

Seeing the Truth

NAMOBUDDAYA!

Namothassa bhagawato arahato samma sambuddassa....

Homage to the Blessed One the Worthy One, The Supremely Enlightened One...

The book of the towns – Duka Nipatha

"Bhikkhus, these two things pertain to true knowledge. What two? Serenity and insight. When serenity is developed, what benefit does one experience? The mind is developed. When the mind is developed, what benefit does one experience? Lust is abandoned. When insight is developed, what benefit does one experience? Wisdom is developed. When wisdom is developed, what benefit does one experience? Ignorance is abandoned.

"A mind defiled by lust is not liberated, and wisdom defiled by ignorance is not developed. Thus, bhikkhus, through the fading away of lust there is liberation of mind, and through the fading away of ignorance there is liberation by wisdom."

(The Numarikal discourses of the budda)

The internal faculties as impermanent

Thus have I heard. On one occasion the Blessed One was dwelling at Savatthi in Jeta's Grove, Anathapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, the eye is impermanent. What is impermanent is suffering. What is suffering is non self. What is non self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"The ear is impermanent.... The nose is impermanent.... The tongue is impermanent.... The body is impermanent.... The mind is impermanent. What is impermanent is suffering. What is suffering is non self. What is non self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards the eye, revulsion towards the ear, revulsion towards the nose, revulsion towards the tongue, revulsion towards the body, revulsion towards the mind. Experiencing revulsion, he becomes dispassionate. Through dispassion his mind is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

The external faculties as impermanent

,"Bhikkhus, forms are impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Sounds ... Odours ... Tastes ... Tactile objects ... Mental phenomena(objects) are impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards forms, revulsion towards sounds, revulsion towards odours, revulsion towards tastes, revulsion towards tactile objects, revulsion towards mental phenomena. Experiencing revulsion, he becomes dispassionate. Through dispassion his mind is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

[The connected discourses of the Buddha (sn-04)

Samiddi Sutta

On one occasion the Blessed One was dwelling at Rajagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Samiddhi *Thero* said to the Blessed One thus ...

"Venerable sir, it is said, 'a being, a being.' In what way, venerable sir, might there be a being or the description of a being?"

"Where there is the eye, Samiddhi, where there are forms, eye-consciousness, things to be cognized by eye-consciousness, there a being exists or the description of a being.

"Where there is the ear, Samiddhi, where there are sounds, ear-consciousness,

"Where there is the nose, Samiddhi, where there are smells, nose-consciousness,

"Where there is the tongue, Samiddhi, where there are tastes, tongue-consciousness,

"Where there is the body, Samiddhi, where there are tangibles, body-consciousness,

"Where there is the mind, where there are mental phenomena(mental objects), mind-consciousness, things to be cognized by mind-consciousness, there a being exists or the description of a being.

"Where there is no eye, Samiddhi, no forms, no eye-consciousness, no things to be cognized by eye-consciousness, there a being does not exist nor any description of a being.

"Where there is no ear, Samiddhi, no sounds, no ear-consciousness,

"Where there is no nose, Samiddhi, no smells, no nose-consciousness,

"Where there is no tongue, Samiddhi, no tastes, no tongue-consciousness,

"Where there is no body, Samiddhi, no tangibles, no body-consciousness,

"Where there is no mind, no mental phenomena(mental objects), no mind-consciousness, no things to be cognized by mind-consciousness, there a being does not exist nor any description of a being."

[The connected discourses of the Buddha (sn-04)

Sadu!....Sadu!....Sadu!....