

Pajapati's Problem



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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!**

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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.

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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.

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Pajapati's Problem

AN 11.7

Footnotes

"Until such a time as I had understood the senses,
understood the origin of the senses,
understood the ending of the senses,
understood the way to the ending of the senses, beggars,
I did not consider myself completely awake;
but when I had understood the senses,
understood the origin of the senses,
understood the ending of the senses,
understood the way to the ending of the senses, beggars,
I considered myself completely awake."

[— SN 4.35.13]

Preface

Although it may not be immediately obvious, this is the most important set of suttas corroborating my exposition of what I have called 'Pajapati's Problem'.

To my mind this problem, namely the notion of 'One and only one God' who is also The Creator is the single most mentally debilitating force in the United States today. It may be so also in the rest of the world, but I do not know this from experience. It does not matter here whether one was raised a Christian a Catholic Christian or fundamentalist Babbtist Christian or Mormon or Muslim or an Atheist or an Agnostic or a Hindu or even Buddhist for that matter. The notion is drummed into us from our earliest schooling as an 'advance in the thinking of mankind.' It is not an advance, it is a perversion.

To free ourselves from the fear instilled by this pernicious point of view, even without becoming aware of the method for its complete abandonment would release a mental energy of incalculable dimensions. Make the effort my friends!

The simple, but mind-altering key is found here in the following suttas and can be summarized with the following quote from another discussion here which uses a slightly different set of terms for the translation:

Different data give rise to differing touches. Or:

Because there are differing data, there is differentiated contact. Or:

the upshot of the percussing of differing data is differing contact.

Horner: Because of the diversity in elements, brethren, arises diversity of contact.

Bodhi: *Bhikkhus*, it is in dependence on the diversity of elements that there arises diversity of contacts.

Eye contact becomes, rebounding off eye-data. Or:

The upshot of eye-data-percussing is eye touch ... etc.

Ear contact becomes, rebounding off ear-data

Nose contact becomes, rebounding off nose-data

Tongue contact becomes, rebounding off tongue-data

Body contact becomes, rebounding off body-data

Mind contact becomes, rebounding off mind-data

It's 'because of the diversity of thought-data percussing the mind that there is the appearance of a thinking being; not that because of a thinking being there is the diversity of thought data.

Get it straight. As simple and straight-forward as this may seem, it is of

absolutely vital importance when it comes to the way the ordinary common man's "sub-conscious" perceives the world and the self, which is exactly the other way around, that is: "Because I exist, the diversity of elements exists."

Unless the reader is very unusual, he will be thinking:

'But this *is* how I see this.'

This is the difference: the ordinary common man understands that 'different data give rise to differing touches' as a matter of conforming to the 'world' view of how things are. He thinks this is how he thinks because he identifies with thinking in words, not 'seeing' how he thinks by inference from how he behaves.

A person would be considered mad here to be running around saying 'Because I see, things exist.'

But what reveals his unconscious thinking — his true way of seeing things, is how he behaves, which is contrary to the way he would behave if he really believed that 'different data give rise to differing touches' was the reality: he is *upset* when he does not see, hear, smell, taste, touch, or think what *he* wants, as if there should be some power over these functions vested in him. His more sophisticated behaviors are built on these initial fundamental reactions, and so on.

For a Buddhist, one seeking full awakening of the mind:

Getting a grip
on the way it really is
is one of the fundamental building blocks
to an understanding of
'Not Self'.

That's really all I have got to say. That is really all I have ever had to say. I have been saying this since I first perceived the solution to the problem one day in 1984, some twenty years after I began to study the *Pāḷi*. Few listen. I understand that underlying what appears to be a colossal mental laziness is fear. I sympathize; but I have no sympathy. Few even try. God helps those who help themselves! (That's a little joke).

You say hello,
I say goodbye,
Hello, hello, hello, hello,
I don't know why you say hello,
I say goodbye.

Best of luck to all of you!

Saṃyutta Nikāya
II. Nidāna Vagga
14. Dhātu-Saṃyuttaṃ

Sutta 1

Dhātu
[Dhātu-Nānatta]
Suttaṃ

Data^[1.1]

I HEAR TELL:

**Once upon a time, The Lucky man,
Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Sporting Grounds.**

**"I will point out to you the diversity^[1.2] of data, beggars,
give ear,**

**Give your mind over to
studious attention!^[1.3]**

I will speak!"

