softening and the craved after urgency for self-identification quieting); **Recognition** notes the shift in breath quality and compelling craved after urgency quieting to a non-self awareness; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the

Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

The second contemplation of the Girimananda sutra as a Middle Way appreciation not to tied to self extremes is a non-self recognition of the six senses and sense contacted consciousness (eyes/forms, ears/sounds, nose/scents, tongue/flavors, skin/tactile and mind/thought consciousness), a diverse action nature not self-disposed.



## The Contemplation of Foulness

*“And what, Ānanda, is contemplation of foulness?”*

*“Here, Ānanda, a bhikkhu reviews this body, up from the soles of the feet and down from the top of the hair and contained in the skin, as full of many kinds of filth: In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, midriff, spleen, lungs, bowels, entrails, dung, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, and urine. Thus he dwells contemplating foulness in this body.*

*“This, Ānanda, is called contemplation of foulness.”*

Foulness is a strong word, but is directed as a sobering assessment and recognition of the body. The normal superficial take, attraction and identification of the body are inaccurate and blurred by a self-deluded attraction. Realistic and honest, the body is a biological organism entwined and oozing as so much matted flesh, blood, organs and skeleton. There is no part of the body that is I, mine or self.

A Middle Way tranquil insight awareness not tied to self extremes, acknowledge the shift and separation away from a clung to stressed self-identification for the body along with the ongoing craved after urgency as inner-monologue chatter directed to fulfilling a self-notion or self-ideal. Consciousness expands from a self-focus to a clarifying personal recognition: body identification is foul, is not I, is not mine, is not myself. Conditions Arising causes and effects non-self diverse actions give the illusion of the ‘one’ or self.

### **Hair as Foul**

Hair as protein filaments protrudes out from follicles in the skin to emerge. For most people hair is a sense of pride in appearance, reflecting individuality and self-identification. There are head-hairs, underarm hairs, hairs over the arms, legs, and pubic areas. Not a flattering picture but closer to an animal-like image and savage appearance, most people devote a lot of time and effort to hair maintenance and grooming. Hair then is foul.



### **Nails as Foul**

Nails grow out of fingers and toe digits as claw-like appendages and can grow uneven, become brittle and break, have dirt under the nails, develop toe nail fungus, and need regular trimming with some people even going so far as to paint the nails and even wear rings on the digits—nails are foul.

### **Teeth as Foul**

Made from enamel and serving to masticate food to sustain the body, teeth grow out from and are embedded in the jaw, are subject to decay and oral problems, cavities, root canals, can chip and break or become ingrown, yellowed, stained and plaque covered—teeth are foul.

### **Skin as Foul**

Skin as having layers of thickness and covered by hair follicles and pores to sweat and cool down the body, is the largest organ and serves as protection, regulating water loss and temperature, and has the property of sensation. Skin goes on to wrinkle with age, breakdown, sag, blotch, can be cut and wounded as well as receiving sores, infections, sun burn and melanoma cancers—skin is foul.

### **Flesh as Foul**

Flesh in the sense of body tissues, muscles are meat-like and are held together by ligaments and tendons tied to bones and allow for movement and exertion. Flesh and muscles are prone to aches and pains, fatigue, injuries, tears and acid build up—flesh is foul.

### **Sinews as Foul**

Sinews as tough fibrous tissue uniting muscle to bone or bone to bone, ligaments and tendons attach flesh to the skeleton, are subject to weakening, tears, becoming sore and inflamed with age—sinews are foul.

### **Bones as Foul**

Having 206 segments or sections, bones are made of calcium and minerals, function as a skeletal frame of support for the body and allow for movement, structure, protection, production of blood cells, storage of minerals and endocrine regulation. Bones cause growing

pains, can deform or break, hunch over and become brittle with age—bones are foul.

### **Bone Marrow as Foul**

Bone marrow is a spongy substance found in the center of bones, manufacturing bone marrow, stem cells and other elements which in turn produce blood cells, platelets and white blood cells. Carrying oxygen, helping in blood clots and fighting infections, bone marrow is subject to disease—bone marrow is foul.

### **Kidneys as Foul**

Two kidneys shaped like beans and the size of a fist function in the control of the volume of various body fluids, fluid osmolarity, acid-base balance, various electrolyte concentrations and the removal of toxins, then expelled as urine. Kidneys can function irregularly and need dialysis to help remove excess water, solutes and toxins—kidneys are foul.

### **The Heart as Foul**

Beating and pumping blood without rest, the heart sends oxygen and nutrients to all parts of the body and carries away unwanted carbon dioxide and waste products. The heart is prone to disease, electrical dysfunction, irregular heart beats, potential blockage and eventually stops functioning—the heart is foul.

### **The Liver as Foul**

Blood leaving the stomach and intestines pass through the liver which performs essential functions such as detoxification, protein synthesis and bio-chemicals necessary in digestion and growth. Metabolism, regulation of glycogen storage, decomposition of red blood cells and the production of hormones, the liver is subject to enlargement, cirrhosis and bile duct problems—the liver is foul.

### **The Spleen as Foul**

A fist-sized organ, the spleen is important to the immune system helping fight off germs through blood filtering and removal of old and damaged red blood cells, but can become enlarged and problematic—the spleen is foul.

### **The Lungs as Foul**

Two lungs as part of the respiratory system regulating temperature and moisture, delivers oxygen to cells, removes waste gases such as carbon dioxide, but can have bronchial problems, cancer related issues and difficulty in breathing—lungs are foul.

### **Bowels as Foul**

A hollow muscular tube, bowels are the lower part of the digestive tract, breaking down food, absorbing nutrients and expelling waste product and can be subject to inflammation, twisting and painful digestion as well as cancer—the bowels are foul.

### **Entrails or Guts as Foul**

Intestines or internal digestive organs, especially when injured or exposed, are subject to infection, internal pain, discomfort, gas and bloating—entrails are foul.

### **Dung or Feces as Foul**

Dung or feces are a byproduct of digested and eliminated byproduct after nutriment absorption and breakdown with the remains expelled from the body, are putrid smelling and can be solid or watery in consistency—feces are foul.

### **Bile as Foul**

Bile is a digestive fluid produced by the liver and stored in the gallbladder, helping break down fats and fatty acids. As bile reflux, digestive fluids back up into the stomach and, in some cases, the esophagus—bile is foul.

### **Phlegm as Foul**

Mucus thicker than normal due to illness or irritation, is coughed up from the respiratory tract as well as phlegm buildup in the lungs, as expelled yellow, brown or green infection and byproduct—phlegm is foul.

### **Pus as Foul**

Thick fluid caused by infection that includes white blood cells and cellular debris, and may be white, yellow or green tinged, pus is excreted through the mouth, infested sores or remains in the body as an infection—pus is foul.

### **Blood as Foul**

Blood is made up of both liquids and solids (plasma, red and white cells and platelets). Blood delivers oxygen from the lungs to outlying tissues and organs, but can suffer anemia, bleeding disorders, blood clots and blood cancers—blood is foul.

### **Sweat as Foul**

Sweat runs out from glands and skin pores to keep the body cool. Sweat can feel damp, cold and clammy as well as hot, warm and salty and has a rancid odor—sweat is foul.

### **Fat as Foul**

Consisting of greasy oily matter, layered around organs or skin folds, fat is the major form of energy in the body and fatty acids which the body itself can not produce. Too much fat intake can lead to health issues such as hardening of the arteries and heart problems—fat is foul.

### **Tears as Foul**

Tears as a clear and salty fluid secreted by lacrimal glands found in the eyes, help with lubricating the eyes, removing irritants and aiding the immune system and are part of a pain response. Humans are the only animals or sentient beings to produce tears through emotional stress—tears are foul.

### **Grease as Foul**

An oily fat layer on the hands, forehead, face, nose or other body parts (earwax for example) and is a combination of oil and sweat produced as oils excreted from the body. Grease can be uncomfortable and itchy—grease is foul.

### **Spittle as Foul**

Spittle as saliva ejected from the mouth secreted from salivary glands as accumulated particles and usually has a bitter taste—spittle is foul.

### **Snot as Foul**

Dried nasal mucus, snot forms, collects and can cause nasal and sinus blockage, and is expelled as discharge from the nose or mouth—snot is foul.

### **Oil-of-the-Joints as Foul**

Synovial fluid is a thick, straw-color substance that lubricates the joints, minimizing friction in the joints and helps bones glide smoothly past and over each other. With age the oil dries up and pain increases from lack of mobility and inflammation—oil-of-the-joints is foul.

### **Urine as Foul**

Liquid as metabolic waste is filtered and excreted from organs eliminating toxins from the body. Urine is a cloudy yellow byproduct, thick and smells potently acidic—urine is foul.

A Middle Way tranquil insight awareness not tied to self extremes, acknowledge the shift and separation away from a clung to stressed self-identification for the body along with the ongoing craved after urgency as inner-monologue chatter directed to fulfilling a self-notion or self-ideal. Consciousness expands from a self-focus to a clarifying personal recognition: body identification is foul, is not I, is not mine, is not self. Conditions Arising causes and effects non-self diverse actions give the illusion of the 'one' or self.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the foulness of the body: **Initial Contact** connects with the pressures, sensations and stress felt throughout the body, channeled and recognized through mind consciousness and narrowing as a self-identification for the body; **Sustained Contact** senses the weakness, imperfection and foulness of the body rather than engrossed as a self-identity view; **Interest** as the foulness observation weakens, self-attachment for the body relaxes and the contracted and narrowed self-view for the body detaches as awareness recognition opens to expand (noting the change in breath and relaxation from grosser physical self-identification); **Recognition** notes the shift in breath quality along with the mind quieting from physical self-identification as well as the compelling craved after urgency quieting to a non-self awareness; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

The third contemplation of the Girimananda sutra as a Middle Way appreciation not tied to self extremes is a foulness recognition associated with the body and physical self-identification, a diverse action nature not self-disposed.



## The Contemplation of Danger

*“And what, Ānanda, is contemplation of danger?”*

*“Here, Ānanda, a bhikkhu, gone to the forest, or to the root of a tree, or to an empty place, considers thus: This body is the source of much pain and many dangers; for all sorts of afflictions arise in this body, that is to say, eye-disease, ear-disease, nose-disease, tongue-disease, body-disease, headache, mumps, mouth-disease, tooth-ache, coughs, asthma, colds, heart-burn, fever, stomach-ache, fainting, bloody-flux, gripes, cholera, leprosy, boils, plague, consumption, falling-sickness, itch, ringworm, small-pox, scab, pustule, jaundice, diabetes, piles, cancer, fistula; and afflictions due to bile, due to phlegm, due to wind, consisting in conflict of the humors, produced by change of climate, by unaccustomed activity, by violence, by karma-result; and cold, heat, hunger, thirst, excrement, and urine. Thus he dwells contemplating danger in this body.*

*“This, Ānanda, is called contemplation of danger.”*

As a sobering aid, for example, the Five Remembrances are a truthful recognition of life: sickness, aging, death, loss and responsibility for one's actions. The body as well as all life energy and forces in general are seen as susceptible, infirmed, weakening, loosing vitality, and inevitably succumbing as well as not having or being self in nature. The Remembrances are certain, undeniable and a frank recognition, rather than being negative, a desperation or neglectful. Wisely reflecting, the Middle Way tranquil insight awareness realizes life as an honestly discerned evaluation. With nothing enduring or permanent, shortcomings, challenges and danger are a part of life. Only the self actor is disappointed, turns away in denial and seeks to deny reality and life's true nature.

On guard and having omnipresent vigilance, the body gives way to eye-disease, ear-disease, nose-disease, tongue-disease, body-disease, sickness, aging and death. There is an underlying 'danger,' threat or peril both physical in nature as well as mental disturbances tied to a mistaken self-view. Not a negative or doomsday scenario, but a deeper reflection for the greater recognition of life in general (inevitable illness, aging and demise) as impermanent and short-

lived; a Conditions Arising causes and effects non-self diverse action succession, the many giving the illusion of the 'one' and is not self in nature.

### **The Contemplation of Danger**

Separating from daily demands and distracting Sense Realm disturbances, settle through a Middle Way tranquil insight awareness not tied to self extremes. Calmly view ongoing physical pressures and flashing thought instances. A witness-like and observer rather than reacting as a self actor, recognize the life scenarios of impermanence, dissatisfaction and non-self diverse passing action instances. The breath as a tensely clenched respiration, muscles are tight, the body is stiff while the mind is stressed and compressed, entangled as a self-attached identification for the body, feelings, perception, mental reactions and consciousness.

Following a Middle Way awareness, relax the tensely gripped self-identification. Allow the mind and attention to separate from the craved after chattering monologue and plotting self-agenda. Gently release to feel the unburdening as self-attachment weakens and consciousness broadens. Acknowledge what it is like not to be charged by karmic physical, verbal or mentally intended impulses and the craved after urgency to uphold a Sense Realm body/mind self-identification. The Conditions Arising sequential scenario plays out as dominos falling: commit to act on self-intention then to 'birth' engaged in physical, verbal or mental actions and, finally, to succumb in disappointment and dissatisfaction—suffering as sorrow, lamentation, pain, grief and despair arise. The six senses and everything associated with them (including consciousness) and the greater world at large are subject to disease and dis-ease.



### **Eye-disease Danger**

A Middle Way tranquil insight directed awareness separated from divisive self extremes, acknowledge the shift away from self-referenced identification, expanding through personal insight to a clarifying recognition: eye-disease as both a physical and consciously arisen mentality are affected by impermanence and a misconstrued form-contacted conscious interaction. Realize the Conditions Arising causes and effects non-self diverse sequential fallout.

Determined and having omnipresent vigilance, impulsively driven volitional manifestations to act and react as a self actor are subdued to not play out as suffering consequences.

### **Ear-disease Danger**

A Middle Way tranquil insight directed awareness separated from divisive self extremes, acknowledge the shift away from self-referenced identification, expanding through personal insight to a clarifying recognition: ear-disease as both a physical and consciously arisen mentality are affected by impermanence and a misconstrued sound-contacted conscious interaction. Realize the Conditions Arising causes and effects non-self diverse sequential fallout.

Determined and having omnipresent vigilance, impulsively driven volitional manifestations to act and react as a self actor are subdued to not play out as suffering consequences.

### **Nose-disease Danger**

A Middle Way tranquil insight directed awareness separated from divisive self extremes, acknowledge the shift away from self-referenced identification, expanding through personal insight to a clarifying recognition: nose-disease as both a physical and consciously arisen mentality affected by impermanence and a misconstrued scent-contacted conscious interaction. Realize the Conditions Arising causes and effects non-self diverse sequential fallout.

Determined and having omnipresent vigilance, impulsively driven volitional manifestations to act and react as a self actor are subdued to not play out as suffering consequences.

### **Tongue-disease Danger**

A Middle Way tranquil insight directed awareness separated from divisive self extremes, acknowledge the shift away from self-referenced identification, expanding through personal insight to a clarifying recognition: tongue-disease as both a physical and consciously arisen mentality are affected by impermanence and a misconstrued flavor-contacted conscious interaction. Realize the Conditions Arising causes and effects non-self diverse sequential fallout.

Determined and having omnipresent vigilance, impulsively driven volitional manifestations to act and react as a self actor are subdued to not play out as suffering consequences.

### **Body-disease Danger**

A Middle Way tranquil insight directed awareness separated from divisive self extremes, acknowledge the shift away from self-referenced identification, expanding through personal insight to a clarifying recognition: body-disease as both a physical and consciously arisen mentality are affected by impermanence and a misconstrued physical-contacted conscious interaction. Realize the Conditions Arising causes and effects non-self diverse sequential fallout.

Determined and having omnipresent vigilance, impulsively driven volitional manifestations to act and react as a self actor are subdued to not play out as suffering consequences.

### **Sickness, Aging and Death Dangers**

A Middle Way tranquil insight directed awareness separated from divisive self extremes, acknowledge the shift away from self-referenced identification, expanding as personal insight to a clarifying recognition: sickness, aging and death disease as both a physical and consciously arisen mentality are affected by impermanence and a misconstrued contacted conscious interaction. Realize the Conditions Arising causes and effects non-self diverse sequential fallout.

Determined and having omnipresent vigilance, impulsively driven volitional manifestations to act and react as a self actor are subdued to not play out as suffering consequences.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the dangers related to the body through sickness, injury, weakening and death as well as interacting mentality: **Initial Contact** notes the breath quality and physical dis-ease reflecting degrees of stress and tension; **Sustained Contact** settles to not engage the breath and physical dis-ease compounded through self-association; **Interest** as physical dis-ease settles and the craved after urgency to fulfill a self-notion dissipates; **Recognition** follows the shift from dis-ease to a released tranquility and equanimity not defined by the senses or a self-association; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

The fourth contemplation of the Girimananda sutra as a Middle Way appreciation not to tied to self extremes is the danger recognition for the associated disease and dis-ease through a body/mind self-identification (body, feelings, perception, mental reactions and consciousness), a diverse action nature not self-disposed.



## **The Contemplation of Abandoning**

*“And what, Ānanda, is contemplation of abandoning?”*

*“Here, Ānanda, a bhikkhu does not tolerate a thought of lust when it arises, he abandons it, dispels it, makes an end of it, annihilates it. He does not tolerate a thought of ill will when it arises, he abandons it, dispels it, makes an end of it, annihilates it. He does not tolerate a thought of cruelty when it arises, he abandons it, dispels it, makes an end of it, annihilates it.*

*“He does not tolerate evil, unprofitable states when they arise. He abandons them, dispels them, makes an end of them, annihilates them.*

*“This, Ānanda, is called contemplation of abandoning.”*

Eliminating desire and lust as well as ill-will and hatred tied to the present Sense Realm, one matures in knowledge and insight. The Buddha is directing one to the Unshakeable Deliverance of Mind from all degrees and instances of self-referenced identification and self-promoted suffering.

Wrong views are dispelled as the intuitive Middle Way experience deepens in personal recognition—not assuming a self in relationship to what is around one; not assuming a self in relationship to a specific location, event, place or time; and not assuming a self as apart from or separate in relationship to life-action phenomena in general, but rather reflecting the many giving the illusion of the ‘one’ or self; and not mistaking the impermanent as permanent, the dissatisfying as rewarding, the non-self as self, and the impure as pure.

### **Abandoning Desire and Lust**

Separating from Sense Realm distractions and upheaval, settle through a Middle Way tranquil insight not tied to self extremes. Calmly regard the quieting and detachment from ongoing physical engagement, the six sense media (eyes, ears, nose, tongue, touch and mind) and flashing thought impressions that arise connected to a Sense Realm body/mind association. The chattering craved after

monologue to fulfill a self-notion is silenced and a clarified conscious recognition stands out.

Recognize self-directed desire's unsettling affect. Feel how the breath is tight with anticipated attachment, longing and a hankering for worldly gratification. Note how the mind narrows to search out an object of desire. Following the breath, go on to relax facial muscles, shoulders, back and chest as well as abdomen. Slowly allow desire's all-consuming demand and grip to disperse. Sense the steadiness, reassurance and composure reflected through a Middle Way intuition.

