

**Freedom
from
Things of Time —
Freedom
from
Things Not of Time**



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Namo tassa Bhaggavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To the *Bhikkhus* Sāriputta, Mahā Moggallān, Mahā Kassapa and Ānanda,
and all those unnamed *Bhikkhus*
that carried the *Dhamma* in mind before it was written down.

To my book-learn'n teachers
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Ven. Jinamurti,
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And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**

In freedom see freedom as freedom

Preface

The time-bound and happy, or the freedom that is time-bound, is freedom directed at (freed in relation to) things that themselves are bound to time, things that have and are becoming.

This sort of freedom is good and is the step necessary for the non-time-bound unshakable heart's release, but is temporary.

It is temporary because it depends on the changeable nature of things that have and are becoming.

The non-time-bound and unshakable heart's release, or the freedom that is non-time-bound, is the freedom attained when one realizes that the freedom that is time-bound with just this one change (the focus now that is on the freedom itself, rather than on 'things'), is the thing that one has been seeking. It is this one step beyond that makes the difference.

It is a matter of where the attention is directed.

This freedom is permanent, unshakable.

**Āṅguttara Nikāya
Pañcakanipata**

The Book of Fives

Sutta 149

Freedom from Things of Time (1)^[1]

Translated from the *Pāḷi*
by
Michael M. Olds

I Hear Tell:

**Once upon a time, Sāvattihī-town revisiting
The Lucky Man addressed the beggars there:**

"Beggars!"

**"Bhante!" said the beggars in response,
and The Lucky Man said:**

**"These five lead to coming down
for one who has gained freedom from things of time.**

What five?

Delight in activity.

Delight in gab.

Delight in sleep.

Delight in company.

**And he does not reflect
on the freedom of heart he has attained.**

**Indeed, Beggars, these five
lead to coming down
for one who has gained freedom from things of time.**

**"These five lead to not coming down
for one who has gained freedom from things of time.**

What five?

Non-delight in activity.

Non-delight in gab.

Non-delight in sleep.

Non-delight in company.

And he reflects

on the freedom of heart he has attained.

Indeed, Beggars, these five

lead to not coming down

for one who has gained freedom from things of time.

[1] *Samaya-vimutti*. 'Con-time-' or 'with-time' or 'of-time' freedom. Note the expression opening most suttas: "*Ekam samayam ...*" "Once upon a time." The meaning I believe is not, for this, 'temporary-freedom' (although the sutta is dealing with what makes temporary release temporary), but freedom based on or connected to perception of things as bound up in Time. The nature of this freedom is unstable and the attainer is subject to falling back, but not in all cases. Related to this freedom is *Asamaya-vimutti*. *Asamaya-vimutti* is attained when the freedom in freedom from things of time is separated off (by reflection on the heart as freed) and is itself by itself (without an object bound up in time) taken as the object of freedom and is recognized as the goal: i.e., *Nibbāna*.

**Āṅguttara Nikāya
Pañcakanipata**

The Book of Fives

Sutta 150

Freedom from Things of Time (2)

Translated from the *Pāḷi*
by
Michael M. Olds

I Hear Tell:

**Once upon a time, Sāvattihī-town revisiting
The Lucky Man addressed the beggars there:**

"Beggars!"

**"Bhante!" said the beggars in response,
and The Lucky Man said:**

**"These five lead to coming down
for one who has gained freedom from things of time.**

What five?

Delight in activity.

Delight in gab.

Delight in sleep.

Leaving unguarded the doors of the senses.

Immoderate eating.

**Indeed, Beggars, these five
lead to coming down
for one who has gained freedom from things of time.**

**"These five lead to not coming down
for one who has gained freedom from things of time.**

What five?

Non-delight in activity.

Non-delight in gab.

Non-delight in sleep.

Guarding the doors of the senses.

Moderate eating.

**Indeed, Beggars, these five
lead to not coming down
for one who has gained freedom from things of time.**

Kama

When trying to determine what is meant by the Buddha when using the term *kāmā* one should picture not a single state or class of states, but a spectrum of classes of states from the own-making (*sankhara*-ing) born of the yearning of the deluded Pajapati for the companionship of other beings, to common experience of [caring about] enjoyment of the sensations produced at the senses, to sexual intercourse. Visualize these images as superimposed over one-another. (A = B = C) It's not Freud's 'everything is just sex' and it's not 'ultimately everything is Pajapati's problem'. It depends on where your mind is at present. Start there. It's from there that detachment is possible. To help cultivate the mind to detachment from wherever it is focused, the Master has concocted (cooked up; *sankhara*'d) a number of similes: Pleasures of the Senses are:

Like A Bone thrown to a Dog

Imagine a dog,
overcome with hunger and thirst
who chances upon a slaughter-house
and the cattle-butcher,
or his skillful apprentice,
tosses him a bone,
scraped,
much-scraped,
devoid of meat,
but with a smere of blood.

What do you think?

Could that dog,
gnawing that bone,
scraped,
much-scraped,
devoid of meat,
but with a smere of blood
find in that
the satisfaction of his hunger and thirst?

Of course not.

How come?

**Because he would wear himself out
before ever he got satisfaction from that bone
scraped,
much-scraped,
devoid of meat,
but with a smere of blood.**

■
Like Carrion

**Imagin a Raptor
— a Condor or Eagle or Falcon or Hawk —
that has torn off a piece of carrion
and flown off
and that other Raptors
— Condors or Eagles or Falcons or Hawks —
are circling round diving at that piece of meat
trying to grab a piece for themselves.**

What do you think?