And the beggars responding:

"Even so,^[1.4] *bhante!*"

The Lucky Man said:

**"And what, beggars, are
the diverse data?"**

**Eye data, form data, eye-consciousness data;
ear data, sound data, ear-consciousness data;
nose data, scent data, nose-consciousness data;
tongue data, taste data, tongue-consciousness data;
body data, impact data, body-consciousness data;
mind data, things data,^[1.5] mind-consciousness data.**

These beggars, are what are called the diverse data.^[1.6]

Sutta 2

Samphassa *[Phassa-Nānatta]* *Suttaṃ*

Touch^[2.1]

"And what, beggars, are the diverse data?"^[2.4]

Eye data
ear data,
nose data,
tongue data,
body data,
mind data.

These beggars,
are what are called
the diverse data.

And what, beggars,
are the diverse touches
that come to be
as the rebound off
the diversity of data?

Eye data, beggars
rebounds as
the diversity of eye-touch;

Ear data
rebounds as
the diversity of ear-touch,

Nose data
rebounds as
the diversity of nose-touch,

Tongue data
rebounds as
the diversity of tongue-touch,

Body data
rebounds as

the diversity of body-touch,

Mind data

rebounds as

the diversity of mind-touch.

Such then, beggars,

are the diverse touches

that come to be

rebouncing off the diverse data."

Sutta 3

No ce tam
[No Phassa-Nānatta] Suttaṃ

Not If This^[3.1]

"It is the diversity of data, beggars,
that rebounds as
what comes to be
diverse touches;
it is not that^[3.2] the diversity of touches
rebounds as
what comes to be
diverse data.

And what, beggars,
are the diverse data?

Eye data,
ear data,
nose data,
tongue data,
body data,
mind data.

These beggars,
are what is called
the diverse data.

And what,^[3.3] beggars,
are the diverse touches
that come to be
rebounding off the diverse data?

What are the diverse data
that do not come to be
rebounding off the diverse touches?

Eye-touch, beggars,
comes to be
rebounding off eye data,
it is not that eye data

comes to be
rebounding off eye-touch,
Ear-touch, beggars,
comes to be
rebounding off ear data,
it is not that ear data
comes to be
rebounding off ear-touch,
Nose-touch, beggars,
comes to be
rebounding off nose data,
it is not that nose data
comes to be
rebounding off nose-touch,
Tongue-touch, beggars,
comes to be
rebounding off tongue data,
it is not that tongue data
comes to be
rebounding off tongue-touch,
Body-touch, beggars,
comes to be
rebounding off body data,
it is not that body data
comes to be
rebounding off body-touch,
Mind-touch, beggars,
comes to be
rebounding off mind data,
it is not that mind data
comes to be
rebounding off mind-touch.
Such then, beggars,
are the diverse touches
that come to be
rebounding off the diverse data,
the diverse data
that do not come to be
rebounding off the diverse touches."

Paṭhama Vedanā
[Vedanā-Nānatta] Suttaṃ

Sutta 4

Sensation 1

"The diversity of data, beggars,
rebounds as
what comes to be
diverse touches,
the diversity of touches
rebounds as
what comes to be
diverse sensations.^[1]

And what, beggars,
are the diverse data?

Eye data,
ear data,
nose data,
tongue data,
body data,
mind data.

These beggars,
are what are called
the diverse data.

And what, beggars,
are the diverse data
that rebound as
what comes to be
diverse touches?
the diverse touches
that rebound as
what comes to be
diverse sensations?

Eye data, beggars,
rebounds as
what comes to be

eye touch.

**Eye touch
rebounds as
what comes to be
eye-touch sensation.**

**Ear data, beggars,
rebounds as
what comes to be
ear touch.**

**Ear touch
rebounds as
what comes to be
ear-touch sensation.**

**Nose data, beggars,
rebounds as
what comes to be
nose touch.**

**Nose touch
rebounds as
what comes to be
nose-touch sensation.**

**Tongue data, beggars,
rebounds as
what comes to be
tongue touch.**

**Tongue touch
rebounds as
what comes to be
tongue-touch sensation.**

**Body data, beggars,
rebounds as
what comes to be
body touch.**

**Body touch
rebounds as
what comes to be
body-touch sensation.**

Mind data, beggars,

**rebounds as
what comes to be
mind touch.**

**Mind touch
rebounds as
what comes to be
mind-touch sensation.**

**Such then, beggars,
are the diverse data
that rebound as
what comes to be
diverse touches;
the diverse touches
that rebound as
what comes to be
diverse sensations."**

Paṭhama Vedanā
[Vedanā-Nānatta] Suttaṃ

Sutta 5

Sensation 2

"It is the diversity of data, beggars,
that rebounds as
what comes to be
the diverse touches,
the diversity of touches
that rebounds as
what comes to be
the diverse sensations;
it is not that
the diversity of sensations
rebounds in
what comes to be
the diverse touches,
it is not that
the diversity of touches
rebounds in
what comes to be
the diverse data.