Follow as the breath changes and desire is discerned weakening Sense Realm self-attachment: the six sense media and contacted arousal controlled, karma directed as a self-intended outlet of expression is calmed, the craved after urgency to fulfill a self-notion or self-ideal falls silent, and attachment as self-identified desire (body, feelings, perception, mental reactions and consciousness) wanes.

The drive for desire and lust tied to a body/mind Sense Realm self-association:

- desire for the body is not taken to be self, as possessing self, as in a self nor is related to as self;
- desire for feelings is not taken to be self, as possessing self, as in a self nor is related to as self;
- desire for perception is not taken to be self, as possessing self, as in a self nor is related to as self;
- desire for mental states is not taken to be self, as possessing self, as in a self nor is related to as self;
- desire for consciousness is not taken to be self, as possessing self, as in a self nor is related to as self.

Through abandoning, dispelling, making an end and annihilation, self-identified desire and lust tied to Sense Realm karmic intentions are cut off. Discerned is the Conditions Arising causes and effects non-self diverse sequential suffering fallout and the illusion of the 'one' or self.

### **Ill Will and Hatred**

Separating from Sense Realm distractions and torments, settle through a Middle Way tranquil insight not tied to self extremes. Calmly regard the detachment from ongoing physical pressures and flashing thought instances that arise connected to the present Sense Realm existence.

Ill will strikes as pressure at the forehead and around the temples, eyes narrowing to squint, lips and jaw clench, the mouth is dry, neck veins bulging, a tightness at the chest as breathing becomes tense from the hostile and painfully narrowed, self-directed thoughts. Ill will and hatred arise in defense when one's body/mind self-identification is threatened or inconvenienced. Sense the steadiness, reassurance and composure reflected through a Middle Way awareness.

A Middle Way tranquil insight, follow as the breath changes and ill will is discerned through a Middle Way tranquil insight. Sense Realm self-attachment weakens: the six sense media and contacted arousal controlled, karma directed as a self-intended outlet of expression is calmed, the craved after urgency to fulfill a self-notion or self-ideal falls silent, and attachment as self-identified ill will (body, feelings, perception, mental reactions and consciousness) wanes.

The drive for ill will and hatred tied to a body/mind Sense Realm self-association:

- ill will through the body is not taken to be self, as possessing self, as in a self nor is related to as self;
- ill will through feelings is not taken to be self, as possessing self, as in a self nor is related to as self;
- ill will through perception is not taken to be self, as possessing self, as in a self nor is related to as self;
- ill will through mental states is not taken to be self, as possessing self, as in a self nor is related to as self;
- ill will through consciousness is not taken to be self, as possessing self, as in a self nor is related to as self.

Through abandoning, dispelling, making an end and annihilation, self-identified ill will and hatred tied to Sense Realm karmic intentions are cut off. Discerned is the Conditions Arising causes and effects non-

self diverse sequential suffering fallout and the illusion of the 'one' or self.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the abandoning of desire and ill will tied to a Sense Realm body/mind self-identification (body, feelings, perception, mental reactions and consciousness): **Initial Contact** notes how the attention narrows to collapse as desire or ill will linked to a body/mind self-identified experience (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how desire or ill will are fueled by karmic intentions to then crave after as desire to fulfill or ill will to defend a self-notion (relaxing and settling the breath, body and craved after monologue); **Interest** settling the contracted and narrowed self-directed attention, allow consciousness and awareness to open and expand (noting the change in the breath and relaxing the attachment for a body/mind self-identification); **Recognition** notes the dispelling of desire and ill will tied to a Sense Realm self-identification; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

The fifth contemplation of the Girimananda sutra as a Middle Way appreciation not tied to self extremes is the contemplation abandoning desire and ill will tied to a body/mind self-identification (body, feelings, perception, mental reactions and consciousness), a diverse action nature not self-disposed.



## The Contemplation of Detachment (equanimity)

*“And what, Ānanda, is contemplation of detachment (equanimity)?*

*“Here, Ānanda, a bhikkhu, gone to the forest, or to the root of a tree, or to an empty place, considers thus: This is peaceful, this is sublime, that is to say the stilling of all formations, the relinquishing of every substratum of becoming, the destruction of craving, detachment [equanimity], Nirvana.*

*“This, Ānanda, is called contemplation of detachment (equanimity).”*

A straightforward reference first established through a Middle Way appreciation and awareness, then to ‘abandoning’ as a strict seclusion control for sense media contacts (eyes, ears, nose, tongue, touch and mind) and associated body/mind self-identification, the Buddha reveals the wisdom-recognition of an accomplished person who rightly participates in, understands and has realized the profound revelation and experience of the Dharma—the true nature of life and reality (impermanent, a general dissatisfaction and of a non-self diverse action nature, along with undertaking and applying the knowledge and wisdom through detachment or equanimity as responsible and proper conduct curbing and, ultimately, ending impulsive desires, hatred and delusion tied to a self-notion). Clarified is life and reality:

- not assuming a self in relationship to what is around one;
- not assuming a self in relationship to a specific location, event, place or time;
- and not assuming a self as apart from or separate in relationship to life-action phenomena in general (but rather reflecting diverse actions, the many giving the illusion of the ‘one’)
- and not mistaking the impermanent as permanent, the dissatisfying as rewarding, the non-self as self, and the impure as pure.

Detachment as equanimity follows—peaceful (without compelling self-identified association); sublime (as blissfully disentangled from self-identification); the stilling of all conditions (freed from the desire to fulfill a self-notion); the giving up of all substratum of becoming (the



underlying karmic intention directed to continuing a self-narrative); the destruction of craving (the urgency to pursue and fulfill a self-notion); detachment (or equanimity to be released from the corrupt charge of mistaken self-referenced identification); and Nirvana (as without self-manifestation, freed from the underlying compelling current of mistaken self-referenced identification). Directed to uprooting the corrupt self-deluded hoax leading to suffering consequences, the contemplation of detachment or equanimity is a synonym for Nirvana, the Unconditioned and Unfabricated (without self-promotion or self-referenced identification), to know the Ultimate Truth and Reality, the Profound Liberated Peace.

### **Detachment (equanimity) as Peaceful**

Not engaged, active or dominated by Sense Realm cause and effect interactions giving way to self-promoted actions, detachment (equanimity) as a peacefully distinguished breakthrough, penetrates to recognize the charged undercurrent of self-referenced identification undermining one's life leading to suffering. Regard the breath's quality as restricted, the body as tense, and the mind absorbed by a craved after urgency to fulfill a self-notion, the peaceful is settled into and experienced as release from the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and consciousness). The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification. Detachment as equanimity, the peaceful as a personal wisdom intuition releases self-delusion.

A Middle Way appreciation not tied to self extremes, the peaceful as detached equanimity, regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a peacefully detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and peaceful breaths not tied to a body/mind identification.

Hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by

sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, detachment as a peaceful recognition and equanimous abiding not self-defined, promoted or engaged is experienced and known.

Sensory engagement quieted, acknowledge the detachment as peaceful equanimity as the craved after urgency to fulfill a body/mind self-identified notion falls silent. Note as conscious recognition opens from a narrowed clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Detachment as peaceful equanimity is experienced as self-identification is released.

The breath as peaceful and not self-inclined, the body as peaceful and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a peaceful intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Detachment as peaceful equanimity reflects Nirvana as cessation and the extinguishing of the corrupt self-referenced charged mistaken self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Detachment (equanimity) as Sublime**

A disassociation removed from Sense Realm upheaval, intoxicating sense media gratification and self-interaction to a clarified non-self recognition and release from self-domination, the sublime is an unburdened joyful release as the body/mind self-identified attachment is dropped. Regard the change, shift and release in breath quality that isn't self-defined and the craving after to fulfill a self-notion. Note the changes in respiration from restricted, heavy and tense breaths to a settled, shorter and relaxed inhalation as a sublimely detached equanimity disengaged from self-encroachment. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising

causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification. Detachment as equanimity, the sublime as a personal wisdom intuition releases self-delusion.

A Middle Way appreciation not tied to self extremes, the sublime as detached equanimity, regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a sublimely detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and sublime breaths not tied to a body/mind identification.

Hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, detachment as a sublime recognition and equanimous abiding not self-defined, promoted or engaged is experienced and known.

Sensory engagement quieted, acknowledge the detachment as sublime equanimity as the craved after urgency to fulfill a body/mind self-identified notion falls silent. Note as conscious recognition opens from a narrowed clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Detachment as sublime equanimity is experienced as self-identification is released.

The breath as sublime and not self-inclined, the body as sublime and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a sublime intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Detachment as sublime equanimity reflects Nirvana as cessation and the extinguishing of the corrupt self-referenced charged mistaken self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Detachment (equanimity) as the Stilling of all Formations**

Detachment as equanimity through the stilling of not only physical sense media contacted formations (eyes/forms, ears/sounds, nose/smells, tongue/flavors and touch/tactile generated conscious formations), but also including detachment from self-identified thought formations arising along with the craved after urgency to fulfill a self-notion. Penetrated is Conditions Arising causes and effects and how self-promoted thought formations lead to afflicted actions and play out to a suffering conclusion. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification. Detachment as equanimity, the stilling of all formations as a personal wisdom intuition releases self-delusion.

As a thought formation arises, note the breath as restricted through the craving after to fulfill a self-ideal and how the mind engages to fantasize, plot, lust after, becomes angered or feels threatened as well as confused and uncertain. Acknowledge the convoluted self-absorbed thought formations preoccupying and undermining one's life. Recognize how the self-narrative is updated, refreshed and renewed in order to fit the situation or circumstance. Following a Middle Way appreciation, regard the change, shift and release in breath quality from self-defined and self-restricted longer and heavier tense breaths to the stilling of all formations as detached equanimity not compelled or absorbed in self-defined thought formations. The breath is a refined, relaxed and calm respiration.

Not engaged and overtaken in the Sense Realm dizzying fallout, craving after is muted, attachment (clinging) dissolves, commitment doesn't arise, nor is birth engaged through self-promoted actions, cessation as the giving up of all substratum self-association is known. A refined gentle breath from deeper in the diaphragm, not tensed or made rigid through self-identification, follow as the breath flows

naturally and effortlessly through the cessation of the giving up of all substratum becoming and charged release. Discerned is the ongoing conceit self-narrative absorbing one as well as the underlying restlessness as attached sentimentality for self-identification. The mind as consciousness opens to release from the narrowed self-centered focus.

A Middle Way appreciation not tied to self extremes, the stilling of all formations as detached equanimity, regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a peacefully detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and the stilling of all formations breaths not tied to a body/mind identification.

Hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, the stilling of all formations recognition and equanimous abiding not self-defined, promoted or engaged is experienced and known.

Sensory engagement quieted, acknowledge the detachment as the stilling of all formations equanimity as the craved after urgency to fulfill a body/mind self-identified notion falls silent. Note as conscious recognition opens from a narrowed clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Detachment as the stilling of all formations equanimity is experienced as self-identification is released.

The breath as the stilling of all formations and not self-inclined, the body as the stilling of all formations and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a stilling of all formations intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged

physical actions, speech and mental endeavor, directed to a suffering outcome.

Detachment as the stilling of all formations equanimity reflects Nirvana as cessation and the extinguishing of the corrupt self-referenced charged mistaken self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Detachment (equanimity) as the Relinquishing of Every Substratum of Becoming**

The settling down of sense media contacted experiences from normally engaged activities, the Monkey Mind hindrances follow to quiet (desire/craving, hatred/aversion, laziness/fatigue, restlessness/worry, and doubt/skepticism), and a Middle Way tranquil insight as witness or observer is followed. Note the low level, deep seated hum of karmic intentions (desire, anger and confusion) that compels one to act through body, speech and mind—the substratum of becoming (karma).

Without engaging or locking onto any one thought directed to action, with keen recognition note how the mind seeks to be active, engaged and circles around searching for a rewarding idea or thought provocation. Creatures of habits, previously one went on to act and react without much realization to go with the first impulse that came to mind. Wisely engaged, meditation has taken one to the deep recesses of mind to know karma as the thought before the thought or action. Follow how the breath subtly tenses and the mind then collapses to lock on a thought impression to form as karmic intentions of desire, anger and confusion form. Like a spark igniting a great blaze, karma sets fire the craved after urgency to fulfill a self-notion or self-ideal, then attachment follows, commitment to act, and to blaze as the birth of actions of body, speech or mind, culminating in dissatisfaction and suffering. Craving is 'the seamstress' linking past karmic intention to the present and on to future transgressing episodes. Now wisely engaged, one becomes a mind reader of sorts to know one's own karmic intentions and direct one's life from detrimental, compromising actions to beneficial, wise actions (this is Wise Effort of the Middle Way Path). The Middle Way tranquil insight experience is a remarkable recognition and transformation.

Detachment as equanimity through the stilling of not only physical sense media contacted formations (eyes/forms, ears/sounds, nose/smells, tongue/flavors and touch/tactile generated conscious formations), but also including detachment from self-identified thought formations arising along with the craved after urgency to fulfill a self-notion. Penetrated is Conditions Arising causes and effects and how self-promoted thought formations lead to afflicted actions and plays out to a suffering conclusion. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification. Detachment as equanimity, the stilling of all formations as a personal wisdom intuition releases self-delusion.

As a thought formation arises, note the breath as restricted through the craving after to fulfill a self-ideal and how the mind engages to fantasize, plot, lust after, becomes angered or feels threatened as well as confused and uncertain. Acknowledge the convoluted self-absorbed thought formations preoccupying and undermining one's life. Recognize how the self-narrative is updated, refreshed and renewed in order to fit the situation or circumstance. Following a Middle Way appreciation, regard the change, shift and release in breath quality from self-defined and self-restricted longer and heavier tense breaths to the stilling of all formations as detached equanimity not compelled or absorbed in self-defined thought formations. The breath is a refined, relaxed and calm respiration.

Not engaged and overtaken in the Sense Realm dizzying fallout, craving after is muted, attachment (clinging) dissolves, commitment doesn't arise, nor is birth engaged through self-promoted actions, cessation as the giving up of all substratum self-association is known. A refined gentle breath from deeper in the diaphragm, not tensed or made rigid through self-identification, follow as the breath flows naturally and effortlessly through the cessation of the giving up of all substratum becoming and charged release. Discerned is the ongoing conceit self-narrative absorbing one as well as the underlying restlessness as attached sentimentality for self-identification. The mind as consciousness opens to release from the narrowed self-centered focus.

A Middle Way appreciation not tied to self extremes, the relinquishing of all substratum of becoming as detached equanimity, regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a destruction of craving detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier as the relinquishing of substratum becoming breaths not tied to a body/mind identification.

Hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, detachment as a relinquishing of the substratum of all becoming recognition and equanimous abiding not self-defined, promoted or engaged is experienced and known.

Sensory engagement quieted, acknowledge the detachment as a destruction of craving equanimity as the craved after urgency to fulfill a body/mind self-identified notion falls silent. Note as conscious recognition opens from a narrowed clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Detachment as a relinquishing of all substratum of becoming equanimity is experienced as self-identification is released.

The breath as the relinquishing of all substratum of becoming and not self-inclined, the body as the relinquishing of all the substratum of becoming and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a relinquishing of all the substratum of becoming intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.



Detachment as a relinquishing of all substratum of becoming equanimity reflects Nirvana as cessation and the extinguishing of the corrupt self-referenced charged mistaken self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Detachment (equanimity) as the Destruction of Craving**

Craving is beguiling as one delights in fulfill a self-notion—the subconscious chattering monologue promotes a self-directive, linking a past-to-present-to-future trajectory over the course of Conditions Arising suffering lifetimes. The breath as pressured, the body as tensed, the mind confused, the destruction of craving after is experienced as insight and release from the urgency to fulfill a self-ideal. Regard the craved after breath quality as restricted and tightened through an enthralled craved urgency while the mind narrows to focus as a self-deluded pursuit. Note how craving seeks out through a compelling driven engagement, giving way to self-promoted actions and suffering consequences. Calmed and detached, acknowledge the change in breath quality to a refined, easy going respiration while the mind releases and consciousness expands from a narrowed self-notion. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification. Detachment as equanimity, the destruction of craving as a personal wisdom intuition releases self-delusion.

A Middle Way appreciation not tied to self extremes, the destruction of craving as detached equanimity, regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a destruction of craving detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier as the destruction of craving breaths not tied to a body/mind identification.

Hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless

gentle wisped respiration from lower in the abdomen, detachment as a destruction of craving recognition and equanimous abiding not self-defined, promoted or engaged is experienced and known.

Sensory engagement quieted, acknowledge the detachment as a destruction of craving equanimity as the craved after urgency to fulfill a body/mind self-identified notion falls silent. Note as conscious recognition opens from a narrowed clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Detachment as a destruction of craving equanimity is experienced as self-identification is released.

The breath as a destruction of craving and not self-inclined, the body as destruction of craving and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a destruction of craving intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Detachment as a destruction of craving equanimity reflects Nirvana as cessation and the extinguishing of the corrupt self-referenced charged mistaken self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Detachment (equanimity)**

Disengaged from Sense Realm sense-contacted distractions and domination giving way to a mistaken self-reacted experience, detachment is the separation, letting go and release from a body/mind self-attached identification (body, feelings, perception, mental reactions and conscious attention). With the craved after self-directed urgency muted, the breath is experienced as detached and unencumbered, extending and pervading freely over the entire body while the mind is clarified and not restricted by self-association. Acknowledge detachment as an ease, freedom and release not burdened by self-undertaking. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved

after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification. Detachment as equanimity, detachment as a personal wisdom intuition releases self-delusion.

A Middle Way appreciation not tied to self extremes, detachment equanimity, regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and detached breaths not tied to a body/mind identification.

Hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, detachment as a recognition and equanimous abiding not self-defined, promoted or engaged is experienced and known.

Sensory engagement quieted, acknowledge the detachment as peaceful equanimity as the craved after urgency to fulfill a body/mind self-identified notion falls silent. Note as conscious recognition opens from a narrowed clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Detachment as equanimity is experienced as self-identification is released.

The breath as detachment and not self-inclined, the body as detachment and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as an intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Detachment as equanimity reflects Nirvana as cessation and the extinguishing of the corrupt self-referenced charged mistaken self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Detachment as Nirvana (the Unconditioned)**

Nirvana as a detached equanimity is Unconditioned, Unfabricated and a selfless, unpromoted experience absolved of all self-identification and the ceasing of suffering. The Middle Way tranquil insight climax is realized as a personally distinguished wisdom-recognition. Uprooted are the three corruptions related to a self-tainted misunderstanding (the drive for desire and existence, driven by the misunderstanding of self-referenced identification). No longer engaged in Sense Realm Conditions Arising causes and effects scenarios, self-directed actions don't arise to lead to suffering. The breath changes as released and freed from self-defined directed stress. Mind consciousness opens as unburdened from karmically driven inspiration and the craving after urgency to fulfill a self-notion. The self actor cloak is cast away to know liberation and suffering's cessation. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification. Detachment as equanimity, Nirvana as a personal wisdom intuition releases self-delusion.