**If that Raptor
— that Condor or Eagle or Falcon or Hawk —
did not quickly let go of that piece of carrion,
would it not come to death,
or deady pain?**

■
Like Carrying a Torch against the Wind

**Imagine a man coming forth
carrying a flaming grass torch
against the wind.**

What do you think?

**If that man did not quickly let go of that flaming grass torch
would it not burn his hand,
or burn his arm,
or burn another part of his body
and because of that
would he not come to death,
or deady pain?**

■
Like a Pit of Glowing Coals

Imagin a pit of glowing coals,

deeper than a man is high
— coals neither flaming up nor smoking —
and here a certain person comes along,
loving life, not wishing death
wanting happiness, averse to pain
and two strapping men,
taking his arms
were to drag him off to that pit of glowing coals,
deeper than a man is high
— coals neither flaming up nor smoking.

What do you think?

Would not that man
twist and turn his body
this way
and that thinking:

'If I fall in
that pit of glowing coals
I will come to death,
or deady pain!'

■
Like a Dream

Imagine seeing beautiful parks,
and beautiful forests,
and beautiful plains,
and beautiful mountain ranges,
and beautiful lakes,
in a dream,
and then waking up
to find they have vanished.

■
Like a Loan



Imagine a man who has taken out a loan,
got himself rigged up with a new car,
right snappy duds,
rings, earrings, buttons and studs
a glitter with diamonds and rubies
and other precious gems,
gold and silver chains and medallions,
pockets stuffed with cash,

**delighting in the admiration of the crowd
that thinks this is the way
a wealthy man struts his stuff.**

**Then imagine that right there
the collector
or his skillful apprentice
comes along and repossesses the new car,
the new duds,
his jewels and his cash.**

**Strips 'im right down to 'es boxers
right there in front of everyone.**

**Then he has second thoughts ...
and takes the boxers too.**

What do you think about that?

**Would that man's embarrassment
convince him
that he had had enough of pretending?**



Like Being Up A Tree

**Imagine a fruit tree
growing in the dense forest
laden with ripe fruit
but with no fruit yet fallen to the ground,
and here comes a certain person
hungry and thirsty for fruit
looking around for fruit,
with a wanna, needa gotta hafta hava
piece
of fruit.**

And he thinks:

**Although this fruit tree is laden with fruit,
no fruit has yet fallen to the ground.**

**But I know how to climb a tree —
How about if I climb this tree
and eat as much as I want
and stuff my pockets for later?**

And that is just what he does.

**Then imagine that
a certain man with an axe
comes along
hungry and thirsty for fruit
looking around for fruit,
with a wanna, needa gotta hafta hava
piece
of fruit.**

And seeing that tree, thinks:

**Although this fruit tree is laden with fruit,
no fruit has yet fallen to the ground
and I do not know how to climb a tree —
How about if I chop down this tree
and eat as much as I want
and stuff my pockets for later?**

What do you think?

**If that first man did not quickly climb down from that tree,
would he not come to death,
or deady pain?**

**In the same way as in these similes
Pleasures of the Senses
are of much grief and aggrivation at the time
and lead to real danger later.**

**Seeing the meaning of these similes
as they really are
with consummate wisdom —
you avoid
whatsoever is that which is diversity-situated diversity detachment —
whatsoever is that which is unity-situated unity detachment —
and develop that detachment
wherein all support for the world is completely desolved.**

**Diversity-situated diversity detachment is the detachment of an individual
who is himself diverse in nature from that which is diverse in nature. What**

is diverse in nature is form, sensation, perception, own-making and individualized consciousness. Ordinary detachment: aka: Poise, equanimity, unflappability, detachment.

Unity-situated unity detachment is the detachment of an individual who is himself unified in nature from that which is unified in nature. What is unified in nature is the four formless realms and the state of ending perception of sense-experience. Temporary Release. Delivery from things of Time.

Detachment wherein all support for the world is completely desolved is Nibbana, the unseen consciousness, deathlessness, being outside Time. This is called "Release from things Not of Time," and is an unshakable, permanent freedom.

Associations

[Fragment from MN 122]

For a beggar, Ānanda,
who resorts to association,
who resorts to taking pleasure
from association,
who is intent on the pleasure
of resorting with associates,
who resorts to gatherings,
who resorts to taking pleasure
from gatherings,
who enjoys gatherings
of such a one
that it would be said
'He enters into and resides in
either the time-bound and happy,
or the non-time-bound and unshakable
heart's release' —
such a thing is not to be seen.

But, Ānanda, for a beggar,
who lives alone,
secluded from associations
of such a one
that it would be said
'He enters into and resides in
either the time-bound and happy,
or the non-time-bound and unshakable
hearts release' —
such a thing is to be seen.

I do not, Ānanda, behold one material thing
the devotion to which,
the obsession with which
because of the vicissitudes
befalling material things,
does not produce grief and lamentation,

**pain and misery,
and despair.**

**This, however, Ānanda,
is a habit awakened to
by the Getter of the Getting:
through not studying any identifying marks whatsoever,
the entering into
and making a habitat of
inward emptiness.**

**And if, Ānanda,
while the Getter of the Getting
is inhabiting this habitat
there come beggars,
female beggars,
laymen and laywomen,
kings and the ministers of kings,
scholars and the students of other schools,
— then, Ānanda, The Getter of the Getting,
with heart inclined to separation,
tending towards separation,
bent on separation,
firm in seclusion,
devoted to renunciation,
bringing to an end all things standing for corruption,
speaks exclusively about such
as has to do with disengagement.**



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