And what, beggars, are the diverse data?

Eye data,
ear data,
nose data,
tongue data,
body data,
mind data.

These beggars,
are what are called
the diverse data.

And what, beggars,
are the diverse data
that rebound as

**what comes to be
the diverse touches,
the diverse touches
that rebound as
what comes to be
the diverse sensations?
the diverse sensations
that do not rebound in
what comes to be
the diverse touches,
the diverse touches,
that do not rebound in
what comes to be
the diverse data?**

**Eye data, beggars,
rebounds as
what comes to be
eye touch,
eye touch
rebounds as
what comes to be
eye-touch sensation.**

**It is not that
eye-touch sensation
rebounds as
what comes to be
eye touch,
it is not that
eye touch
rebounds as
what comes to be
eye data.**

**Ear data, beggars,
rebounds as
what comes to be
ear touch,
ear touch
rebounds as
what comes to be**

ear-touch sensation.

**It is not that
ear-touch sensation
rebounds as
what comes to be
ear touch,
it is not that
ear touch
rebounds as
what comes to be
ear data.**

**Nose data, beggars,
rebounds as
what comes to be
nose touch,
nose touch
rebounds as
what comes to be
nose-touch sensation.**

**It is not that
nose-touch sensation
rebounds as
what comes to be
nose touch,
it is not that
nose touch
rebounds as
what comes to be
nose data.**

**Tongue data, beggars,
rebounds as
what comes to be
tongue touch,
tongue touch
rebounds as
what comes to be
tongue-touch sensation.**

**It is not that
tongue-touch sensation**

rebounds as
what comes to be
tongue touch,
it is not that
tongue touch
rebounds as
what comes to be
tongue data.

Body data, beggars,
rebounds as
what comes to be
body touch,
body touch
rebounds as
what comes to be
body-touch sensation.

It is not that
body-touch sensation
rebounds as
what comes to be
body touch,
it is not that
body touch
rebounds as
what comes to be
body data.

Mind data, beggars,
rebounds as
what comes to be
mind touch,
mind touch
rebounds as
what comes to be
mind-touch sensation.

It is not that
mind-touch sensation
rebounds as
what comes to be
mind touch,

**it is not that
mind touch
rebounds as
what comes to be
mind data.**

**Such then, beggars,
are the diverse data
that rebound as
what comes to be
the diverse touches,
the diverse touches
that rebound as
what comes to be
the diverse sensations;
the diverse sensations
that do not rebound as
what comes to be
the diverse touches,
the diverse touches,
that do not rebound in
what comes to be
the diverse data."**

Sutta 6

Dhātu
[Bāhira-Dhātu-Nānatta]
Suttaṃ

Data

"I will point out to you
the diversity of data, beggars,
give ear,
give your mind over to
studious attention!
I will speak!"

And the beggars responding:

"Even so, *bhante!*"

The Lucky Man said:

"And what, beggars,
are the diverse data?"

Form data,
sound data,
scent data,
taste data,
touch data,
mental objects data.

These beggars,
are what are called
the diverse data."

Sutta 7

Saññā [Pariyesanā-Nānatta] Suttaṃ

Perception

"The diversity of data, beggars,
rebounds as
what comes to be
the diversity of perceptions,
the diversity of perceptions
rebounds as
what comes to be
the diversity of principles,
the diversity of principles
rebounds as
what comes to be
the diversity of wishes,
the diversity of wishes
rebounds as
what comes to be
the diversity of passions,^[1]
the diversity of passions
rebounds as
what comes to be
the diversity of quests.^[2]

And what, beggars,
are the diverse data?

Form data,
sound data,
scent data,
taste data,
touch data,
mental objects data.

These beggars,
are what are called
the diverse data.

And what, beggars,

are the diverse data
that rebound as
what comes to be
the diversity of perceptions,
the diversity of perceptions
that rebound as
what comes to be
the diversity of principles,
the diversity of principles
that rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that rebound as
what comes to be
the diversity of passions,
the diversity of passions
that rebound as
what comes to be
the diversity of quests?

Form data, beggars,
rebounds as
what comes to be
form perception,
form perception
rebounds as
what comes to be
form principles,^[3]
form principles
rebound as
what comes to be
form wishes,
form wishes
rebound as
what comes to be
form passions,
form passions
rebound as
what comes to be
form quests.