A Middle Way appreciation not tied to self extremes, Nirvana as detached equanimity, regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to Nirvana as detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier breaths as Nirvana not tied to a body/mind identification.

Hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, detachment as a recognition of Nirvana and equanimous abiding not self-defined, promoted or engaged is experienced and known.

Sensory engagement quieted, acknowledge the detachment as peaceful equanimity as the craved after urgency to fulfill a body/mind self-identified notion falls silent. Note as conscious recognition opens from a narrowed clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Detachment as Nirvana equanimity is experienced as self-identification is released.

The breath as Nirvana and not self-inclined, the body as Nirvana and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as an intuition for Nirvana not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Equanimity reflects Nirvana as cessation and the extinguishing of the corrupt self-referenced charged mistaken self-view. Not attached to any aspect of self, suffering doesn't play out. Suffering's cessation as liberation is known.

Personally penetrated wisdom-recognition:

- Driven by a mistaken and charged self-referenced ignorant association, the drive for desire and existence flourish as a self-deluded outpouring corrupting life and reality;
- a self-fabricated individual notion arises in connection to a mistaken self-reference;
- a present consciousness arises in connection to a mistaken self-reference;
- a self-assuming body/mind identification arises in connection to a mistaken self-reference;
- sense media (eyes, ears, nose, tongue, skin and mind) thrive in connection to a mistaken self-reference;
- sense contacted consciousness (eyes/forms, ears/sound, nose/smell, tongue/taste, skin/tactile and mind/thought

- impressions) is engaged in connection to a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced in connection to a mistaken self-reference;
  - craving after (through desire, for a self-identity view or to escape from self-association) as a compelling karmic intent arises to fulfill a self-notion in connection to a mistaken self-reference;
  - attachment follows in connection to a mistaken self-reference;
  - commitment and becoming to act out through body, speech or mind is engaged to fulfill a self-notion in connection to a mistaken self-reference;
  - 'birth' as giving rise to actions plays out in connection to a mistaken self-reference;
  - and dissatisfaction and suffering (sorrow, lamentation, pain, grief and despair) are experienced in connection to a mistaken self-reference.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the detachment from the entirety of Sense Realm manifestation—sense contacts as well as the associated body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and consciousness): **Initial Contact** notes how the attention narrows to collapse around a body/mind self-identified experience (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns the active agitation of karmic impulses directed toward action and the arising of craving after to fulfill a body/mind self-notion and self-ideal; **Interest** relaxing the contracted and narrowed self-directed attention allowing consciousness to open and expand (noting the change in the breath and relaxing the attachment for self-identification); **Recognition** notes the shift in breath quality and mind quieting from karmic indulgence and craved after urgency to detachment; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

Wisdom-recognition directed towards abandoning the underlying tendency to lust, wisdom-recognition directed towards abolishing the underlying tendency to aversion, and wisdom-recognition directed towards uprooting the underlying tendency for the conceit 'I am,' realized is true knowledge and wisdom ending self-directed suffering.

The sixth contemplation of the Girimananda sutra as a Middle Way appreciation not tied to self extremes is a detached equanimous recognition for the body/mind self-identification (body, feelings, perception, mental reactions and consciousness), a diverse action nature not self-disposed.



## The Contemplation of Cessation

*“And what, Ānanda, is contemplation of cessation?”*

*“Here, Ānanda, a bhikkhu, gone to the forest, or to the root of a tree, or to an empty place, considers thus: This is peaceful, this is sublime, that is to say the stilling of all formations, the relinquishing of every substratum of existence, the destruction of craving, cessation, Nirvana.*

*“This, Ānanda, is called contemplation of cessation.”*

Establishing ‘abandoning,’ ‘detachment’ and now through the undertaking of ‘cessation,’ Sense Realm engagement along with self-defined actions giving way to suffering are brought to ‘cessation’—peaceful (compelling self-identified association is brought to cessation); sublime (as blissfully disentangled from self-identified association is brought to cessation); the stilling of all conditions (freed from the desire to fulfill a self-identified association is brought to cessation); the giving up of all substratum of becoming (the underlying karmic impulses directed as self-identified intentions is brought to cessation); the destruction of craving (not pursuing or promoting a self-notion ideal is brought to cessation); cessation (as release from the underlying corrupt charge of mistaken self-identification is brought to cessation); and Nirvana (as without self-manifestation or a misconstrued one of a kind self-illusion, freed from the mistaken corrupt charge of self-referenced identification is a cessation ending suffering). Uprooting the corrupt self-delusion hoax, self-directed suffering ending, the contemplation of cessation is a synonym for Nirvana, the Unconditioned and Unfabricated (without self-promotion or self-referenced identification), the Ultimate Truth and Reality, the Profound Liberated Peace.

The Middle Way appreciation not tied to self extremes or a mistaken self-notion clarifies reality and the undermining self-illusion:

- not assuming a self in relationship to what is around one;
- not assuming a self in relationship to a specific location, event, place or time;
- and not assuming a self as apart from or separate in relationship to life-action phenomena in general (but rather



- reflecting diverse actions, the many giving the illusion of the 'one')
- and not mistaking the impermanent as permanent, the dissatisfying as rewarding, the non-self as self, and the impure as pure.

### **Cessation as Peaceful**

Cessation is reached through impeccable conduct and responsible behavior to not be overtaken and dominated by sense media contacts giving way to impulsive reactions, but also having the insight and wisdom to penetrate the Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. A shift in breath from stressed to a calmed and penetrating mindfulness, the dizzying self-association giving way to self-promotion is halted—cessation is peaceful.

A Middle Way appreciation not tied to self extremes, the peaceful as cessation is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a peacefully detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and peaceful breaths not tied to a body/mind identification.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, cessation as a peaceful recognition that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, sensory engagement, acknowledge cessation as peacefully separated from the craved after urgency to fulfill a body/mind self-identification falls silent. Note as conscious

recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Cessation as peace is experienced as self-identification is released.

The breath as peaceful cessation and not self-inclined, the body as peaceful cessation and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a peaceful intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Cessation reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Cessation as Sublime**

Removed from Sense Realm upheaval, the intoxication for self-gratification and self-interaction to a clarified non-self recognition and release from habitual domination, cessation as sublime is an unburdened joyful release from a self-attached delusion dropping self-referenced identification. Regard the shift and release in breath quality away from self-definition and craving after as respiration relaxes from longer, heavier and tensed breaths to a shorter, easy and relaxed respiration; a sublime cessation disengaged from self-dominated intrusion. The Five Groups of Self-Attached Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. A change in breath from stressed to a calmed and penetrating mindfulness, the dizzying self-association giving way to self-promotion is halted—cessation is sublime.

A Middle Way appreciation not tied to self extremes, the sublime as cessation is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the

change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a sublimely detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and sublime breaths not tied to a body/mind identification.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, cessation as a sublime recognition that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, sensory engagement subdued, acknowledge cessation as the sublime cessation from the craved after urgency to fulfill a body/mind self-identification falls silent. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Cessation as sublime is experienced as self-identification is released.

The breath as sublime cessation and not self-inclined, the body as sublime cessation and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a sublime intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Cessation reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

## **Cessation as the Stilling of all Formations**

Cessation through the quieting of sense contacts (eyes/forms, ears/sounds, nose/scents, tongue/flavors and tactile/contact generated sense conscious formations) but more importantly and pervasive, the cessation of thought formations as recurring patterns associated with a self-identified delusion. The breath impacted and stressed by physical contact and mentally inclined to self-associated formations, the stilling of all formations is known.

As a thought formation arises, note the breath as restricted through the craved after urgency to fulfill a self-ideal and how the mind engages to fantasize, plot, lust after, becomes angered or threatened as well as confused and uncertain. Acknowledge the convoluted self-absorbed thought formations preoccupying and undermining one's life. Recognize how the self-narrative is updated and renewed in order to fit the situation or circumstance. Regard the change, shift and release in breath quality from self-defined and self-restricted tense breaths to the stilling of all formations as cessation tranquil breaths not absorbed or compelled as self-identified thought formations. The Five Groups of Self-Attached Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. A change in breath from stressed to a calmed and penetrating mindfulness, the dizzying self-intrusion giving way to self-promotion is halted—cessation as the stilling of all formations.

A Middle Way appreciation not tied to self extremes, cessation as the stilling of all formations is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and the stilling of all formations breaths not tied to a body/mind identification.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched

up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, cessation as the stilling of all formations recognition that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, sensory engagement subdued, acknowledge cessation as the stilling of all formations, separating from the craved after urgency to fulfill a body/mind self-identification falls silent. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Cessation as the stilling of all formations is experienced as self-identification is released.

The breath as the stilling of all formations and not self-inclined, the body as the stilling of all formations and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as the stilling of all formations intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Cessation reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Cessation as the Relinquishing of Every Substratum of Existence**

Cessation through the settling down of sense media contacted experiences, the Monkey Mind hindrances follow to cease (desire/craving, hatred/aversion, laziness/fatigue, restlessness/worry, and doubt/skepticism) and a Middle Way tranquil insight as witness or observer stands out. Brought to cessation is the deep-seated manifestation of karmic intention (desire, anger and confusion) compelling one to transgressing actions through body, speech and mind—the substratum of karmic intentions giving way to a self-

identified existence ceases. The Five Groups of Self-Attached Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. A shift in breath from stressed to a calmed and penetrating mindfulness, the dizzying self-association giving way to self-promotion is halted—cessation as the relinquishing of every substratum of existence.

Follow as cessation not to engage or lock onto any one thought or intended action, karma as deep-seated intention is discerned, isn't engaged, promoted or pursued. Wisely directed, the Middle Way tranquil insightful awareness realizes karma as the thought before the thought or action as cessation of karmic self-identified intent directed to an existence. The breath calm and body relaxed, karmic disposed expression ceases (ceasing is dormant-past association, active-present self-identification and transgressing-future expression). The mind doesn't collapse to lock as a body-mind self-identification to form as karmic intentions, relinquishing every substratum of existence of desire, anger or confusion giving way to a self-personified existence.

As cessation, the substratum of karmic intention doesn't spark or ignite, craving is nullified, attachment doesn't compress as a self-association, commitment to act out isn't engaged, and birth doesn't arise from dormant-past, active-present or transgressing-future actions of body, speech and mind to a suffering outcome. The Middle Way Path Wise Effort stops detrimental, compromising intentions and beneficial, wise actions are fostered and engaged. The Middle Way tranquil insight experience and guidance is a remarkable recognition, and transforming redirection as the cessation of the substratum of existence directed self-intentions.

A Middle Way appreciation not tied to self extremes, cessation as the relinquishing of all substratum of existence is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a detached equanimity disengaged from Sense Realm afflicted identification to

the relaxed, shorter, easier stilling of all formations breaths not tied to a body/mind identification.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, cessation as the relinquishing of all substratum of existence recognition that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, sensory engagement subdued, acknowledge cessation of the substratum of existence formations, separating from the craved after urgency to fulfill a body/mind self-identification falls silent. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Cessation as the relinquishing of all substratum of existence is experienced as self-identification is released.

The breath as the relinquishing of all substratum of existence and not self-inclined, the body as the relinquishing of all substratum of existence and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as the relinquishing of all substratum of existence intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Cessation reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

## **Cessation as the Destruction of Craving**

Craving after is a beguiling urgency to fulfill a self-notion or self-ideal—the subconscious chattering monologue promotes a self-directive, linking a past-to-present-to-future trajectory over the course of Conditions Arising suffering lifetimes. The breath as pressured, the body as tensed, the mind restricted and confused, the destruction of craving after is experienced as a tranquil insight and release from the intense drive to fulfill a self-notion and self-ideal. Regard the craved after breath quality as restricted and compromised through an enthralled desiring while the mind narrows as a stressed self-focused deluded pursuit. Note how craving weaves the whole of self-history towards a forward engagement, giving way to self-prompted actions and far reaching suffering consequences. The Five Groups of Self-Attached Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. A shift in breath from stressed to a calmed and penetrating mindfulness, the dizzying self-association giving way to self-promotion is halted—cessation as the destruction of craving.

A Middle Way appreciation not tied to self extremes, cessation as the destruction of craving is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a/the cessation as the destruction of craving disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and destruction of craving breaths not tied to a body/mind identification.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, cessation as the destruction of craving recognition that isn't self-defined, promoted or engaged is experienced and known.



Centered through a Middle Way tranquil insight not tied to self extremes, sensory engagement subdued, acknowledge cessation as the destruction of craving, separating from the craved after urgency to fulfill a body/mind self-identification falls silent. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Cessation as the destruction of craving is experienced as self-identification is released.

The breath as the destruction of craving cessation and not self-inclined, the body as the destruction of craving cessation and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a/the destruction of craving cessation intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Cessation reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Cessation**

Disengaged from Sense Realm sense-contacted upheaval as well as no longer mistaking self as real and individual, true and complete cessation is the separation, letting go and release from a body/mind self-attachment (body, feelings, perception, mental reactions and conscious attention) along with the craving after tied to fulfilling a self-notion. With craved after self-promoted urgency muted, the breath is experienced as detached and unencumbered, extending and pervading freely over the entire body while the mind is clarified, uncompromised and not restricted by a self-reference. Acknowledge cessation as an ease, release and freedom not burdened by a self-undertaking. The Five Groups of Self-Attached Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. A shift in breath from stressed

to a calmed and penetrating mindfulness, the dizzying self-association giving way to self-promotion is halted—cessation is known.

A Middle Way appreciation not tied to self extremes, cessation is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a detached equanimity disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and cessation of self-attached breaths not tied to a body/mind identification.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, a recognition of cessation that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, sensory engagement subdued, acknowledge cessation as separating from the craved after urgency to fulfill a body/mind self-identification falls silent. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Cessation is experienced as self-identification is released.

The breath as cessation and not self-inclined, the body as cessation and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a cessation intuition not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Cessation reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Cessation as Nirvana**

Nirvana as cessation is Unconditioned, Unfabricated and a selfless, unpromoted experience absolved of self-identification. The Middle Way tranquil insight climax is realized through a personally distinguished wisdom-recognition. Uprooted are the three corruptions related to self-tainted ignorance (the drive for desire and existence, driven by the misunderstanding of self-referenced identification) and no longer engaged in Sense Realm Conditions Arising causes and effects scenarios, self-directed actions don't arise to lead to suffering. The breath changes as released and freed from a self-defined stress. Mind consciousness opens unburdened from karmic driven inspiration and the craving after urgency to fulfill a self-notion. The Five Groups of Self-Attached Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. The self cloak is cast away to know liberation from suffering. Cessation, Nirvana as a personal wisdom intuition releases encumbering self-delusion.

A Middle Way appreciation not tied to self extremes, Nirvana as cessation is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths to a Nirvana as an equanimous cessation disengaged from Sense Realm afflicted identification to the relaxed, shorter, easier and Nirvana as respiration not tied to a body/mind identification.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, cessation as a

Nirvana recognition that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, sensory engagement subdued, acknowledge cessation as Nirvana separating from the craved after urgency to fulfill a body/mind self-identification falls silent. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Cessation as Nirvana is experienced as self-identification is released.

The breath as Nirvana as cessation and not self-inclined, the body as Nirvana as cessation and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as an intuition for Nirvana not engaged in a Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Cessation reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-identity view. Not attached to any aspect of self, suffering doesn't play out.

Personally penetrated wisdom-recognition:

- Driven by a mistaken and charged self-referenced ignorant association, the drive for desire and existence flourish as a self-deluded outpouring corrupting life and reality;
- a self-fabricated individual notion arises in connection to a mistaken self-reference;
- a present consciousness arises in connection to a mistaken self-reference;
- a self-assuming body/mind identification arises in connection to a mistaken self-reference;
- sense media (eyes, ears, nose, tongue, skin and mind) thrive in connection to a mistaken self-reference;

- sense contacted consciousness (eyes/forms, ears/sound, nose/smell, tongue/taste, skin/tactile and mind/thought impressions) is engaged in connection to a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced in connection to a mistaken self-reference;
- craving after (through desire, for a self-identity view or to escape from self-association) as a compelling karmic intent arises to fulfill a self-notion in connection to a mistaken self-reference;
- attachment follows in connection to a mistaken self-reference;
- commitment and becoming to act out through body, speech or mind is engaged to fulfill a self-notion in connection to a mistaken self-reference;
- 'birth' as giving rise to actions plays out in connection to a mistaken self-reference;
- and dissatisfaction and suffering (sorrow, lamentation, pain, grief and despair) are experienced in connection to a mistaken self-reference.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates cessation from Sense Realm self-defined engagement—sense contacts along with the associated body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and consciousness): **Initial Contact** notes how the attention narrows to collapse around a body/mind self-identified experience (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns the active agitation of karmic impulses directed toward action and the arising of craving after to fulfill a body/mind self-notion and self-ideal; **Interest** relaxes the contracted and narrowed self-absorbed attention allowing consciousness to open and expand (noting the change in the breath and relaxing attachment for self-identification); **Recognition** notes the shift in breath quality and the mind quieting as cessation from the craving after to fulfill a body/mind self-notion brought to cessation; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation,

giving rise to the Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

Wisdom-recognition directed towards abandoning the underlying tendency to lust, wisdom-recognition directed towards abolishing the underlying tendency to aversion, and wisdom-recognition directed towards uprooting the underlying tendency for the conceit 'I am,' realized is true knowledge and wisdom ending self-directed suffering.

The seventh contemplation of the Girimananda sutra as a Middle Way appreciation not tied to self extremes is the cessation recognition for a body/mind self-identification (body, feelings, perception, mental reactions and consciousness), a diverse action nature not self-disposed.



## **The Contemplation of Disenchantment for the World**

*“And what, Ānanda, is contemplation of disenchantment with the whole world?”*

*“Here, Ānanda, by abandoning any concern and clinging [the craving after and attachment associated with self-promotion], any mental prejudices and beliefs [through self-identification], any inherent tendencies [for desire, hatred and delusion affected through self-identification], regarding the world, by not clinging, he becomes disenchanted.*

*“This, Ānanda, is called contemplation of disenchantment with the whole world.”*

Grounded through ‘abandoning,’ ‘detachment,’ and ‘cessation,’ ‘disenchantment’ as dissatisfaction with the Sense Realm self-identified world is known and experienced. The contemplation of disenchantment for the world is like an impulsive teenager maturing to a controlled and wise adult. No longer fanciful, easily tempted or led astray by trivial impressions, pressures and demands nor overwhelmed by life’s short-lived nature, one is discerning, unprovoked, steadfast and all the wiser. Abandoning concern and clinging [the craving after and attachment to promote and fulfill a self-notion], mental prejudices and beliefs [through self-associated prejudicial and habitual identification], as well as inherent tendencies [for desire, hatred and delusion affected through self-identification], there is disenchantment with the world to not pursue the temporary rewards or cling as a self actor to anything. The contemplation of disenchantment for the world is directed towards Nirvana and ending self-afflicted suffering.