**Sound data, beggars,
rebounds as
what comes to be
sound perception,
sound perception
rebounds as
what comes to be
sound principles,
sound principles
rebound as
what comes to be
sound wishes,
sound wishes
rebound as
what comes to be
sound passions,
sound passions
rebound as
what comes to be
sound quests.**

**Scent data, beggars,
rebounds as
what comes to be
scent perception,
scent perception
rebounds as
what comes to be
scent principles,
scent principles
rebound as
what comes to be
scent wishes,
scent wishes
rebound as
what comes to be
scent passions,
scent passions
rebound as
what comes to be
scent quests.**

**Taste data, beggars,
rebounds as
what comes to be
taste perception,
taste perception
rebounds as
what comes to be
taste principles,
taste principles
rebound as
what comes to be
taste wishes,
taste wishes
rebound as
what comes to be
taste passions,
taste passions
rebound as
what comes to be
taste quests.**

**Touch data, beggars,
rebounds as
what comes to be
touch perception,
touch perception
rebounds as
what comes to be
touch principles,
touch principles
rebound as
what comes to be
touch wishes,
touch wishes
rebound as
what comes to be
touch passions,
touch passions
rebound as
what comes to be
touch quests.**

**Mental objects data, beggars,
rebounds as
what comes to be
mental objects perception,
mental objects perception
rebounds as
what comes to be
mental objects principles,
mental objects principles
rebound as
what comes to be
mental objects wishes,
mental objects wishes
rebound as
what comes to be
mental objects passions,
mental objects passions
rebound as
what comes to be
mental objects quests.**

**Such then, beggars, are the diverse data
that rebound as
what comes to be
the diversity of perceptions,
the diversity of perceptions
that rebound as
what comes to be
the diversity of principles,
the diversity of principles
that rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that rebound as
what comes to be
the diversity of passions,
the diversity of passions
that rebound as
what comes to be
the diversity of quests."**

Sutta 8

*No ce tam
[No Pariyesanā-Nānatta]
Suttaṃ*

Not If This

"The diversity of data, beggars,
rebounds as
what comes to be
the diversity of perceptions,
the diversity of perceptions
rebound as
what comes to be
the diversity of principles,
the diversity of principles,
rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
rebound as
what comes to be
the diversity of passions,
the diversity of passions
rebound as
what comes to be
the diversity of quests.

It is not that
the diversity of quests
rebound as
what comes to be
the diversity of passions,
it is not that
the diversity of passions
rebound as
what comes to be
diversity of wishes,
it is not that

**the diversity of wishes
rebound as
what comes to be
the diversity of principles,
it is not that
the diversity of principles
rebound as
what comes to be
the diversity of perceptions
it is not that
the diversity of perceptions
rebound as
what comes to be
the diversity of data.**

**And what, beggars,
are the diverse data?**

**Form data,
sound data,
scent data,
taste data,
impact data,
mental objects data.**

**These beggars,
are what are called
the diverse data.**

**And what, beggars,
are the diverse data
that rebound as
what comes to be
the diversity of perceptions,
the diversity of perceptions
that rebound as
what comes to be
the diversity of principles,
the diversity of principles,
that rebound as
what comes to be
the diversity of wishes,
the diversity of wishes**

**that rebound as
what comes to be
the diversity of passions,
the diversity of passions
that rebound as
what comes to be
the diversity of quests;
the diversity of quests
that do not rebound as
what comes to be
the diversity of passions,
the diversity of passions
that do not rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that do not rebound as
what comes to be
the diversity of principles,
the diversity of principles
that do not rebound as
what comes to be
the diversity of perceptions
the diversity of perceptions
that do not rebound as
what comes to be
the diversity of data?**

**Form data, beggars,
rebounds as
what comes to be
form perception,
form perception
rebounds as
what comes to be
form principles,
form principles
rebounds as
what comes to be
form wishes,
form wishes**

rebounds as
what comes to be
form passions,
form passions
rebounds as
what comes to be
form quests;
it is not that
form quests
rebound as
what comes to be
form passions,
it is not that
form passions
rebound as
what comes to be
form wishes,
it is not that
form wishes
rebound as
what comes to be
form principles,
it is not that
form principles
rebound as
what comes to be
form perceptions,
it is not that
form perceptions
rebound as
what comes to be
form data.

Sound data, beggars,
rebounds as
what comes to be
sound perception,
sound perception
rebounds as
what comes to be
sound principles,

**sound principles
rebounds as
what comes to be
sound wishes,
sound wishes
rebounds as
what comes to be
sound passions,
sound passions
rebounds as
what comes to be
sound quests;
it is not that
sound quests
rebound as
what comes to be
sound passions,
it is not that
sound passions
rebound as
what comes to be
sound wishes,
it is not that
sound wishes
rebound as
what comes to be
sound principles,
it is not that
sound principles
rebound as
what comes to be
sound perceptions,
it is not that
sound perceptions
rebound as
what comes to be
sound data.
Scent data, beggars,
rebounds as
what comes to be**

scent perception,
scent perception
rebounds as
what comes to be
scent principles,
scent principles
rebounds as
what comes to be
scent wishes,
scent wishes
rebounds as
what comes to be
scent passions,
scent passions
rebounds as
what comes to be
scent quests;
it is not that
scent quests
rebound as
what comes to be
scent passions,
it is not that
scent passions
rebound as
what comes to be
scent wishes,
it is not that
scent wishes
rebound as
what comes to be
scent principles,
it is not that
scent principles
rebound as
what comes to be
scent perceptions,
it is not that
scent perceptions
rebound as

**what comes to be
scent data.**

**Taste data, beggars,
rebounds as
what comes to be
taste perception,
taste perception
rebounds as
what comes to be
taste principles,
taste principles
rebounds as
what comes to be
taste wishes,
taste wishes
rebounds as
what comes to be
taste passions,
taste passions
rebounds as
what comes to be
taste quests;
it is not that
taste quests
rebound as
what comes to be
taste passions,
it is not that
taste passions
rebound as
what comes to be
taste wishes,
it is not that
taste wishes
rebound as
what comes to be
taste principles,
it is not that
taste principles
rebound as**

what comes to be
taste perceptions,
it is not that
taste perceptions
rebound as
what comes to be
taste data.

Touch data, beggars,
rebounds as
what comes to be
touch perception,
touch perception
rebounds as
what comes to be
touch principles,
touch principles
rebounds as
what comes to be
touch wishes,
touch wishes
rebounds as
what comes to be
touch passions,
touch passions
rebounds as
what comes to be
touch quests;
it is not that
touch quests
rebound as
what comes to be
touch passions,
it is not that
touch passions
rebound as
what comes to be
touch wishes,
it is not that
touch wishes
rebound as

**what comes to be
touch principles,
it is not that
touch principles
rebound as
what comes to be
touch perceptions,
it is not that
touch perceptions
rebound as
what comes to be
touch data.**

**Mental objects data, beggars,
rebounds as
what comes to be
mental objects perception,
mental objects perception
rebounds as
what comes to be
mental objects principles,
mental objects principles
rebounds as
what comes to be
mental objects wishes,
mental objects wishes
rebounds as
what comes to be
mental objects passions,
mental objects passions
rebounds as
what comes to be
mental objects quests;
it is not that
mental objects quests
rebound as
what comes to be
mental objects passions,
it is not that
mental objects passions
rebound as**

**what comes to be
mental objects wishes,
it is not that
mental objects wishes
rebound as
what comes to be
mental objects principles,
it is not that
mental objects principles
rebound as
what comes to be
mental objects perceptions,
it is not that
mental objects perceptions
rebound as
what comes to be
mental objects data.**

**Such then, beggars,
are the diverse data
that rebound as
what comes to be
the diversity of perceptions,
the diversity of perceptions
that rebound as
what comes to be
the diversity of principles,
the diversity of principles,
that rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that rebound as
what comes to be
the diversity of passions,
the diversity of passions
that rebound as
what comes to be
the diversity of quests;
the diversity of quests
that do not rebound as**

**what comes to be
the diversity of passions,
the diversity of passions
that do not rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that do not rebound as
what comes to be
the diversity of principles,
the diversity of principles
that do not rebound as
what comes to be
the diversity of perceptions
the diversity of perceptions
that do not rebound as
what comes to be
the diversity of data."**

Sutta 9

Paṭhama Phassa [Lābha-Nānatta] Suttaṃ

Touch 1

"The diversity of data, beggars,

rebounds as

what comes to be

the diversity of perceptions,

the diversity of perceptions

rebounds as

what comes to be

the diversity of principles,

the diversity of principles

rebounds as

what comes to be

the diversity of touches,

the diversity of touches

rebounds as

what comes to be

the diversity of sensations,

the diversity of sensations

rebounds as

what comes to be

the diversity of wishes,

the diversity of wishes

rebounds as

what comes to be

the diversity of passions,

the diversity of passions

rebounds as

what comes to be

the diversity of quests,

the diversity of quests

rebounds as

what comes to be

the diversity of gains.