### **Contemplating Disenchantment, Abandoning Concern and Clinging for the World**

Disenchanted and dissatisfied, recognize the concern as worry and need one has through clinging to a Sense Realm existence through the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and consciousness). Challenged and conflicted, the breath, body and mind are affected and stressed by worldly affairs and experiences. The Five Groups of Self-Attached

Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. Personal insight arises as disenchantment abandoning concern and clinging for the world.

A Middle Way appreciation not tied to self extremes, disenchantment abandoning concern and clinging for the world is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted longer tense breaths afflicted by self-identification to the relaxed, shorter, calmed respiration through disenchantment, abandoning concern and clinging for the world removed from Sense Realm upheaval.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, disenchantment as an abandoning concern and clinging recognition that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, overt Sense Realm sensory entanglements subdued, acknowledge disenchantment as abandoning concern and clinging for the world and the craved after urgency to fulfill a body/mind self-identified notion. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Disenchantment as abandoning concern and clinging for the world is experienced as self-identification is released.

The breath as disenchantment abandoning concern and clinging for the world that isn't self-inclined, the body as disenchantment abandoning concern and clinging for the world that isn't self-inclined,



the mind as clarified and not self-inclined, consciousness detaches as a disenchantment abandoning concern and clinging intuition not engaged in Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Disenchantment as abandoning concern and clinging for the world reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Contemplating Disenchantment, Abandoning Mental Prejudices and Beliefs**

An all consuming Sense Realm self-identification, mental prejudices and beliefs related to and for the Five Groups of Self-Attached Identification are deeply engrained. A no win situation, attachment and clinging to prejudices and beliefs are like building sand castles from one challenging moment to the next to patch up the damage and ruin done by and to one's ego, self-image, needs and personal expectations. The craved after mental urgency seeks out desire, a self-identity view or to escape entirely from anything that no longer benefits oneself and fabricates a new and updated self-persona.

Meditation as personally insightful, the subconscious is exposed and the self-deluded narrative is discerned. Self-fabricating conceit, mental prejudices and beliefs are a webbed entanglement of desire, aversion and delusion of one's own confused making. Life as impermanent action instances, there is not a moment of rest or true enjoyment for the self actor. Seeking fulfillment like a humming bird on its exhausting rounds, acknowledge the ongoing craved after chattering urgency to fulfill a self-notion or self-ideal. Never to be satisfied, ever plotting, in pursuit and looking ahead, the self actor is unfulfilled and dissatisfied. The Five Groups of Self-Attached Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. Personal insight arises as disenchantment abandoning mental prejudices and beliefs for the world.

A Middle Way appreciation not tied to self extremes, disenchantment abandoning mental prejudices and beliefs is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted longer tense breaths afflicted by self-identification to the relaxed, shorter, calmed respiration through disenchantment, abandoning mental prejudices and beliefs for the world is known removed from Sense Realm upheaval.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, disenchantment as an abandoning mental prejudices and beliefs recognition that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, overt Sense Realm sensory entanglements subdued, acknowledge disenchantment abandoning mental prejudices and beliefs for the world and the craved after urgency to fulfill a body/mind self-identified notion. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Disenchantment abandoning mental prejudices and beliefs for the world is experienced as self-identification is released.

The breath as disenchantment abandoning mental prejudices and beliefs for the world that isn't self-inclined, the body as disenchantment abandoning concern and clinging for the world that isn't self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a disenchantment abandoning mental prejudices and beliefs for the world intuition not engaged in Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Disenchantment as abandoning mental prejudices and beliefs for the world reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Contemplating Disenchantment, Abandoning Inherent Tendencies**

Self-inclined desire, hatred and delusion tied to the Five Groups of Self-Attached Sense Realm identification, disenchantment and dissatisfaction for stressful, underlying inherent tendencies is realized. Recognize the breath quality as severe and suffocating-like, the body tense and exhausted. Taxing the mind as a painfully narrowed inherent habitual self-directive, note the underlying karma as compelling intentions giving way to the craved after urgency to fulfill a self-notion. Recognized is how craving functions as a 'seamstress' linking past-dormant to present-active to-future-transgressing afflicted episodes. One takes charge through right effort to transform and eliminate detrimental, negative and unproductive intentions to a beneficial, positive and wise outcome—from attachment as a self actor dominated by inherent, habitually directed tendencies to a wisely directed person. The Five Groups of Self-Attached Identification significance realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification. Personal insight arises as disenchantment abandoning inherent tendencies for the world.

A Middle Way appreciation not tied to self extremes, disenchantment abandoning inherent tendencies is known and experienced as the delusion tied to self-identification is clarified, weakens and falls away. Regard the change, shift and release in breath quality from self-defined and self-restricted long tense breaths afflicted by self-identification to the relaxed, shorter, calmed respiration through disenchantment, abandoning inherent tendencies for the world is known removed from Sense Realm upheaval.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched

up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, disenchantment abandoning inherent tendencies that isn't self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, overt Sense Realm entanglements subdued, acknowledge disenchantment as inherent tendencies for the world and the craved after urgency to fulfill a body/mind self-identified notion. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). Disenchantment abandoning inherent tendencies for the world is experienced as self-identification is released.

The breath as disenchantment abandoning inherent tendencies for the world that isn't self-inclined, the body as disenchantment, abandoning inherent tendencies for the world that isn't self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a as disenchantment abandoning inherent tendencies intuition not engaged in Sense Realm interactions—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Disenchantment as abandoning inherent tendencies for the world reflects Nirvana and the extinguishing of the corrupt self-referenced charged wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

Personally penetrated wisdom-recognition:

- Driven by a mistaken and charged self-referenced ignorant association, the drive for desire and existence flourish as a self-deluded outpouring corrupting life and reality;
- a self-fabricated individual notion arises in connection to a mistaken self-reference;

- a present consciousness arises in connection to a mistaken self-reference;
- a self-assuming body/mind identification arises in connection to a mistaken self-reference;
- sense media (eyes, ears, nose, tongue, skin and mind) thrive in connection to a mistaken self-reference;
- sense contacted consciousness (eyes/forms, ears/sound, nose/smell, tongue/taste, skin/tactile and mind/thought impressions) is engaged in connection to a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced in connection to a mistaken self-reference;
- craving after (through desire, for a self-identity view or to escape from self-association) as a compelling karmic intent arises to fulfill a self-notion in connection to a mistaken self-reference;
- attachment follows in connection to a mistaken self-reference;
- commitment and becoming to act out through body, speech or mind is engaged to fulfill a self-notion in connection to a mistaken self-reference;
- 'birth' as giving rise to actions plays out in connection to a mistaken self-reference;
- and dissatisfaction and suffering (sorrow, lamentation, pain, grief and despair) are experienced in connection to a mistaken self-reference.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the disenchantment for the entire world and associated body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and consciousness): **Initial Contact** notes the unsettling affect and anxiety related to worldly associations and expectations through a body/mind self-attachment (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns the craved after urgency absorbing one to fulfill worldly associations and expectations related to a body/mind self-identification (the attachment for the body/mind as self and the illusion of 'one'); **Interest** relaxes the contracted and narrowed self-directive related to worldly associations, allowing consciousness and

awareness to open and expand (noting the change in the breath and relaxing the attachment for a body/mind self-identification); **Recognition** notes the shift in breath quality and mind quieting from the craved after stress as disenchantment for the world and to fulfill a body/mind self-notion; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

Wisdom-recognition directed towards abandoning the underlying tendency to lust, wisdom-recognition directed towards abolishing the underlying tendency to aversion, and wisdom-recognition directed towards uprooting the underlying tendency for the conceit 'I am,' realized is true knowledge and wisdom ending self-directed suffering.

The eighth contemplation of the Girimananda sutra as a Middle Way appreciation not tied to self extremes is a disenchantment with the world and body/mind self-identification (body, feelings, perception, mental reactions and consciousness), as a diverse action nature not self-disposed.



## The Contemplation of Impermanence in all Formations

*“And what, Ānanda, is contemplation of impermanence in all formations?”*

*“Here, Ānanda, a bhikkhu is horrified, humiliated, and disgusted by all formations.*

*“This, Ānanda, is called contemplation of impermanence in all formations.”*

Using the strongest of words to jar and shock one away from all too easily taken for granted worldly distractions, temptations and a careless fallout, the Buddha drives home the message of impermanence related to formations both physical in nature and the body, but with the real emphasis being the mind and attention falling into I, me, mine self-identified deception—the ongoing fabricating conceit plotting a self-narrative; the restlessness as residual side affect; karma as intended actions along with the craved after urgency to fulfill a self-notion and attachment to a body/mind self-notion reveal a corrupt self-referenced view (not seeing and understanding Conditions Arising as non-self purposeful actions, giving the illusion of the ‘one’ or self). All formations are highlighted as impermanence and corrupted by a self-view are a horror and humiliation as well as being disgusting and leading to suffering. A Middle Way appreciation gleaned through personal insight-wisdom, the true depths and ramifications of impermanence and non-self are penetrated:

- Impermanent, horrifying, humiliating and disgusting, body formations are not mine, are not I, are not myself and lead to suffering;
- Impermanent, horrifying, humiliating and disgusting, feeling formations are not mine, are not I, are not myself and lead to suffering;
- Impermanent, horrifying, humiliating and disgusting, perception formations are not mine, are not I, are not myself and lead to suffering;
- Impermanent, horrifying, humiliating and disgusting, mental reactions as formations are not mine, are not I, are not myself and lead to suffering;

- Impermanent, horrifying, humiliating and disgusting, consciousness formations are not mine, are not I, are not myself and lead to suffering.

### **Contemplating Impermanence in all Formations**

Short-lived, without any individual unique self quality, identity or 'soul' but rather action based and thriving as diverse actions, no experience or moment lasts but for a brief flashing instance before changing, being affected, transforming and giving way to impermanence. The inability to understand, detect, keep up with and correctly perceive the flurry of changes, decay, undoing and not recognizing the true nature of life and reality is a handicap. One seeks unsuccessfully to fulfill self-definition which doesn't exist and is a suffering pursuit.

For example, the most actively impermanent physical formation is uranium unleashing radioactive decaying energy. Snow flakes quickly melt and in unison go on to cascade as a waterfall torrent. A two thousand year old redwood tree eventually topples over. The human body changes over the course of time from new born, to toddler, to teenager, to middle aged then to a declining senior citizen and, eventually, the body's energy subsides. All formations are impermanent and underscored as a sequence of briefly thriving engaged actions, giving way to decline and impermanence—are not self (not mine, not I, not myself).

All formations as impermanent leading to suffering, the breath is stressed and affected; all formations as impermanent leading to suffering, the body is stressed and affected; all formations as impermanent leading to suffering, the mind is stressed and affected. Contemplating the impermanence in all formations, personal insight distinguishes the true nature of life and reality as Conditions Arising causes and effects non-self diverse short-lived actions, the many joining to give the illusion of the 'one' or self. The Five Groups of Self-Attached Identification impermanent significance discerned: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each, and the underlying corrupt charge of mistaken self-identification leading to suffering.



Meditation as a tranquil insight experience, note as the breath shifts and changes, the body formation relaxing and the mental formation following to settle down. Without sense engaged stimulation, acknowledge mind consciousness as open, free, not labored or inclined to the impermanence of mental formations tied to self-identification. Experience and distinguish a consciousness which doesn't narrow as a self-viewed mental formation. All formations are impermanent and underscored as jointly engaged actions—not I, not mine, not myself.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, contemplating impermanence as not self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, overt Sense Realm sensory entanglements subdued, acknowledge the recognition of impermanence separating from the craved after urgency to fulfill a body/mind self-identified notion. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). The impermanence of all formations is experienced as self-identification is released.

The breath as reflecting the impermanence of all formations recognition and not self-inclined, the body as reflecting the impermanence of all formations and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as an impermanent recognition not giving way to a dissatisfying Sense Realm fallout—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Recognition of impermanence reflects Nirvana and the extinguishing of the corrupt self-referenced wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Horried by Formations**

Formations arise through sense media contacted consciousness and a mentally formed disturbance is experienced. Stress at the forehead and around the eyes, breath labored, and abdomen ridged, a beguiling self-notion compresses to form, but the impression isn't self (rather Conditions Arising causes and effects diverse action instances). Spurred by the impulse of karmic habitual intentions to act and react, note how the attention narrows as a craved after internal monologue seeking to fulfill a self-notion through desire, as a self-identification, or to all together to escape from a self-dilemma. Recognize deeper yet the underlying plotting conceit self-narrative as a horrifying formation leading to suffering; regard the restlessness associated with self as a horrifying formation leading to suffering; and regard the underlying corrupt self-referenced view as a horrifying formation leading to suffering.

All formations as horrifying leading to suffering, the breath is stressed and affected; all formations as horrifying leading to suffering, the body is stressed and affected; all formations as horrifying leading to suffering, the mind is stressed and affected. Contemplating the horror in all formations, personal insight distinguishes the true nature of life and reality as Conditions Arising causes and effects non-self diverse actions, the many joining to give the illusion of the 'one' or self. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effects action instances behind each and the underlying corrupt charge of mistaken self-identification leading to suffering.

Meditation as a tranquil insight experience, note as the breath shifts and changes, the body formation relaxing and the mental formation following to settle down. Without sense engaged stimulation, acknowledge mind consciousness as open, free, not labored or inclined to horrifying mental formations tied to self-identification. Experience and distinguish a consciousness which doesn't narrow as

a self-horrifying mental formation. All formations are impermanent and underscored as jointly engaged actions—not I, not mine, not myself.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, the horror of impermanence as not self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, overt Sense Realm sensory entanglements subdued, acknowledge the recognition of the horror of impermanence in all formations, separating from the craved after urgency to fulfill a body/mind self-identified notion. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). The horror of impermanence in all formations is experienced as self-identification is released.

The breath as reflecting the horror in all formations recognition leading to suffering and not self-inclined, the body as reflecting the horror in all formations leading to suffering and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as an impermanent recognition not giving way to a horrifying Sense Realm fallout—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Recognition of the horror of all formations leading to suffering reflects Nirvana and the extinguishing of the corrupt self-referenced wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

## **Humiliated by Formations**

Settling through a Middle Way appreciation not tied to self extremes, formations arise through sense contacted actions and a mentally formed disturbance is engaged. Stress at the forehead and around the eyes, breath labored, and abdomen ridged, a beguiling self-notion compresses to form, but the impression isn't self (rather Conditions Arising causes and effects joined diverse actions). Recognizing the karmic habitually directed intentions to act out, the craved after voice arising to fulfill a self-notion, discern deeper yet the underlying plotting conceit self-narrative as a humiliating formation; regard the restlessness associated with self as a humiliating formation; and regard the underlying corrupt self-referenced view as a humiliating formation leading to suffering.

All formations as humiliating leading to suffering, the breath is stressed and affected; all formations as humiliating leading to suffering, the body is stressed and affected; all formations as humiliating leading to suffering, the mind is stressed and affected. Contemplating the humiliation in all formations, personal insight distinguishes the true nature of life and reality as Conditions Arising causes and effects non-self diverse short-lived actions, the many joining to give the illusion of the 'one' or self. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification leading to suffering.

Meditation as a tranquil insight experience, note as the breath shifts and changes, the body formation relaxing and the mental formation following to settle down. Without sense engaged stimulation, acknowledge mind consciousness as open, free, not labored or inclined to humiliating mental formations tied to self-identification. Experience and distinguish a consciousness which doesn't narrow as a self-humiliating mental formation. All formations are impermanent and underscored as a sequentially engaged actions—not I, not mine, not myself.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, the humiliation of impermanence as not self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, overt Sense Realm sensory entanglements subdued, acknowledge the recognition of impermanence separating from the craved after urgency to fulfill a body/mind self-identified notion. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). The humiliation that is all formations is experienced as self-identification is released.

The breath as reflecting the humiliation in all formations recognition leading to suffering and not self-inclined, the body as reflecting the impermanence of all formations leading to suffering and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as an impermanent recognition leading to suffering not giving way to a dissatisfying Sense Realm fallout—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Recognition of the humiliation of all formations leading to suffering reflects Nirvana and the extinguishing of the corrupt self-referenced wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

### **Disgusted by Formations**

Settling through a Middle Way appreciation not tied to self extremes, formations arise through sense contacted actions and a mentally formed disturbance is engaged. Stress at the forehead and around

the eyes, breath labored, and abdomen ridged, a beguiling self-notion compresses to form, but the impression isn't self (rather Conditions Arising causes and effects diverse actions). Recognizing karmic directed habitual intentions to act out, the craved after voice arising to fulfill a self-notion, recognize deeper yet the underlying plotting conceit self-narrative as a disgusting formation; regard the restlessness associated with self as a disgusting formation; and regard the underlying corrupt self-referenced view as a disgusting formation leading to suffering.

All formations as disgusting leading to suffering, the breath is stressed and affected; all formations as disgusting leading to suffering, the body is stressed and affected; all formations as disgusting leading to suffering, the mind is stressed and affected. Contemplating all the impermanence formations as disgusting, personal insight distinguishes the true nature of life and reality as Conditions Arising causes and effects non-self diverse short-lived actions, the many joining to give the illusion of the 'one' or self. The Five Groups of Self-Attached Identification significance: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each and the underlying corrupt charge of mistaken self-identification leading to suffering.

Meditation as a tranquil insight experience, acknowledge as the breath shifts and changes, the body formation relaxing and the mental formation following to settle down. Without sense engaged stimulation, acknowledge mind consciousness as open, free, not labored or inclined to disgusting mental formations tied to self-identification. Experience and distinguish a consciousness which doesn't narrow as a self-disgusting mental formation. All formations are impermanent and underscored as a sequentially engaged actions—not I, not mine, not myself.

Sitting with hands resting cupped over one another, allow the facial muscles to stretch unclenching the jaw, chin down taking pressure off the neck, arms at one's side, shoulders down and back not hunched up, abdomen unclenched as well as leg muscles relaxed. Not stirred by sense media contact, follow as the diaphragm lifts as an effortless gentle wisped respiration from lower in the abdomen, the disgust of

impermanence as not self-defined, promoted or engaged is experienced and known.

Centered through a Middle Way tranquil insight not tied to self extremes, overt Sense Realm sensory entanglements subdued, acknowledge the recognition of disgust in all formations, separating from the craved after urgency to fulfill a body/mind self-identified notion. Note as conscious recognition opens from a narrowed and clenched self-identified body/mind attachment to a non-self, personal insight intelligence not tied to self extremes (careful not to attach to non-self as another version of self-delusion, but rather recognized as Conditions Arising diverse actions without self-reference). The disgust that is all formations is experienced as self-identification is released.

The breath as reflecting the disgust in all formations recognition leading to suffering and not self-inclined, the body as reflecting the disgust in all formations leading to suffering and not self-inclined, the mind as clarified and not self-inclined, consciousness detaches as a disgust in all formations leading to suffering recognition not giving way to a dissatisfying Sense Realm fallout—craving after to fulfill a self-notion giving way to attachment, commitment directed towards self-promotion, birth as self-engaged physical actions, speech and mental endeavor, directed to a suffering outcome.