**And what, beggars,
are the diverse data?**

**Form data,
sound data,
scent data,
taste data,
touch data,
mental objects data.**

**These beggars,
are what are called
the diverse data.**

**And what, beggars, are the diverse data
that rebound as
what comes to be
the diversity of perceptions,
the diversity of perceptions
that rebound as
what comes to be
the diversity of principles,
the diversity of principles
that rebound as
what comes to be
the diversity of touches,
the diversity of touches
that rebound as
what comes to be
the diversity of sensations,
the diversity of sensations
that rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that rebound as
what comes to be
the diversity of passions,
the diversity of passions
that rebound as
what comes to be**

**the diversity of quests,
the diversity of quests
that rebound as
what comes to be
the diversity of gains?**

**Form data, beggars,
rebounds as
what comes to be
form perception,
form perception
rebounds as
what comes to be
form principles,
form principles
rebounds as
what comes to be
form touches,
form touches
rebounds as
what comes to be
form sensations,
form sensations
rebounds as
what comes to be
form wishes,
form wishes
rebounds as
what comes to be
form passions,
form passions
rebounds as
what comes to be
form quests,
form quests
rebounds as
what comes to be
form gains.**

**Sound data, beggars,
rebounds as
what comes to be**

**sound perception,
sound perception
rebounds as
what comes to be
sound principles,
sound principles
rebounds as
what comes to be
sound touches,
sound touches
rebounds as
what comes to be
sound sensations,
sound sensations
rebounds as
what comes to be
sound wishes,
sound wishes
rebounds as
what comes to be
sound passions,
sound passions
rebounds as
what comes to be
sound quests,
sound quests
rebounds as
what comes to be
sound gains.**

**Scent data, beggars,
rebounds as
what comes to be
scent perception,
scent perception
rebounds as
what comes to be
scent principles,
scent principles
rebounds as
what comes to be**

scent touches,
scent touches
rebounds as
what comes to be
scent sensations,
scent sensations
rebounds as
what comes to be
scent wishes,
scent wishes
rebounds as
what comes to be
scent passions,
scent passions
rebounds as
what comes to be
scent quests,
scent quests
rebounds as
what comes to be
scent gains.

Taste data, beggars,
rebounds as
what comes to be
taste perception,
taste perception
rebounds as
what comes to be
taste principles,
taste principles
rebounds as
what comes to be
taste touches,
taste touches
rebounds as
what comes to be
taste sensations,
taste sensations
rebounds as
what comes to be

**taste wishes,
taste wishes
rebounds as
what comes to be
taste passions,
taste passions
rebounds as
what comes to be
taste quests,
taste quests
rebounds as
what comes to be
taste gains.**

**Touch data, beggars,
rebounds as
what comes to be
touch perception,
touch perception
rebounds as
what comes to be
touch principles,
touch principles
rebounds as
what comes to be
touch touches,
touch touches
rebounds as
what comes to be
touch sensations,
touch sensations
rebounds as
what comes to be
touch wishes,
touch wishes
rebounds as
what comes to be
touch passions,
touch passions
rebounds as
what comes to be**

**touch quests,
touch quests
rebounds as
what comes to be
touch gains.**

**Mental objects data, beggars,
rebounds as
what comes to be
mental objects perception,
mental objects perception
rebounds as
what comes to be
mental objects principles,
mental objects principles
rebounds as
what comes to be
mental objects touches,
mental objects touches
rebounds as
what comes to be
mental objects sensations,
mental objects sensations
rebounds as
what comes to be
mental objects wishes,
mental objects wishes
rebounds as
what comes to be
mental objects passions,
mental objects passions
rebounds as
what comes to be
mental objects quests,
mental objects quests
rebounds as
what comes to be
mental objects gains.**

**Such then, beggars,
are the diverse data
that rebound as**

**what comes to be
the diversity of perceptions,
the diversity of perceptions
that rebound as
what comes to be
the diversity of principles,
the diversity of principles
that rebound as
what comes to be
the diversity of touches,
the diversity of touches
that rebound as
what comes to be
the diversity of sensations,
the diversity of sensations
that rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that rebound as
what comes to be
the diversity of passions,
the diversity of passions
that rebound as
what comes to be
the diversity of quests,
the diversity of quests
that rebound as
what comes to be
the diversity of gains."**