Recognition of the disgust in all formations leading to suffering reflects Nirvana and the extinguishing of the corrupt self-referenced wrongly held self-view. Not attached to any aspect of self, suffering doesn't play out.

Personally penetrated wisdom-recognition:

- Driven by a mistaken and charged self-referenced ignorant association, the drive for desire and existence flourish as a self-deluded outpouring corrupting life and reality;
- a self-fabricated individual notion arises in connection to a mistaken self-reference;
- a present consciousness arises in connection to a mistaken self-reference;
- a self-assuming body/mind identification arises in connection to a mistaken self-reference;

- sense media (eyes, ears, nose, tongue, skin and mind) thrive in connection to a mistaken self-reference;
- sense contacted consciousness (eyes/forms, ears/sound, nose/smell, tongue/taste, skin/tactile and mind/thought impressions) is engaged in connection to a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced in connection to a mistaken self-reference;
- craving after (through desire, for a self-identity view or to escape from self-association) as a compelling karmic intent arises to fulfill a self-notion in connection to a mistaken self-reference;
- attachment follows in connection to a mistaken self-reference;
- commitment and becoming to act out through body, speech or mind is engaged to fulfill a self-notion in connection to a mistaken self-reference;
- 'birth' as giving rise to actions plays out in connection to a mistaken self-reference;
- and dissatisfaction and suffering (sorrow, lamentation, pain, grief and despair) are experienced in connection to a mistaken self-reference.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the impermanence of all formations, including the body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and consciousness): **Initial Contact** notes how the attention narrows to collapse around a self-identified body/mind formation experience to struggle with impermanence (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how the body/mind self-identified formation is directed by a fabricating conceit, karmic intentions to then crave after to fulfill a self-notion and self-ideal (the attachment for the body/mind as self and the illusion of 'one'); **Interest** relaxing the contracted and narrowed self-identified formation attention allowing consciousness and awareness to open and expand (noting the change in the breath and relaxing the attachment for an impermanent body/mind self-identified formation); **Recognition** notes the shift in breath quality and mind quieting from the stress to fulfill an impermanent body/mind



self-identified formation; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the Conditions Arising suffering history, and to turn away from self-deception to wisdom-recognition.

Wisdom-recognition directed towards abandoning the underlying tendency to lust, wisdom-recognition directed towards abolishing the underlying tendency to aversion, and wisdom-recognition directed towards uprooting the underlying tendency for the conceit 'I am,' realized is true knowledge and wisdom ending self-directed suffering.

The ninth contemplation of the Girimananda sutra as a Middle Way appreciation isn't tied to the impermanence of formations connected to a body/mind self-identification (body, feelings, perception, mental reactions and consciousness), as a diverse action nature not self-disposed.



## **Mindfulness of In-and Out-Breathing to Wisdom-Recognition**

*“And what, Ānanda, is mindfulness of in-and out-breathing?”*

*“Here, Ānanda, a bhikkhu, gone to the forest, or to the root of a tree, or to an empty place, sits down, having folded his legs crosswise, sets his body erect, establishes mindfulness in front of him, just mindful he breathes in, mindful he breathes out.*

*“Breathing in long, he knows, ‘breathe in long’; or breathing out long, he knows, ‘I breathe out long.’ Breathing in short, he knows, ‘I breathe in short’; or breathing out short, he knows, ‘I breathe out short.’ ‘Experiencing the whole body, I shall breathe in,’ he trains himself; ‘experiencing the whole body, I shall breathe out,’ he trains himself.*

*“Calming the bodily formation, I shall breathe in,’ he trains himself; ‘calming the bodily formation, I shall breathe out,’ he trains himself. ‘Experiencing rapture, I shall breathe in,’ he trains himself; ‘experiencing rapture, I shall breathe out,’ he trains himself. ‘Experiencing the mental formation, I shall breathe in,’ he trains himself; ‘experiencing the mental formation, I shall breathe out,’ he trains himself.*

*“Calming the mental formation, I shall breathe in,’ he trains himself; ‘calming the mental formation, I shall breathe out,’ he trains himself. ‘Experiencing the mind, I shall breathe in,’ he trains himself; ‘experiencing the mind, I shall breathe out,’ he trains himself.*

*“Gladdening the mind, I shall breathe in,’ he trains himself; ‘gladdening the mind, I shall breathe out,’ he trains himself.*

*“Concentrating the mind, I shall breathe in,’ he trains himself; ‘concentrating the mind, I shall breathe out,’ he trains himself. ‘Liberating the mind, I shall breathe in,’ he trains himself; ‘liberating the mind, I shall breathe out,’ he trains himself.*

*“Contemplating impermanence, I shall breathe in,’ he trains himself; ‘contemplating impermanence, I shall breathe out,’ he trains himself.*

*“Contemplating fading away, I shall breathe in,” he trains himself;  
‘Contemplating fading away, I shall breathe out,’ he trains himself.  
‘Contemplating cessation, I shall breathe in,’ he trains himself;  
‘contemplating cessation, I shall breathe out,’ he trains himself.  
‘Contemplating relinquishment, I shall breathe in,’ he trains himself;  
‘contemplating relinquishment, I shall breathe out,’ he trains himself.*

*“This, Ānanda, is called mindfulness of breathing.*

*“If, Ananda, you visit the monk Girimananda and recite to him these ten contemplations, then that monk, Girimananda, having heard them, will be immediately cured of his affliction.”*

Without unnecessary complications or philosophical wrangling, the Buddha addresses as practically and directly engaged the contemplation of the breath awareness affecting the body and mind as all that is needed to correctly understand life to a penetrating wisdom—a body/mind self-illusion (body, feelings, perception, mental reactions and consciousness) as Conditions Arising causes and effects non-self diverse actions, the many giving the illusion of the ‘one’ or self. The whole of the Middle Way tranquil insight experience is brought together, climaxing in Wisdom-Liberating Deliverance, the Unshakeable Deliverance of Mind lifting the spiritual blindness of a corrupt self-view to end self-promoted suffering.

### **Establishing Awareness**

*“Here, Ānanda, a bhikkhu, gone to the forest, or to the root of a tree, or to an empty place, sits down, having folded his legs crosswise, sets his body erect, establishes mindfulness in front of him, just mindful he breathes in, mindful he breathes out.”*

Taking the time and making the effort to live a responsible and reflective life, meditation as a Middle Way tranquil insight is personally transforming. Going from the self-attached extremes of desire, gratification and indulgence on the one hand and anger, hatred and aversion as the other extreme, a clear-minded recognition of life and reality stands out—impermanence, an unsettling dissatisfaction, and a non-self diverse action nature. Wisdom-recognition prevails going from self-absorbed and disposed to suffer to a clarifying intelligence ending suffering.

“Breathing in long, he knows, ‘I breathe in long’; or breathing out long, he knows, ‘I breathe out long.’ Breathing in short, he knows, ‘I breathe in short’; or breathing out short, he knows, ‘I breathe out short.’ ‘Experiencing the whole body, I shall breathe in,’ he trains himself; ‘experiencing the whole body, I shall breathe out,’ he trains himself.”

Separating and detaching from busied activities, distractions and demands, note the breath’s quality: deeper, longer and heavier breaths when first sitting (the body tense and stressed while the mind is narrowed and wanders from having been previously engaged), follow through meditative mindfulness the shift from active and preoccupied to slowly settling through a tranquil insight awareness. Ease into the moment as though stepping into a relaxing warm bath and gently allow stress to defuse and release from you. Note what areas stand out as being pressured: facial tension is reduced by allowing the jaw to open slightly stretching facial muscles; the chin down a bit takes pressure off the neck; shoulders not hunched up, allow back muscles to drop and relax; abdomen not stiff or clenched but softening and at ease; torso and midsection untensed; then feel as the long legs muscles stretch out on their own to relax.

The mind and attention may yet be preoccupied and unsettled with thoughts, plotting and ideas, but this is normal after having been busy over the course of the day and may take a few extra minutes to settle down. Acknowledge how the mind as attention collapses as a stressed thought impression to think, judge and dwell on things. Like a clenched fist or tightened muscle, gently and slowly relax the conscious attention to open. One is a witness-like observer who isn’t engaged, sitting calmly and presently aware. Stressed areas are noted as well as the ongoing self-absorbed conflict, continue directing the attention to the breath’s quality and physical pressures as a relaxing tension release.

A personally discerned recognition, acknowledge the shift away from a narrow, self-stressed focus as awareness for the breath the mind as conscious attention expands not compromised by self-impressions: awareness of the breath, awareness for the body follows, awareness for feelings, awareness for perception, awareness

for mental reactions and awareness for consciousness—not I, not mine, not myself.

A Middle Way tranquil insight, follow the release from self-identification to an awareness recognition and discerning intelligence. The Five Groups of Self-Attached Identification significance is realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each, and the underlying corrupt charge of mistaken self-identification.

### **Calming the Body**

“Calming the bodily formation, I shall breathe in,’ he trains himself; ‘calming the bodily formation, I shall breathe out,’ he trains himself. ‘Experiencing rapture, I shall breathe in,’ he trains himself; ‘experiencing rapture, I shall breathe out,’ he trains himself. ‘Experiencing the mental formation, I shall breathe in,’ he trains himself; ‘experiencing the mental formation, I shall breathe out,’ he trains himself.”

Meditation as a biofeedback-like recognition, acknowledge when first sitting how the body as well as the mind have been absorbed and busied through sense contacted engagement. Respiration is stressed as longer, heavier deep breaths while the mind flashes preoccupied.

A Middle Way tranquil insight awareness not tied to self extremes, disengage from sense-contacted disturbances and charged interactions. Arms resting at one’s side with the shoulders down and back not hunched up, facial muscles stretch by unclenching the jaw, chin down takes pressure off the neck, the diaphragm then lifts as a gently wisped respiration. Follow as the breath changes and shifts from the stress and tension of previous activity to a Middle Way appreciation relaxed and released from demands, sense-media engagement as well as the chattering mental dialogue defused. A rapture of the body as a relief not tied to or stressed by self-identification stands out and is experienced along with mental formations dispersing as the mind opens relieved from a self-absorbed focus.

Settling through a Middle Way appreciation, relax to connect with the body and physical impressions. Follow as the breath enters and goes on to be absorbed throughout the body (air enters the nostrils, passing through the esophagus, lungs filling, the diaphragm expands and abdomen lifts, and physical energy thrives, followed by air then being expelled). Acknowledge the whole of the body along with sense-media contacts (eyes, ears, nose, tongue and tactile) settling and not engaged. The organs of heart, liver, stomach, intestines and lungs, etc., together give the impression of the 'one' body. Note how the mind and attention focus on a more pervasive physical impression to narrow as a self-identification. Distinguish the breath's quality as either stressed and conflicted or easy, flowing, calm and presently aware. Note the passing, fading and the release of physical impressions.

The mind then follows to quiet and settle down. The craved after monologue to fulfill a self-notion stands out. Note how the mind and attention narrow around the self-impression. Begin to slowly detach from the nagging self-directed chatter. Feel how the mind when stressed narrows around a thought impression as self-reference. Recognize the communication between breath, body and mind to open, relax and release self-identification.

A personally discerned recognition, acknowledge the shift away from a narrow, self-stressed focus. Through awareness of the breath the mind as conscious attention expands not compromised by self-impressions: the breath as calmed rapture, the body follows as calmed rapture, feelings as calmed rapture, perception as calmed rapture, mental reactions as calmed rapture and consciousness as calmed rapture—not I, not mine, not myself.

A Middle Way tranquil insight, follow the release from self-identification to a calmed rapturous recognition and discerning intelligence. The Five Groups of Self-Attached Identification significance is realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each, and the underlying corrupt charge of mistaken self-identification.

## **Calming Mental Formations**

“Calming the mental formation, I shall breathe in,’ he trains himself; ‘calming the mental formation, I shall breathe out,’ he trains himself. ‘Experiencing the mind, I shall breathe in,’ he trains himself; ‘experiencing the mind, I shall breathe out,’ he trains himself.”

Busied, plotting and active, the mind and consciousness stressfully compress with each self-absorbed thought as well as the body and the breath reflecting stress and tension. Meditating with eyes closed, the eyes flash, pulse and dart about, note the REM (rapid eye movement) pattern. Revealing the role the subconscious plays in dominating one’s life, REM is associated with daydreaming, fantasy and plotting a self-agenda. Until the REM pattern has settled and stopped, the mind remains preoccupied and unable to quiet down.

What stands out through a Middle Way appreciation is how one is dominated and fixated by a one-sided self-focus. Tied to underlying karmic intentions to act and react, a nagging craving after urgency echoes subtly (and often not so subtly), seeking to satisfy and gratify a self-ideal. Recognize how the body is racked with tension and pressure while the mind compresses around a self-narrative. The mind mistakenly attaches to a body/mind self-identification for the body, feelings, perception, mental reactions and consciousness. Begin to feel the release, shift, separation and settling from an actively engaged self-absorbed urgency to a Middle Way tranquil insight awareness not overwhelmed by self extremes.

The mind and thoughts narrow to focus as craving around three general areas: desire and lust as pleased self-identification; hatred and aversion as feeling threatened or inconvenienced as self-identification; or as an avoidance or wishing to flee from self-identification all together. Recognize the symptoms of stressed and narrowed mental engagement: calming feeling formations; calming perception formations; calming mental reaction formations; and calming consciousness formations. Acknowledge as self-attachment is released. What stands out is impermanence, a general dissatisfaction and a non-self diverse action nature. Following a Middle Way tranquil insight, release the grip of self-identified mental formations.

A personally discerned recognition, acknowledge the shift away from a narrow, self-stressed focus as calmed mental formations not compromised by self-impressions: the breath as calmed formations, the body as calmed formations, feelings as calmed formations, perception as calmed formations, mental reactions as calmed formation and consciousness as calmed formations—not I, not mine, not myself.

A Middle Way tranquil insight, follow the release from self-identification to a calmed mental formations recognition and discerning intelligence. The Five Groups of Self-Attached Identification significance is realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each, and the underlying corrupt charge of mistaken self-identification.

### **Gladdening the Mind**

“Gladdening the mind, I shall breathe in,’ he trains himself; ‘gladdening the mind, I shall breathe out,’ he trains himself.”

A Middle Way tranquil insight awareness not tied to self extremes, the mind and attention settle from a self-absorbed plotting narrative and restless association linked to a misinterpreted self-identification, releasing to an open, discerning recognition that isn’t self-defined. Note the tensely restricted strain when thinking and focused as a self actor—underlying karmic impulses stir as intentions to act and react, a craved after urgency drives one to fulfill a self-notion as well as the deeper underlying streaming of a corrupt self-reference distorting and dividing life and reality as self and other in nature.

A personally discerned recognition, acknowledge the shift away from a narrow, self-stressed focus gladdening the mind as conscious attention expands not compromised by self-impressions: gladdening the breath, gladdening the body, gladdening feelings, gladdening perception, gladdening mental reactions and gladdening consciousness—not I, not mine, not myself.

A Middle Way tranquil insight, follow the release from self-identification to a gladdened recognition and discerning intelligence. The Five Groups of Self-Attached Identification significance is



realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each, and the underlying corrupt charge of mistaken self-identification.

### **Concentrating the Mind**

“Concentrating the mind, I shall breathe in,’ he trains himself; ‘concentrating the mind, I shall breathe out,’ he trains himself.”

Concentration isn’t a forced effort, but rather through a Middle Way tranquil insight appreciation one separates from stressful self-identification. Concentration is twofold—settling the unsteady chattering Monkey Mind (desire/craving, hatred/aversion, laziness/fatigue, restlessness/worry, and doubt/skepticism) and then concentration follows naturally to a calmed recognition and discerning intelligence not tied to self-identification.

Separated from the ongoing barrage of normal busied experiences, acknowledge the detachment and release from Monkey Mind distractions. Meditation settles and quiets the mind from overactive thought impressions to a settled recognition. Narrowed, compressed, stressful and tense, note how the underlying karmic intentions to act and react as well as the craved after urgency to fulfill a self-notion dissipate. Mind consciousness opens from a plotting self-focus to a calmed intelligence and consciousness.

A personally discerned recognition, acknowledge the shift away from a narrow, self-stressed focus concentrating the mind as conscious attention expands not compromised by self-impressions: the breath as concentrated, the body as concentrated, feelings as concentrated, perception as concentrated, mental reactions as concentrated and consciousness as concentrated—not I, not mine, not myself.

A Middle Way tranquil insight, follow the release from self-identification to a concentrated recognition and discerning intelligence. The Five Groups of Self-Attached Identification significance is realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each, and the underlying corrupt charge of mistaken self-identification.

## **Liberating the Mind**

'Liberating the mind, I shall breathe in,' he trains himself; 'liberating the mind, I shall breathe out,' he trains himself."

This isn't the final wisdom-liberation uprooting and eradicating corrupt self-referenced identification ending suffering, but rather the release and liberation from the Monkey Mind hindrances as well as not equating or filtering through the body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and the conscious attention).

Acknowledge the pressure, tension and gravity drawing one towards self-identification (the breath is shorter, stressed and suffocating-like while the mind as attention is restricted and burdened as a compressed self-focus). Settling in gradual increments as a breath, body and mental tranquility, acknowledge the shift away from self-association (the fabricating conceit narrative, karma directed as intentions to act and react, and the craved after urgency to fulfill a self-notion). A Middle Way tranquil insight, follow the liberation from the self-dizzying merry-go-round. Concentration quiets and expands from a self-centered engagement.

A personally discerned recognition, acknowledge the shift away from a narrow, self-stressed focus liberating the mind as conscious attention expands not compromised by self-impressions: the body formation liberated, feelings liberated, perception liberated, mental reactions liberated and consciousness liberated—not I, not mine, not myself.

A Middle Way tranquil insight, follow the release from self-identification to a liberated recognition and discerning intelligence. The Five Groups of Self-Attached Identification significance is realized: compelling karmic intentions, the craved after urgency to fulfill a self-notion, the Conditions Arising causes and effect action instances behind each, and the underlying corrupt charge of mistaken self-identification.

## **Contemplating Impermanence, Fading Away, Cessation and Relinquishment**

“Contemplating impermanence, I shall breathe in,’ he trains himself;  
‘contemplating impermanence, I shall breathe out,’ he trains himself.  
“Contemplating fading away, I shall breathe in,’ he trains himself;  
‘Contemplating fading away, I shall breathe out,’ he trains himself.  
‘Contemplating cessation, I shall breathe in,’ he trains himself;  
‘contemplating cessation, I shall breathe out,’ he trains himself.  
‘Contemplating relinquishment, I shall breathe in,’ he trains himself;  
‘contemplating relinquishment, I shall breathe out,’ he trains himself.”

The Middle Way as an intimate discernment and intuition of the body/mind experience peaks as personal wisdom-recognition—life and reality as impermanent, having a general dissatisfaction unable to be entirely fulfilled, and self-identification as being an illusion. Realized is Conditions Arising causes and effects as non-self diverse action instances arising and passing, giving the illusion of the ‘one’ or self. The emperor without clothes exposed: a fabricating conceit narrative and restlessness, underlying karmic intentions to act out, a craved after urgency to fulfill a self-notion, all emerging from and streaming as a corrupting self-reference divides life-action moments into self and other, I, me, mine.

### **Contemplating Impermanence**

“Contemplating impermanence, I shall breathe in,’ he trains himself;  
‘contemplating impermanence, I shall breathe out,’ he trains himself.

The whole of life and reality revealed with each passing breath, body and conscious instance: the breath as a physical action is inhaled, lungs inflate, a calm pervading over the entire length of the body, then the breath exhaled as conscious attention settles—impermanent, a general dissatisfaction and without self-manifestation or having a biased self-directive. A narrowed, one-sided self-identification fractures reality into subject and object (I and other). Missed is the Conditions Arising causes and effects non-self diversity, mistaken as an illusion of the ‘one’ or self.

A Middle Way tranquil insight awareness, acknowledge the shift away from sense engaged distractions and upheaval to the seclusion and

calming that is meditative experience. Undisturbed, settled and relaxed, facial muscles stretch unlocking the jaw, chin down slightly releasing tension from the head and neck, shoulders down and not hunched up allowing the back muscles to relax, the torso and internal organs dropping, and tension exiting down and out through the legs. The body is at ease and mind consciousness opens as unrestricted. Note the breath as a relaxed, effortless respiration, the body calm and without overt signs of tension, and mental activity directed as a self-notion is muted and impermanent.

Regard how sense media impressions have settled and aren't engaged as a self-manifestation or through a self-identified focus. Follow as karma as intentions to act out is negated, the craved after urgency to fulfill a self-notion stopped, and the notion of a self is silent. The fabricating conceit narrative is muted and restless attachment doesn't arise. The breath is experienced as impermanent action instances; the body is experienced as impermanent action instances; feelings are experienced as impermanent action instances; perception is experienced as impermanent actions instances; mental reactions are experienced as impermanent action instances; and consciousness is experienced as impermanent action instances. The body/mind experience as impermanent—is not I, is not mine, is not myself. Self-engaged suffering is invalidated.

### **Contemplating Fading Away**

“Contemplating fading away, I shall breathe in,” he trains himself;  
“Contemplating fading away, I shall breathe out,” he trains himself

Each drawn breath and exhalation is a fading away and release from this present Sense Realm self-association. Acknowledge the breath changing to a shorter relaxed respiration, physical tension dispersing as well as the mind going on to clear from karmic intentions and the craved after urgency to fulfill a self-notion weakening and fading away.

A Middle Way tranquil insightful awareness, follow as each drawn breath and exhalation goes on to fade away as not self-defined as well as Sense Realm engagement for to the Five Groups of Self-Attached Identification fading away. Facial muscles stretch unlocking the jaw, chin down slightly releases tension from the head and neck,

shoulders down and not hunched up the back muscles relax, the torso and internal organs dropping, and tension exits down and out through the legs. The body is at ease and mind consciousness opens as unrestricted. Note the breath as a relaxed, effortless respiration, the body calm and without overt signs of tension, and mental activity directed as a self-notion is muted and has faded away.

Regard how sense media impressions have settled and aren't engaged as a self-manifestation or through a self-identified focus. Follow as karma as intentions to act out is negated, the craved after urgency to fulfill a self-notion stopped, and the notion of a self is silent. The fabricating conceit narrative is muted and restless attachment doesn't arise. The breath is experienced as fading away; the body is experienced as fading away; feelings are experienced as fading away; perception is experienced as fading away; mental reactions are experienced as fading-away; and consciousness is experienced as fading away. The body/mind experience as fading away—is not I, is not mine, is not myself. Self-engaged suffering is invalidated.

### **Contemplating Cessation**

'Contemplating cessation, I shall breathe in,' he trains himself; 'contemplating cessation, I shall breathe out,' he trains himself.

Not overtaken by sensory onslaught, the mind and conscious attention cease from narrowing and an association tied to the Five Groups of Self-Attached Identification.

A Middle Way tranquil insightful awareness, follow as each drawn breath and exhalation ceases as self-defined as well as Sense Realm engagement relating to the Five Groups of Self-Attached Identification ceasing. Facial muscles stretch unlocking the jaw, chin down slightly releases tension from the head and neck, shoulders down and not hunched up the back muscles relax, the torso and internal organs dropping, and tension exits down and out through the legs. The body is at ease and mind consciousness opens as unrestricted. Note the breath as a relaxed, effortless respiration, the body calm and without overt signs of tension, and mental activity directed as a self-notion is muted and has ceased.

Regard how sense media impressions have settled and aren't engaged as a self-manifestation or through a self-identified focus. Follow as karma as intentions to act out is negated, the craved after urgency to fulfill a self-notion stopped, and the notion of a self is silent. The fabricating conceit narrative is muted and restless attachment doesn't arise. The breath is experienced as cessation; the body is experienced as cessation; feelings are experienced as cessation; perception is experienced as cessation; mental reactions are experienced as cessation; and consciousness is experienced as cessation. The body/mind experience as cessation—is not I, is not mine, is not myself. Self-engaged suffering is invalidated.

### **Contemplating Relinquishment**

'Contemplating relinquishment, I shall breathe in,' he trains himself; 'contemplating relinquishment, I shall breathe out,' he trains himself."

Misunderstood, lead astray and brought to suffering through an off base self-identification, a clarifying recognition through impermanence, fading away and cessation stands out—final relinquishment as release from one's self-deception is known. Discerned is the fabricated conceit narrative, the associated restlessness, the karmic drive to act out and the craved after urgency to fulfill a self-notion. Wisdom-recognition penetrates the corrupt charge of self-referenced identification and the Conditions Arising causes and effects suffering history is stopped.

A Middle Way tranquil insightful awareness, follow as the breath and exhalation is a relinquishing of Sense Realm engagement, sense media contacted reactions relinquished as well as relinquishing the mistaken association for the Five Groups of Self-Attached Identification. Facial muscles stretch unlocking the jaw, chin down slightly releases tension from the head and neck, shoulders down and not hunched up back muscles relax, the torso and internal organs dropping, and tension exits down and out through the legs. The body is at ease and mind consciousness opens as unrestricted. Note the breath as a relaxed, effortless respiration, the body calm and without overt signs of tension, and mental activity directed as a self-notion is muted and relinquished.

Regard how sense media impressions have settled and aren't engaged as a self-manifested identified focus. Follow as karma as intentions to act out is negated, the craved after urgency to fulfill a self-notion stopped, and the notion of a self is silent. The fabricating conceit narrative is muted and restless attachment doesn't arise. The breath is experienced as relinquishment; the body is experienced as relinquishment; feelings are experienced as relinquishment; perception is experienced as relinquishment; mental reactions are experienced as relinquishment; and consciousness is experienced as relinquishment. The body/mind experience as relinquishment—is not I, is not mine, is not myself. Self-engaged suffering is invalidated.

A clarifying insight and discernment, the mind and conscious attention open to release from false identification: self as around one; self in relationship to a specific location, event, place or time; or self as apart from or separate in relationship to life-action phenomena in general. Rightly experienced is life as impermanent, a general dissatisfaction to never be entirely fulfilled, and of a non-self diverse joined action nature. The impermanent isn't mistaken as permanent, the dissatisfying isn't mistaken as rewarding, the non-self isn't viewed as self, and the impure isn't mistaken as pure. Impermanence understood, Conditions Arising causes and effects diverse actions discerned, self-identification wanes.

Through the Buddha's benevolence and wise guidance, the mind's darkest corners have been explored and overcome as well as the true nature of life and reality revealed to now emerge from the self-afflicted darkness of not correctly knowing and misunderstanding. The relief and brightness of Wisdom-Liberating Deliverance is known—the Middle Way Path as transforming and transcending along with its eight components through conduct, concentration and wisdom followed and fulfilled. The grand illusion of body/mind self-attached identification (body, feelings, perception, mental reactions and consciousness) is dissolved. Desire as a self-imagining is cut off, hatred as a self-imagining is cut off, confusion as a self-imagining is cut off, and the Unshakeable Deliverance of the Mind as penetrated, realized and wisdom clarified. Uprooted is the corrupt mistaken self-referenced identification, ignorance as a self-imagining cut off.

Freed and awakened, Nirvana is known and experienced—the Unconditioned, the Unfabricated, the Deathless, the Ultimate Truth and Reality, the Profound Peace, the stilling of all formations and fabrications, the dissolving of self-illusion, and suffering's cessation. From careless and impulsive to wise and knowing, with the passing of this body experience there is to be no more becoming leading to suffering. As an Accomplished One (Arahat) having clarity of vision and being free from all sense desires, one isn't born again in to this world or any other self-incurred realm to suffer. The cacophony and overwhelming confusion of lifetime after lifetime of torment, delusion and affliction stops—self-promotion giving way to suffering is nullified.

The Four Noble Truths profound knowledge and vision is penetrated:

5. Impermanence and a general dissatisfaction a part of conditioned life, specifically mistaking the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention) as individual and a self-entity is a suffering. **The recognition is a Signless Deliverance.**
6. Played out as a Conditions Arising causes and effects history, craving after to fulfill a self-notion links together a past (dormant), present (active) and future (transgressing) suffering karmic cycle. **The recognition is a Desireless Deliverance.**
7. Eliminating the craving after to fulfill a self-notion, the suffering history is brought to an end. Nirvana, the Unconditioned Realm, is realized. **The recognition is a Emptiness Deliverance.**
8. The way to realizing craving's elimination ending the self-suffering ordeal is the Middle Way Noble Eightfold Path guidance—not divided by self-alienating extremes of desire, gratification, indulgence and/or hatred, anger or aversion. A wisdom breakthrough ending suffering, extinguished is the underlying corrupt self-referenced illusion, promoting self-fabrication and craving after to fulfill a self-notion. Penetrated is Nirvana the Unconditioned Realm (without fabrication, self-reference or self-promotion). **The recognition as the Unshakeable Deliverance of Mind.**

The First and Second Truths reflect the true nature of life and reality as impermanent, generally dissatisfying and subject to suffering; the



non-self diverse action nature of life (multiple actions joining to give the illusion of the 'one' or self); and also how self-inspired actions spiral out of control through karmic intentions and craving after to appease a self-notion. This is the essential wisdom-recognition to fulfilling the liberating path.

The Third and Fourth Truths triumphantly reveal as personal experience the wisdom to bring self-referenced suffering to an end. Rightly knowing, experiencing and applying the Truth's wisdom-recognition through the Middle Way Path guidance, joins in Stream Entry Passage to final Wisdom-Liberating Deliverance, and self-afflicted suffering's end.

A personally penetrated wisdom-recognition discerns Conditions Arising:

- Driven by a mistaken and charged self-referenced ignorant association, the drive for desire and existence flourish as a self-deluded outpouring corrupting life and reality;
- a self-fabricated individual notion arises in connection to a mistaken self-reference;
- a present consciousness arises in connection to a mistaken self-reference;
- a self-assuming body/mind identification arises in connection to a mistaken self-reference;
- sense media (eyes, ears, nose, tongue, skin and mind) thrive in connection to a mistaken self-reference;
- sense contacted consciousness (eyes/forms, ears/sound, nose/smell, tongue/taste, skin/tactile and mind/thought impressions) is engaged in connection to a mistaken self-reference;
- feelings (pleasant, painful and neutral) are experienced in connection to a mistaken self-reference;
- craving after (through desire, for a self-identity view or to escape from self-association) as a compelling karmic intent arises to fulfill a self-notion in connection to a mistaken self-reference;
- attachment follows in connection to a mistaken self-reference;

- commitment and becoming to act out through body, speech or mind is engaged to fulfill a self-notion in connection to a mistaken self-reference;
- 'birth' as giving rise to actions plays out in connection to a mistaken self-reference;
- and dissatisfaction and suffering (sorrow, lamentation, pain, grief and despair) are experienced in connection to a mistaken self-reference.

A Middle Way tranquil insight not tied to self extremes, personal meditative experience as discernment contemplates the breath in relation to the illusion that is the body/mind Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and consciousness): **Initial Contact** notes how the breath and attention narrow to collapse around a body/mind self-identified afflicted experience (the breath, body and mind reflecting degrees of stress and tension); **Sustained Contact** discerns how the body/mind self-identification is directed as pressured karmic intentions and the craved after urgency to fulfill a self-notion and self-ideal (noting the attachment for the body/mind as self and the illusion of 'one'); **Interest** as calming the contracted and narrowed self-absorbed attention, consciousness and awareness open to expand (regarding the change in the breath and relaxing the attachment for a body/mind self-identification); **Recognition** notes the shift in breath quality and mind quieting from the craved after stressed urgency to fulfill a body/mind self-identification; and **One-Pointed Clarity** as personally penetrated insight distinguishes the undercurrent charged outpouring that is corrupt (ignorant) self-referenced manifestation, giving rise to the Conditions Arising suffering history, and to turn away from self-deception as a liberating wisdom-recognition.

Wisdom-recognition directed towards abandoning the underlying tendency of lust, wisdom-recognition directed towards abolishing the underlying tendency of aversion, and wisdom-recognition directed towards uprooting the underlying tendency of the conceit 'I am,' realized is true knowledge and wisdom ending self-afflicted suffering.

The tenth contemplation of the Girimananda sutra as a Middle Way appreciation not tied to self extremes is a contemplated breath recognition awareness for the body/mind self-identified illusion (body,

feelings, perception, mental reactions and consciousness), discerned as a diverse action nature to liberation from self-inclined suffering.



## **Nirvana—The Unconditioned**

Being undefined and not part of any Conditioned Realm causes and effects self-referenced or self-promoted suffering ordeal, Nirvana is related to through a series of metaphors, synonyms and analogies.

***“...I will teach you the Taintless and the path leading to the Taintless...I will teach you the Truth and the path leading to the Truth...I will teach you the Far Shore...the Subtle...the Very Difficult to see... the Unaging... the Stable... the Undisintegrating... the Unmanifest... the Unproliferated... the Peaceful... the Deathless... the Sublime... the Auspicious...the Secure...the Destruction of Craving... the Wonderful... the Amazing... the Unailing... the Unailing State... Nirvana... the Unafflicted...Dispassion...Purity...Freedom...the Unadhesive... the Island...the Shelter...the Asylum...the Refuge...” SN 43, 14 (3).***

Fulfilling the Middle Way Path to Wisdom-Liberating Deliverance and bringing to cessation the birth and death self-fabricated history, Nirvana is the Ultimate Reality and the Supreme Noble Truth recognition penetrated and known by a fully Accomplished One (Arahant) who has fulfilled the Middle Way Path course through the four Stages of Path and ‘Fruit’ (wisdom-recognition), overcoming craved after self-referenced attachment and delusion.

There are the three Conditioned Realms: the Sense Realm (dominated by the senses and base physical engagement); the Fine-Material Realm (weakened sensory activity along with keen concentration and insight); and the Immaterial Realm (pure psychic energy or mental potentials). All three realms are dominated by an erroneous self-view, affected by impermanence, a general dissatisfaction and the Conditions Arising causes and effects action history. The self-associated masquerade involved within each Conditioned Realm persists and thrives through the continued outpouring and ongoing flow of undermining self-referenced ignorance, karmic intentions and the craving after to fulfill a self-notion climax as suffering.

Through the profound Four Noble Truths wisdom-recognition and the Middle Way Path guidance not tied to self-extremes, discerned is the true nature of life and phenomena as non-self (multiple actions and conditions giving the illusion of 'one') as well as the profound reality and liberation that is the Unconditioned Realm, not self-fabricated or promoted in any way. Nirvana as Unconditioned and Unfabricated isn't affected by conditioned causes and effects impermanent forces or self-incurred actions nor is Nirvana connected to a self-deluded downfall. Like the final crescendo of two cymbals clapped together at the end of a symphony (the action to end all self-related actions), the Middle Way Noble Eightfold Path climaxes as personal insight deliverance ending suffering.

Now as an Accomplished One, wisdom penetrates the self-mistaken illusion to realize the Unconditioned Realm—not corrupted by a self-referenced identification, without karmic intentions or craving to fulfill a self-notion, or becoming as birth to self-promoted actions; not aging or dying, not time related, there is no suffering (“There is that dimension where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon...there is neither coming, nor going, nor stasis; neither passing away nor arising: without stance, without foundation, without support. This, just this, is the end of suffering.” UD 8.1 and “There is an unborn—unbecome—unmade—unfabricated. If there were not that unborn—unbecome—unmade—unfabricated, there would not be the case that emancipation from the born—become—made—fabricated would be discerned. But precisely because there is an unborn—unbecome—unmade—unfabricated, emancipation from the born—become—made—fabricated is discerned.” UD 3).

A peace and fulfillment beyond worldly description, Nirvana is realized as self-restricting blinders are pulled away (the drive for desire and existence, driven by mistaking life as self). Incomprehensible through self-referenced association, Nirvana is without measure, timeless, can't be theorized or conceptualized, nor is defined by normal self-appraisal. The conditioned, self-engaged

states of Sense, Fine-Material and Immaterial Realms aren't pursued, taken up, craved after and no longer thrive.

Nirvana as the Ultimate Reality isn't another self-deluded ruse to crave after, cling to and suffer through, but a clarification as unburdening and emancipation from any and all fabrications and isn't divided by self-referenced identification or self-promotion. Nirvana is ungenerated, action-less, unbecoming and non-self. Consider it like getting a divorce from oneself. The final judgment is passed, granted and achieved—from self-obsessed to a liberated and suffering-less Accomplished One penetration. Without any self-vestige remaining, one is no longer infatuated nor inclines to pursue and promote through reckless karmic intentions craving after to seek self-fulfillment. Having ended all desire, hatred and confusion, one abides in the profound wisdom-fulfillment as equanimity and cessation. Like stepping through a mirror, the self actor illusion altogether vanishes. What had seemed meaningful and appeared as real was, in fact, a fantasy, hindrance and suffering.

The Four Noble Truths affirmed and the Middle Way Path fulfilled as the Unshakeable Deliverance of Mind (corrupt self-referenced identification lifted and suffering made defunct), one is liberated to never again fall victim to self-afflicted extremes, temptations, attachments or desires. All fabrications and self-promotion ended, with the body's extinguishing, one passes to Nirvana.

## **‘The Taintless...’**

Life is undermined by a threefold corrupt misunderstanding—the drive for desire and existence (becoming), undermined and driven by self-referenced identification (ignorance). The delusion and ‘taint’ of not correctly knowing and understanding life and reality keeps one at odds as a self actor tied to self extremes and climaxes as suffering. Like building sand castles, all self-made plans and schemes are fruitless and are washed away. The culmination of the Middle Way Path passage brings one to the ‘taintless.’