Sutta 10

*Dutiya
Phassa
[No Lābha-Nānatta]
Suttaṃ*

Touch 2

"The diversity of data, beggars,
rebounds as
what comes to be
the diversity of perceptions,
the diversity of perceptions
rebounds as
what comes to be
the diversity of principles,
the diversity of principles
rebounds as
what comes to be
the diversity of touches,
the diversity of touches
rebounds as
what comes to be
the diversity of sensations,
the diversity of sensations
rebounds as
what comes to be
the diversity of wishes,
the diversity of wishes
rebounds as
what comes to be
the diversity of passions,
the diversity of passions
rebounds as
what comes to be
the diversity of quests,
the diversity of quests
rebounds as

**what comes to be
the diversity of gains;
it is not that
the diversity of gains
rebounds as**

**what comes to be
the diversity of quests,
it is not that
the diversity of quests
rebounds as**

**what comes to be
the diversity of passions,
it is not that
the diversity of passions
rebounds as**

**what comes to be
the diversity of wishes,
it is not that
the diversity of wishes
rebounds as**

**what comes to be
the diversity of sensations,
it is not that
the diversity of sensations
rebounds as**

**what comes to be
the diversity of touches,
it is not that
the diversity of touches
rebounds as**

**what comes to be
the diversity of principles,
it is not that
the diversity of principles
rebounds as**

**what comes to be
the diversity of perceptions,
it is not that
the diversity of perceptions,
rebounds as**

**what comes to be
the diversity of data.**

**And what, beggars,
are the diverse data?**

**Form data,
sound data,
scent data,
taste data,
touch data,
mental objects data.**

**These beggars,
are what are called
the diverse data.**

**And what, beggars,
is the diverse data
that rebounds as
what comes to be
the diversity of perceptions,
the diversity of perceptions
that rebound as
what comes to be
the diversity of principles,
the diversity of principles
that rebound as
what comes to be
the diversity of touches,
the diversity of touches
that rebound as
what comes to be
the diversity of sensations,
the diversity of sensations
that rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that rebound as
what comes to be
the diversity of passions,
the diversity of passions**

**that rebound as
what comes to be
the diversity of quests,
the diversity of quests
that rebound as
what comes to be
the diversity of gains;
the diversity of gains
that do not rebound as
what comes to be
the diversity of quests,
the diversity of quests
that do not rebound as
what comes to be
the diversity of passions,
the diversity of passions
that do not rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that do not rebound as
what comes to be
the diversity of sensations,
the diversity of sensations
that do not rebound as
what comes to be
the diversity of touches,
the diversity of touches
that do not rebound as
what comes to be
the diversity of principles,
the diversity of principles
that do not rebound as
what comes to be
the diversity of perceptions,
the diversity of perceptions,
that do not rebound as
what comes to be
the diversity of data?**

Form data, beggars,

**rebounds as
what comes to be
form perception,
form perception
rebounds as
what comes to be
form principles,
form principles
rebound as
what comes to be
form touches,
form touches
rebound as
what comes to be
form sensations,
form sensations
rebound as
what comes to be
form wishes,
form wishes
rebound as
what comes to be
form passions,
form passions
rebound as
what comes to be
form quests,
form quests
rebound as
what comes to be
form gains;
form gains
do not rebound as
what comes to be
form quests,
form quests
do not rebound as
what comes to be
form passions,
form passions**

**do not rebound as
what comes to be
form wishes,
form wishes
do not rebound as
what comes to be
form sensations,
form sensations
do not rebound as
what comes to be
form touches,
form touches
do not rebound as
what comes to be
form principles,
form principles
do not rebound as
what comes to be
form perceptions,
form perceptions
do not rebound as
what comes to be
form data.**

**Sound data, beggars,
rebounds as
what comes to be
sound perception,
sound perception
rebounds as
what comes to be
sound principles,
sound principles
rebound as
what comes to be
sound touches,
sound touches
rebound as
what comes to be
sound sensations,
sound sensations**

**rebound as
what comes to be
sound wishes,
sound wishes
rebound as
what comes to be
sound passions,
sound passions
rebound as
what comes to be
sound quests,
sound quests
rebound as
what comes to be
sound gains;
sound gains
do not rebound as
what comes to be
sound quests,
sound quests
do not rebound as
what comes to be
sound passions,
sound passions
do not rebound as
what comes to be
sound wishes,
sound wishes
do not rebound as
what comes to be
sound sensations,
sound sensations
do not rebound as
what comes to be
sound touches,
sound touches
do not rebound as
what comes to be
sound principles,
sound principles**