Settled and equanimous, focused and discerning as an Accomplished One, wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Ignorance’s profound burden obscuring life, the one-sided self-delusion playing out over the course of Conditioned Realm suffering, is penetrated: from misunderstanding or ignorance begins the flow and outpouring of corruption as a wrongly held self-reference; a self-notion forms; a present misconstrued consciousness arises; a body/mind identity takes place; sense-media thrive; sense stimulated contacted consciousness is experienced; feelings are generated; craving to fulfill a self-notion arises; attachment follows; a commitment to act out is undertaken; birth as actions are expressed giving way to a general dissatisfaction and suffering consequences. Directed by the Noble Truth wisdom-recognition as a Signless non-self insight and penetration of the Conditions Arising action diversity, self-obsession through wisdom falls mute. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

Follow the breath’s quality as heavy, pressured and tense, the mind and attention narrowed as a self-focus, the self-tainted delusion as both a physical and mental burden. From self-referenced ignorance, conspired self actor role playing gives way to suffering (sorrow, lamentation, pain, grief and despair). The Middle Way Noble Eightfold Path (conduct, concentration and wisdom) unifies as a breakthrough realization of the Noble Truths non-self insight and Conditions Arising causes and effects compounded action ordeal.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.



## **‘The Truth...’**

Nirvana as unconditioned is penetrated through the Noble Truths recognition to end self-reference identification and associated suffering. Through the Middle Way Wise Understanding, the Noble Truth recognition directs one to reality’s true nature—impermanent, a general dissatisfaction and of a non-self nature. Released from self-confusion and the craving after to uphold a self-notion, the Unconditioned Realm is known.

The body/mind Five Groups of Self-Attached Identification realized as non-self (body, feelings, perception, mental reactions and conscious attention), the Humpty-Dumpty-like self is never to be put back together. The culmination of the Middle Way Path through Stream Entry passage, the liberating ‘Truth’ ending suffering is realized.

Settled and equanimous, focused and discerning as an Accomplished One, wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Four Noble Truths convey the realization of the cause, origin, cessation as well as the wisdom-recognition ending self-promoted suffering. Not accessed as an intellectual understanding or farfetched notion, but rather through a Middle Way engaged centered awareness as clarifying insight for one’s self-obsessed compulsion. Note the tranquility as the subconscious self-dominated prattle falls away. Worldly conditioned pursuits no longer sought after, the Unconditioned Realm without self-definition stands out. Turning away from self-fiction and Sense Realm turbulence, penetrated is the Supreme Noble Truth; from misunderstanding and ignorance to a liberating recognition and suffering’s cessation. Note the peaceful abiding and equanimous fulfillment as release from self-delusion. As an Accomplished One, ignorance’s threefold corruption is uprooted (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion.

Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Far Shore...’**

Distracted and misconstrued, this present Sense Realm experience mistakes the impermanent as permanent, the dissatisfying as satisfying, the non-self as self, and the impure as pure. The Middle Way Noble Eightfold Path (conduct-virtue, meditation-concentration and insight-wisdom) is applied as a raft to traverse from this present worldly conflicted shore to the Unconditioned Realm suffering-less ‘Far Shore.’ Birth, death and suffering aren’t a true reflection of reality. Nirvana isn’t realized through self-conception or deception, but through wisdom as freed of self-referenced ignorance’s corruption. The culmination of the Middle Way Path through Stream Entry passage brings one to the liberation of ‘the Far Shore.’

Settled and equanimous, focused and discerning as an Accomplished One, wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Craving after as delight and pleasure to fulfill a self-notion eradicated, misunderstanding is clarified through wisdom deliverance to cross over to ‘the Far Shore.’ Acknowledge the non-self emptiness relief as freedom’s release (not attached to a self actor and conditioned fabrications and turmoil). No longer tied to worldly pursuits and Sense Realm entanglement to uphold a body/mind identification, ‘the Far Shore’ is crossed to cessation and liberation, Nirvana. Self-promoted ignorance is relinquished; the Ultimate Reality is distinguished. Having fulfilled the Middle Way Path, an equanimous abiding is known. A journey of discovery, personal recognition, transformation and release, one crosses over to ‘the Far Shore’—karma is quelled; craving is absent, becoming, birth and death suffering are extinguished related to self-fabrication. Ending self-promoted suffering, the Middle Way Path has served its liberating purpose to traverse to the ‘Far Shore.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths

affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Subtle...’**

A spellbound self actor desiring and out of control seeking continuous fulfillment, the diverse actions giving the illusion of a ‘one’ self are clearly known. The Five Remembrances of sickness, aging, death, loss and responsible action aid in the sobering, selfless recognition. Realized is the Noble Truth clarifying insight to craving’s cessation, ending self-pursued appeasement. The Middle Way threefold-guidance of conduct-virtue, meditation-concentration and insight-wisdom are fulfilled. As an Accomplished One, misunderstanding is clarified to penetrate suffering’s end. The fulfillment of the Middle Way Path through Stream Entry passage brings one to ‘the Subtle.’

Settled and equanimous, focused and discerning as an Accomplished One, wisdom is an active experience of the Four Noble Truths and the Middle Way Path. A Middle Way proper awareness not tied to self extremes, recognized is life’s subtle nature—impermanent, a general dissatisfaction and subject to suffering, and of a non-self, diverse action nature underscored by purposeful intent. Likened to a medical diagnosis rightly defining the malady and the cure, the Four Noble Truths wisdom-recognition is the only salvation for ending suffering. What stands out is that self and suffering are synonymous. Realizing the self-attached charade, the Four Noble Truths reveal how problems and suffering paradoxically hold the answer—the self-hoax exposed to know the underlying subtle non-self truth and liberation from ignorance, Nirvana. Renouncing sense experiences as well as eradicating greed, hatred and confusion, penetrated is the subtle true nature of reality as Conditions Arising causes and effects. The body/mind self-referenced identification is dropped. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion.

Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Very Difficult to See...’**

The Noble Truths clarifying insight reveals life and reality as a connection of interacting and overlapping action instances driven by purposeful action. Climaxing in suffering, a self-fantasy misconstrues and divides experiences into subject/object, one, self and other. A misunderstanding or ignorance, not realized is the contributing Conditions Arising factors as a self-obsession dominates.

At odds with the constantly changing world, the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention), craving after to fulfill a self-notion is fruitless and dissatisfying. The fulfillment of the Middle Way Path through Stream Entry passage brings one to realize ‘the very difficult to see.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Noble Truths wisdom-recognition clarifies life’s true selfless nature. What was an out of control and seemingly impossible to cope with life, the Four Noble Truths vision and insight along with the Middle Way guidance bring one to knowledge and insight. Penetrating the self-hoax and craving’s role in suffering, Wisdom-Liberating Deliverance comes to fruition realizing the Unconditioned Realm. ‘The very difficult to see’ is discerned. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **'The Unaging...'**

The Ultimate Reality, Nirvana is Unconditioned, Deathless and 'Unaging.' Only a self-defined actor is born, ages, dies and suffers. Beyond the limits and scope of self-referenced delusion and the Conditions Arising suffering history, Nirvana is not fabricated and is without the illusion of time, definition and self-reference, nor is Nirvana tied to impermanent conditioned action formations and the craving after to fulfill a self-notion, but is Unconditioned. The culmination of the Middle Way Path through Stream Entry passage, 'the Unaging' is penetrated.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A Conditions Arising causes and effects cycle plays out: misunderstanding gives way to a self-notion, present consciousness, a body/mind self-identification, sense-media engagement, sense contacted impressions, feelings experienced, craving after arising, attachment, commitment, birth as actions, and the suffering as a self-prompted victim. Self-willed generated actions perpetuate an unending 'birth' leading to suffering. Released from self-referenced ignorance, liberation as equanimity, one no longer generates self-instances or craves after to fulfill a self-notion. Wisdom-recognition penetrates 'the Unaging' as an unconditioned peace, and freedom from birth and death self-incurred actions and the deluded self-narrative. As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.



## **‘The Stable...’**

Unchanging and stable, not formed by a self-directed conceit or intentions, nor engaged in the Conditions Arising suffering cycle fallout, the culmination of insight-recognition, wisdom is liberating—the cessation from self-referenced promoted actions, ‘the Stable’ is known. Conditioned Realms life-actions arising and then fading is an unstable environment. Only the Unconditioned Realm is stable, secure, undefined and unchanging. The Noble Truths wisdom-recognition removed from self-deluded thoughts and pursuits, Nirvana as unstructured is a steady-state. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Stable.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Settled to a distinguishing Wise Concentration, self-directed causes and effects penetrated, acknowledge the detachment and equanimity from the Sense Realm created self-obsession and the impermanence transition as arising, briefly thriving then fading. Having fulfilled the Middle Way Noble Eightfold Path through Stream Entry deliverance, with self-motivated craving after eradicated, equanimity as released from unstable interactions is a liberated stability. With conceit and restlessness cut off, misunderstanding clarifies to penetrate and realize ‘the Stable,’ Nirvana. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Undisintegrating...’**

Not part of self-pursued Conditioned Realm causes and effects, Nirvana as the Unconditioned isn't defined nor is prone to disintegration. A careless and 'uninstructed' self actor struggles to uphold the Five Groups of Self-Attached Identification (body, feelings, perception, mental reactions and conscious attention). The arising, passing and fading, beyond self-promoted buildup and craving after, Nirvana isn't realized through self-referenced identification but through uprooting ignorance to realize full and complete cessation to penetrate 'the Undisintegrating.' The fulfillment of the Middle Way Path through Stream Entry passage brings one to 'the Undisintegrating.'

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A properly discerned wisdom, the ongoing Sense Realm self-agitation and suffering is penetrated. In a state of constant flux, ignorance, fabricating conceit and craving after belies a restlessness to fulfill a self-notion. Wisely reflecting, the Four Noble Truths non-self wisdom-recognition is realized. Penetrating the causes and effects action state of upheaval, 'the undisintegrated' is known. The Unconditioned Realm as liberation removed from Conditions Arising suffering stands out. Misunderstanding and ignorance clarified, Wisdom-Liberating Deliverance is penetrated and suffering ceases. Not formed, undefined and unconditioned, Nirvana is an unaffected state, 'the Undisintegrated.' As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Unmanifest...’**

The Sense Realm conditioned world thrives in connection to a body/mind illusion—suffering is manifest. Nirvana as Unconditioned is without Conditions Arising causes and effects interaction and manifestation. Wisely discerning the Noble Truth non-self insight-recognition, one isn't caught up in self extremes tied to gratification and indulgence or aggression and hostility. Without self-reference, promotion or definition, the Middle Way Path is fulfilled eradicating ignorance to penetrate the Unconditioned Realm, ‘the Unmanifest.’ Beyond self-construed comings and goings, the Ultimate Reality is ‘Unmanifest.’ The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Unmanifest.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Not fabricating a self-narrative (the craved after urgency to fulfill a self-notion cut off as well as conceit and restlessness), suffering doesn't arise. The Noble Truth wisdom-recognition penetrates ‘the Unmanifest,’ the Unconditioned State and is suffering-less. Beyond body/mind self-identified manifestations is ‘the Unmanifest.’ Where attached identification has no basis, a sighed relief is experienced as the last charged self-drawn breath is exhaled. As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **'The Unproliferated...'**

The causes and effects self-torment is a misunderstanding (ignorance) of life and reality, a craved after urgency to fulfill a self-notion. Not realized was the Conditions Arising history reflecting the many joining actions giving the illusion of the 'one.' Without the associated conditions, pressures, elements, influences and experiences, a self-reference identification doesn't form. Lost in self-confusion, whatever is focused on, attended to, cognized and defined, becomes one's self-absorbed manifestation. The fulfillment of the Middle Way Path through Stream Entry passage brings one to 'the Unproliferated.'

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Experienced through a Middle Way tranquil insight not tied to self extremes, the Noble Truths wisdom reveals the 'Unproliferated.' With craving after ceasing, self-promoted actions do not 'proliferate' to a dissatisfying and suffering outcome. Misunderstanding is clarified and self-referenced ignorance uprooted. Turning away from self-subjugation, the Conditions Arising suffering history is made defunct. Without self-reference or seeking self-expression, 'the Unproliferated' stands out. Undeveloped, unproduced nor engaged as a self-referenced directive, the Noble Truths Wisdom-Liberating Deliverance culminates as a breakthrough to 'the Unproliferated.' Beyond the confines and turmoil of conditioned causes and effects, the craved after urgency to fulfill a self-notion is stopped and suffering ceases. With the mind dissolved of self-corrupting ignorance, 'the Unproliferated' stands out. As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion.

Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Peaceful...’**

Not connected to Sense Realm turmoil and proliferation, the self-fabricating conceit bubble doesn't inflate. Rightly seeing life's complexity without a self-reference, desire, hatred and confusion are eradicated, self-promoted craving ceases, and suffering ends—‘the Peaceful’ is known. The ever-muddled, self-identity view is no more (I am...I am this...I shall be...I shall not be...I shall be possessed of form...I shall not be possessed of form...I shall be percipient...I shall not be percipient). The conventional notion of time, place, and definition is self-defined and directed to suffering. Discerning the Conditions Arising causes and effects (the many joining to give the illusion of the ‘one’ or self) to non-self Wisdom-Liberating Deliverance, the Four Noble Truths vision and insight penetrates the Ultimate Reality—‘the Peaceful.’ Body/mind self-referenced identification uprooted; desire, hatred and confusion done away with; craving after to fulfill a self-notion ceasing, there is no becoming or suffering—‘the Peaceful’ is penetrated.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Self-deluded ignorance eradicated, there is no aging or death. With self not being born, suffer isn't manifested. Not suffering, one isn't perplexed. Not being perplexed, self-identified ignorance doesn't arise. Without self-prioritization, wisdom-liberation stands out. A distinguished wisdom-recognition, the Four Noble Truths vision and insight are realized: the Signless Deliverance for the Five Groups of Self-Attached Identification as impermanent, dissatisfying and suffering related, and as non-self; the Desireless Deliverance for craving after to fulfill a self-notion, linking a past-to-present-to-future suffering connection; the Emptiness Deliverance for craving's elimination ending self-promoted suffering (realizing Nirvana); the Middle Way Path fulfilled as the Unshakeable Deliverance of Mind uprooting self-referenced ignorance—‘the Peaceful.’ As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving

ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Deathless...’**

A self-fabricated action spectacle tied to conditioned manifestation, the Noble Truths wisdom-recognition penetrates ‘the Deathless’ Deliverance eliminating the craving after to fulfill a self-notion and brings suffering to an end. Only a self actor illusion goes through a mock life and death and suffers. Not craved after or brought to birth to then die, the Five Groups of Self-Attached Identification don’t arise. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Deathless.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Manifesting first as a corrupt self-referenced ignorance, self-fabricating conceit gives way to karmic impulsive intentions to craving after a self-notion. Generated are life-action phenomena instances to then arise and pass away. Wisely reflecting, the Noble Truth wisdom-clarification penetrates ‘the Deathless.’ With craving ceasing, self-driven urgency is cut off to discern as wisdom-recognition the Unborn, the Unfabricated, ‘the Deathless.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.



## **'The Sublime...'**

Only through the Four Noble Truths wisdom-recognition and the Middle Way Path guidance to deliverance is liberation from craving's cessation and suffering's end known—'the Sublime.' Noble and ennobling, inspiring and uplifting, magnificent and auspicious, leading to transcending the Conditions Arising tormented history, the Unconditioned Realm is 'Sublime.' The culmination of the Middle Way Path through Stream Entry passage brings one to 'the Sublime.'

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Four Noble Truths rightly penetrate the Five Groups of Self-Attached Identification as impermanent, a general dissatisfaction and suffering prone, and as non-self. Self-deluded ignorance is eradicated, the fabricating conceit storyline is stopped, craving's urgency to fulfill a self-notion cut off, and suffering ceases. The Four Noble Truths wisdom-recognition is a clarifying experience, penetrated is 'the Sublime State,' the Unconditioned Realm. Leaving behind Sense Realm pursuits, passions and promotion, 'the Sublime' State is realized. As an Accomplished One, ignorance's threefold corruption has been eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Auspicious...’**

Self-obsession is exhausting, dissatisfying, a let down and a suffering. The Four Truths wisdom-recognition illuminates ignorance and ends self-promoted suffering. Nirvana is auspicious, favorable and beneficial, a happy ending to an otherwise hopeless situation. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Auspicious.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Wisely reflecting, personal realization comes to fruition: the Five Wise Actions counter the role of charged detrimental, self-driven habits; the Five Remembrances are a sobering recognition of life; Conditions Arising insight reveals the role of non-self diversely joined, purposeful actions (the many giving the illusion of the ‘one’); the Immeasurables (loving-kindness, compassion, shared joy and equanimity) reverse the harsh effects of a rough-edged self-character; the Monkey Mind Distractions impulsiveness and prattle are brought under control to an unobstructed settled concentration; insightful and discerning, the Four Noble Truths clarification realizes craving’s cessation and suffering’s end as ignorance is illuminated. The final curtain call, the self actor drama comes to a close. A liberating conclusion, wisdom as personal recognition ends the self-tragedy. As an Accomplished One, Ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Secure...’**

Worldly ties follow an unsettled self-perplexed domination and craved after urgency. Seeking gratification and permanence, nothing in the three Conditioned Realms is enduring or satisfying—self is an illusion. One sickens, ages, dies and experiences loss tied as well as karmic repercussions tied to a self actor delusion.

The Four Noble Truths wisdom-recognition overcomes the mundane, gross and base: the body/mind Five Groups of Self-Attached Identification are exposed as a charade; craving after to fulfill a self-notion links continued suffering; craving ceasing, suffering ends; and the Middle Way Noble Eightfold Path is fulfilled uprooting ignorance as wisdom-liberation ending suffering. Uncertainty, hesitation, questioning and searching after settle to a released equanimity. Nirvana as ‘the Secure’ is discerned. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Secure.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Conditioned Realms self-hoax is illuminated and understood—impermanent, a general dissatisfaction and subject to suffering, and of a non-self diverse action nature. Without self-reference or promotion, realized is ‘the Secure’ Unconditioned state. No longer generating self-fabricated actions, the ‘the Secure’ Ultimate Reality is penetrated. Craving to fulfill a self-notion ceasing, the Noble Truth clarification realizes ‘the Secure.’ Not attached or supported, Nirvana is undoubtable, certain, true and secure. Unpromoted and Unfabricated, life’s self-challenging deception has no bearing on the Unconditioned Realm. In direct contrast to Conditioned Realms, Nirvana isn’t generated nor succumbs. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths

affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Destruction of Craving...’**

The Four Noble Truths discerned, ‘the Destruction of Craving’ deliverance is real. Life just doesn’t happen, but is willed by a self-defined ignorance and compromising habits to follow a craved after urgency to fulfill a self-notion. Wisely reflecting, realize ‘The Destruction of Craving’ (for desire, self-identity or to escape from a self-notion which isn’t real). The Middle Way transforming unwholesome intentions, a deepened Wise Concentrated focus discerns the Four Noble Truths liberating vision and insight—‘The Destruction of Craving,’ the Ultimate Reality. The fulfillment of the Middle Way Path through Stream Entry passage brings one to ‘the Destruction of Craving.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Craving’s role realized and understood as a desire to fulfill a self-notion, rightly known and discerned is reality’s true unconditioned, selfless nature. Renunciation and restraint applied, ‘The Destruction of Craving’ is experienced. Acknowledge how the mind opens to a spacious equanimity, having uprooted self-referenced ignorance. Rightly understood, the Noble Truth as Emptiness Deliverance ending suffering is realized. As an Accomplished One fulfilling the Middle Way Path guidance through Stream Entry passage, awareness expands as personal insight to the Unshakeable Deliverance of Mind, ‘The Destruction of Craving.’ Wisdom distinguishes the Supreme Noble Truth, Nirvana. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Wonderful...’**

The Four Noble Truths realized enlightenment as Wisdom-Liberating Deliverance is marvelous, sublime and the ultimate fulfillment, ‘the Wonderful’—self-referenced delusion uprooted and suffering ended. A relief and unburdening, self-associated hindrances eradicated, karmic intentions silenced and craving after to fulfill a self-notion ceasing, gives way to ‘the Wonderful,’ Nirvana. This body/mind residue is the last manifestation before passing to the Unconditioned Realm (without self-reference or self-promotion). The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Wonderful.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Conditioned Realms reflect a corrupt self-ignorance, craving after to fulfill a self-notion, and play out to a suffering conclusion. As a wisdom-recognition, the Four Noble Truths clarification realizes ‘the Wonderful,’ the amazing, the marvelous and the sublime, Nirvana. Self-obsession ended and craving after ceasing, one resides in equanimity as fulfillment released from the self actor burden. The Noble Truths wisdom experience shatters self-referenced ignorance. A joyful relinquishment, Nirvana is an unbound triumph, ‘The Wonderful.’ Final peace and fulfillment, sublime liberation is realized. Splendid and magnificent, the Ultimate Reality is penetrated. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Amazing...’**

The Noble Truths clarifying self-referenced ignorance, one isn't defined or measured by the Five Groups of Self-Attached Identification. ‘The Amazing,’ astonishing and inspiring, the Unshakeable Deliverance of Mind is known. Suffering ends and liberation is experienced firsthand. The Middle Way Noble Eightfold Path is fulfilled—conduct-virtue (controlling acted on transgressing habits), meditation-concentration (controlling actively arisen habits), and insight-wisdom (eradicating dormant habits and self-fabricating conceit), and the self-deluded ignorance keeping one suffering is finally uprooted and clarified to ‘The Amazing.’ Wisely reflecting, problems as having answers, craving after to fulfill a self-notion is exorcised and ‘The Amazing’ known. The culmination of the Middle Way Path through Stream Entry passage brings one to Nirvana, ‘the Amazing.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Awareness expands as personal insight—from self extremes to a Noble Truths non-self wisdom-realization, ‘The Amazing.’ Enlightenment and liberation as release from corrupting self-referenced ignorance, suffering's ends and ‘The Amazing’ is known. The Ultimate Reality, the Unconditioned Realm stands out. Unshakeable, certain and undeniable, the Four Noble Truths distinguishing recognition along with the Middle Way Path guidance are a remarkable experience. Culminating in the Unshakeable Deliverance of Mind, the Middle Way Path through Stream Entry passage to wisdom-liberation is fulfilled. A liberated joy, equanimity as relief and release from suffering discerns ‘The Amazing.’ As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the

Unconditioned Realm without self-reference or self-promotion.  
Nirvana as liberation having extinguished self-fabricated turmoil is  
known in this very life.



## **‘The Unailing...’**

The Four Noble Truths highlight a self-obsessed illness with the Middle Way Path followed and fulfilled as a healing and curing gives way to ‘The Unailing.’ The breath’s quality reveals the stress and conflict of a body/mind self-trauma, physical illness and mental instability. Everything pertaining to the Sense, Fine-Material and Immaterial Conditioned Realms is a corruption and suffering. Applying the Middle Way Path as treatment and cure for suffering, ‘the Unailing’ is known. There is true well-being, fulfillment and peace as self-attachment falls away and the craved after urgency ceases. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘The Unailing.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Acknowledge the clarifying well-being released from self-ignorance as ‘The Unailing.’ Acknowledge the equanimous abiding. Self-inspired life and death scenarios aren’t generated as suffering doesn’t arise. Having correct wisdom, the Five Groups of Self-Attached Identification are overcome and released. The Middle Way Path followed to liberation extinguishing self-promotion and ignorance as well as craving after exorcised, one is healed and suffering free. Abiding in liberated peace, the Unshakeable Deliverance of Mind is known, ‘The Unailing.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Unailing State...’**

Removed from one-sided self extremes, the self-fiction and craved after upheaval to fulfill a self-notion ended, self-inflicted wounds are healed. The Five Groups of Self-Attached Identification beguiling illusion is dropped and ignorance is clarified. This body/mind manifestation is the left over residue of past ignorant actions. Never to be born again is another self-fabricated manifestation and suffering ends. Uncorrupted and unaffected, the Conditions Arising causes and effects purposeful action history is made defunct and liberation known. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘The Unailing State.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Through seclusion, dispassion, cessation and relinquishment, one eliminates self-promoted desires, hatred and confusion. Going from sense-contacted upheaval to an engaged discernment, craving’s compelling role linking past, present and future self-plotted instances is fathomed and ‘The Unailing State’ realized. Penetrating the Four Noble Truths wisdom-recognition and fulfilling the Middle Way Path guidance, Wisdom-Liberating Deliverance is known. Released, ‘The Unailing State’ is experienced. Acknowledge the relief and equanimity from craving’s cessation to ‘the Unailing State.’ As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **'Nirvana...'**

A cooling down, a thirst quenched, a fire gone out, Nirvana is a state removed from self-delusion and not promoted through conditioned action manifestations. Desire, hatred and confusion reflecting self-attachment and ignorance, Nirvana is known; the Unconditioned and the Unfabricated and is without suffering. The Middle Way Path experience fulfilled exorcizes ignorance tied to an embellished conceit narrative, craved after urgency and attachment are cut off. Nirvana as the Supreme Noble Truth penetrates the arising and falling of self-promoted conditioned states to realize the Unconditioned Realm. The culmination of the Middle Way Path through Stream Entry passage brings one to Nirvana.

“There is that dimension where there is neither earth, nor water, nor fire, nor wind [material formations]; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon...there is neither coming, nor going, nor stasis; neither passing away nor arising: without stance, without foundation, without support. This, just this, is the end of suffering.” UD 8.1.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Acknowledge the relief, release and equanimous abiding freed from self-delusion and the craved after urgency to fulfill a self-notion. Suffering ceases and Nirvana is distinguished. A suffering-less state, unaffected, not created, not becoming, not born or dying, Nirvana is the Supreme Noble Truth. As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the

Unconditioned Realm without self-reference or self-promotion.  
Nirvana as liberation having extinguished self-fabricated turmoil is  
known in this very life.

## **‘The Unafflicted...’**

Desire, cruelty, hatred, harming and oppression—self-promotion is a deluded suffering affliction. The Five Groups of Self-Attached Identification are a deception and gross misunderstanding of life and reality. Self-importance gives way to sorrow, lamentation, pain, grief, despair and suffering. The Noble Truths as wisdom-clarification, self-afflicted actions are exorcised and no longer give rise to birth and death. Eradicating desire, hatred and confusion, one turns away from self-referenced ignorance to the immaculate and uncorrupted—‘The Unafflicted.’

Self-inspired intentions (desire, ill will and harming) lead to craving after and a suffering fallout. As a Noble Truth wisdom-recognition, realized are how self-fabrication follow as a Conditions Arising narrative to birth and death scenarios. Doing away with craving after to fulfill a self-notion (desire, self-identity or as an escape), ‘The Unafflicted stands out, Nirvana. The fulfilling of the Middle Way Path through Stream Entry passage brings one to ‘the Unafflicted.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Noble Truths wisdom-clarification and Middle Way Path are the deliverance from self-absorbed instability and suffering. Following restraint and renunciation, sense media contacts for sense impressions are subdued (eyes/forms, ears/sounds, nose/scents, tongue/flavor, touch/tactile as well as mind consciousness/thoughts). Impulsive habits are eradicated and craving after to fulfill a self-notion is cut off, ‘The Unafflicted’ is known. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion.

Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘Dispassion...’**

First experienced as renunciation along with disenchantment for sense-media contacts and worldly affairs, dispassion settles then to mature as wisdom-recognition to penetrate self-referenced ignorance. As a body/mind identification, the six sense media were an all-consuming, misconstrued self-reference point. A Noble Truth clarification and Middle Way appreciation, Wise Intention gives way to restraint and renunciation rather than desire, ill will and harming, and Wise Effort is actively applied directed to Wise Understanding insight-wisdom. Wisdom engaged, the mind is controlled and self-delusion is clarified bringing the craving after urgency to fulfill a self-notion to cessation and suffering’s end. Wise Awareness and Wise Concentration join as a focused and penetrating wisdom-liberating recognition to penetrate Nirvana. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘Dispassion’ and the release from self-referenced ignorance to end self-fabricated promotion.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Dormant (past), active (present) and transgressing (leading to future manifestation), the flow and outpouring of self-inspired ignorance is uprooted. Wisely directed, the self-fabricating conceit storyline isn’t plotted and the craving after to fulfill a self-notion isn’t engaged. The Four Noble Truths wisdom-clarification and Middle Way Path culminate in suffering’s cessation. ‘Dispassion,’ Nirvana is realized. An equanimous abiding as liberation stands out. As an Accomplished One, ignorance’s threefold corruption is uprooted (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion.

Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.



## **‘Purity...’**

The Four Noble Truths as an active wisdom are a ‘Purity’ or a purification having corrected corrupt self-referenced ignorance. Specifically, the Middle Way Wise Understanding of the Four Noble Truths reveals the self-delusion; Wise Intention wipes clean the self-impurities (desire, ill will and harming); Wise Speech, Wise Action and Wise Livelihood polish to clean away transgressing actions; Wise Effort, Wise Awareness and Wise Concentration penetrate the many sordid conditions, pressures, impulses and experiences tainted by a self-illusion to then uproot and be released from self-referenced corrupted ignorance to know suffering’s end. The Middle Way Path fulfilled, one passes through the detoxification and purification of the Noble Eightfold Path. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘Purity.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. From careless and impulsive to insightful and wisdom-clarified, realize how far one has come on this spiritual quest to a transcending awakening. Purified, transformed and eradicated, the misconstrued self-referenced ignorance is released and suffering is extinguished. The Unshakeable Deliverance of Mind, ‘Purity,’ the Supreme Noble Truth, Nirvana is known. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **'Freedom...'**

An unwitting ('uninstructed') self-deception, everything within the three Conditioned Realms is impermanent, dissatisfying and subject to suffering as well as being of a non-self nature. The Four Noble Truths clarify reality—a compromising self-obsessed ignorance gives way to craving to fulfill a self-notion (for desire, self-identity or to escape from a misconstrued self-notion), self is a burden and vexation—a suffering.

Wisely directed, the Four Noble Truths as proper wisdom: the Signless Deliverance for the body/mind Five Groups of Self-Attached Identification is a suffering delusion; the Desireless Deliverance for craving's role linking past (dormant), present (active) and future (transgressing) self-inspired actions; the Emptiness Deliverance for craving's cessation, ending suffering (realizing Nirvana); and the Unshakeable Deliverance of Mind uprooting corrupt self-referenced ignorance—liberation as 'Freedom,' the Unconditioned is known. The culmination of the Middle Way Path through Stream Entry passage is 'Freedom.'

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A wrongly held self-centered notion desiring, hating and confused, could this have possibly been me? Was I really that ignorant person? I don't recognize myself. The self-hoax and craving after done away with, corrupt ignorance is lifted and the ultimate 'Freedom' as the Unshakeable Deliverance of Mind is experienced. The body/mind Five Groups of Self-Attached Identification are relinquished and suffering ended. The Unconditioned Realm as 'Freedom' is penetrated. As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths

affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Unadhesive...’**

Life’s upheaval is a challenge to one’s self-notion—impermanent, a general dissatisfaction and of a non-self nature. The conflicted self actor goes on to suffer.

Unlike conditioned self-deluded, fabricated states, the Ultimate Reality is ‘Unadhesive’ or unattached. Realized through the Noble Truths wisdom-liberating clarification is the corrupt self-referenced ignorance to crave after is cut off and suffering ceases. Liberation as detachment from self deluded extremes, the Middle Way Path has been followed and fulfilled. Self-attachment ending, ‘The Unadhesive’ is known, Nirvana as unbound and unrestricted.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Four Noble Truths expose self-referenced ignorance and the Middle Way Path guidance is followed releasing self-attachment. Rightly understanding life and reality, one isn’t attached to any conditioned state, fixed self-view or any variation of self. Recognized is the Supreme Noble Truth as ‘The Unadhesive,’ Nirvana. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **'The Island...'**

Releasing worldly attachments and self-pursuits, the Four Noble Truths and Middle Way Path are applied like a raft to cross over to 'The Island' which stands apart from impermanent, conflicted, conditioned and compounded, self-corrupted suffering realms.

Life, birth, death and suffering simply don't apply or arise and aren't a true reflection of the Unconditioned Realm. Unconditioned, 'The Island' isn't connected or based on a craved urgency to fulfill a self-notion, promoting birth and death scenarios. The Noble Truth non-self wisdom-recognition and the Middle Way Path fulfillment cross over to 'The Island' and liberation.

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A place of refuge, seclusion, uncompromised and uncorrupted, self-generated suffering ends to know Nirvana as 'The Island.' Distinguished from conditioned states, the Ultimate Reality as 'The Island' stands out apart from a self-conditioned downfall. A direct wisdom realization, the Unconditioned and Unfabricated Realm, 'The Island' is discerned. With this present body/mind manifestation concluding, Nirvana as 'The Island' is known. As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Shelter...’**

Self-obsession is chaos—seeking, desiring, out of control, plotting as well as worrisome, hateful, fearful and confused; an undermining corrupt ignorance, craving after to fulfill a self-notion leads to a suffering fallout. The Four Noble Truths wisdom-recognition, Nirvana on the other hand is a haven removed from self-referenced plagued intentions, thoughts and actions. A place of refuge, the Middle Way Path fulfilled, self-identification relinquished along with craving after to fulfill a self-notion eradicated, Nirvana as ‘The Shelter’ is known. Turning away from foolhardy pursuits, personal insight emerges to know freedom from self-captivity. The culmination of the Middle Way Path through Stream Entry passage brings one to ‘the Shelter.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Corrupt self-referenced ignorance eradicated, the Unshakeable Deliverance of Mind brings one to ‘The Shelter’ and safety of the Unconditioned Realm (which is not fabricated or promoted). With karmic intentions giving way to craving after relinquished and misunderstanding clarified, true peace and equanimity are known; the body/mind Five Groups as Self-Attached Identification are released. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **'The Asylum...'**

Released from self-delusion and craving brought to cessation, the Unconditioned Realm is a sanctuary. 'The Asylum,' Nirvana is the ultimate protection, peace and refuge. The culmination of the Middle Way Path through Stream Entry deliverance brings one to 'the Asylum.'

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. A place of healing, true well-being and safety, self-referenced ignorance is uprooted and craving after to fulfill a self-notion cut off, Nirvana as 'The Asylum' is realized. The Unshakeable Deliverance of Mind, the Ultimate Reality is penetrated. As an Accomplished One, ignorance's threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

## **‘The Refuge...’**

Not an escape, denial or rejection but a penetrated liberating experience, the Four Noble Truths wisdom-clarification and the Middle Way Path culminate in the Unconditioned Realm deliverance—‘The Refuge,’ Nirvana. The three Conditioned Realms and in particular the Sense Realm, are exposed as conflicted, unsafe and suffering. Beneficial, healing, nurturing and a safe haven, a sanctuary, shelter and place of safety, the Middle Way Path fulfillment is directed towards an equanimous liberated abiding as unconditioned fulfillment and unconditional peace, ‘The Refuge.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. The Supreme Noble Truth recognition and the Middle Way Path fulfillment follow to Nirvana, the ultimate ‘Refuge.’ The Noble Truth clarification takes one from corrupt self-referenced ignorance to Wisdom-Liberating Deliverance and ‘The Refuge’ of Nirvana. A relief and release having dropped the burdensome self-reference; the safety and shelter of Nirvana as ‘The Refuge’ and Ultimate Sanctuary is known. The Unshakeable Deliverance of Mind, Nirvana as ‘the Refuge’ stands out. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving ceases, and self-obstructing ignorance is clarified. With the underlying conceit ‘I am’ uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.



## **‘The Unconditioned Realm’**

Nirvana is an unfabricated state, without self-definition—‘The Unconditioned Realm.’ Not affected by impermanence and cause and effect action forces, Nirvana is ‘The Unconditioned Realm.’ Over countless life times, one has followed the self extremes of indulgence and gratification and hostility and aggression to only know suffering. A fantasy turned to suffering nightmare, overwhelmed by sensory activity and the craved after urgency to fulfill a self-notion, one responded unwisely to know only suffering.

The Middle Way Path threefold conduct-virtue, meditation-concentration and insight-wisdom guidance is fulfilled as release from self-corrupted ignorance (the drive for desire and existence, driven by misunderstanding life) to relinquish all self-entanglement and penetrate ‘the Unconditioned Realm.’ Greed, hatred and confusion exorcised, karmic intentions exorcised, craving after to fulfill a self-notion cut off, self-referenced ignorance is destroyed and liberation known. The culmination of the Middle Way Path through the four stages of Stream Entry passage brings one to ‘the Unconditioned Realm.’

Settled and equanimous, focused and discerning, as an Accomplished One wisdom is an active experience of the Four Noble Truths and the Middle Way Path fulfillment. Four stages of ‘Path’ recognition and ‘Fruit’ wisdom maturity, ten obstructing fetters are eradicated over the course of Stream Entry passage. As an Accomplished One, Wisdom-Liberating Deliverance uproots self-maligning ignorance to step through the mirror-like self-delusion. Self in all its beguiling variants vanquished, the Noble Truth wisdom-recognition as the Unshakeable Deliverance of Mind penetrates to realize the Unfabricated, ‘the Unconditioned Realm.’ With this present body/mind self residue ending, one passes as relinquished and liberated to ‘the Unconditioned Realm,’ Nirvana. As an Accomplished One, ignorance’s threefold corruption is eradicated (the drive for desire and existence, driven by mistaking life as self), and suffering ceases.

This is peaceful, this is sublime, with worldly distractions dropped and dispassion for sensory activities, self-identification cools, craving

ceases, and self-obstructing ignorance is clarified. With the underlying conceit 'I am' uprooted, suffering ends. One resides as an Accomplished One in liberated equanimity. The Four Noble Truths affirmed, the Unshakeable Deliverance of Mind penetrates the Unconditioned Realm without self-reference or self-promotion. Nirvana as liberation having extinguished self-fabricated turmoil is known in this very life.

*“Meditate, do not delay, or else you will regret it later. This is [my] instruction to you,” the Buddha MN 106.*