**do not rebound as
what comes to be
sound perceptions,
sound perceptions
do not rebound as
what comes to be
sound data.**

**Scent data, beggars,
rebounds as
what comes to be
scent perception,
scent perception
rebounds as
what comes to be
scent principles,
scent principles
rebound as
what comes to be
scent touches,
scent touches
rebound as
what comes to be
scent sensations,
scent sensations
rebound as
what comes to be
scent wishes,
scent wishes
rebound as
what comes to be
scent passions,
scent passions
rebound as
what comes to be
scent quests,
scent quests
rebound as
what comes to be
scent gains;
scent gains**

**do not rebound as
what comes to be
scent quests,
scent quests
do not rebound as
what comes to be
scent passions,
scent passions
do not rebound as
what comes to be
scent wishes,
scent wishes
do not rebound as
what comes to be
scent sensations,
scent sensations
do not rebound as
what comes to be
scent touches,
scent touches
do not rebound as
what comes to be
scent principles,
scent principles
do not rebound as
what comes to be
scent perceptions,
scent perceptions
do not rebound as
what comes to be
scent data.**

**Taste data, beggars,
rebounds as
what comes to be
taste perception,
taste perception
rebounds as
what comes to be
taste principles,
taste principles**

**rebound as
what comes to be
taste touches,
taste touches**

**rebound as
what comes to be
taste sensations,
taste sensations**

**rebound as
what comes to be
taste wishes,
taste wishes**

**rebound as
what comes to be
taste passions,
taste passions**

**rebound as
what comes to be
taste quests,
taste quests**

**rebound as
what comes to be
taste gains;
taste gains**

**do not rebound as
what comes to be
taste quests,
taste quests**

**do not rebound as
what comes to be
taste passions,
taste passions**

**do not rebound as
what comes to be
taste wishes,
taste wishes**

**do not rebound as
what comes to be
taste sensations,
taste sensations**

**do not rebound as
what comes to be
taste touches,
taste touches
do not rebound as
what comes to be
taste principles,
taste principles
do not rebound as
what comes to be
taste perceptions,
taste perceptions
do not rebound as
what comes to be
taste data.**

**Touch data, beggars,
rebounds as
what comes to be
touch perception,
touch perception
rebounds as
what comes to be
touch principles,
touch principles
rebound as
what comes to be
touch touches,
touch touches
rebound as
what comes to be
touch sensations,
touch sensations
rebound as
what comes to be
touch wishes,
touch wishes
rebound as
what comes to be
touch passions,
touch passions**

**rebound as
what comes to be
touch quests,
touch quests
rebound as
what comes to be
touch gains;
touch gains
do not rebound as
what comes to be
touch quests,
touch quests
do not rebound as
what comes to be
touch passions,
touch passions
do not rebound as
what comes to be
touch wishes,
touch wishes
do not rebound as
what comes to be
touch sensations,
touch sensations
do not rebound as
what comes to be
touch touches,
touch touches
do not rebound as
what comes to be
touch principles,
touch principles
do not rebound as
what comes to be
touch perceptions,
touch perceptions
do not rebound as
what comes to be
touch data.**

Mental objects data, beggars,

**rebounds as
what comes to be
mental objects perception,
mental objects perception
rebounds as**

**what comes to be
mental objects principles,
mental objects principles
rebound as**

**what comes to be
mental objects touches,
mental objects touches
rebound as**

**what comes to be
mental objects sensations,
mental objects sensations
rebound as**

**what comes to be
mental objects wishes,
mental objects wishes
rebound as**

**what comes to be
mental objects passions,
mental objects passions
rebound as**

**what comes to be
mental objects quests,
mental objects quests
rebound as**

**what comes to be
mental objects gains;
mental objects gains
do not rebound as**

**what comes to be
mental objects quests,
mental objects quests
do not rebound as**

**what comes to be
mental objects passions,
mental objects passions**

**do not rebound as
what comes to be
mental objects wishes,
mental objects wishes
do not rebound as
what comes to be
mental objects sensations,
mental objects sensations
do not rebound as
what comes to be
mental objects touches,
mental objects touches
do not rebound as
what comes to be
mental objects principles,
mental objects principles
do not rebound as
what comes to be
mental objects perceptions,
mental objects perceptions
do not rebound as
what comes to be
mental objects data.**

**Such then, beggars,
are the diverse data
that rebound as
what comes to be
the diversity of perceptions,
the diversity of perceptions
that rebound as
what comes to be
the diversity of principles,
the diversity of principles
that rebound as
what comes to be
the diversity of touches,
the diversity of touches
that rebound as
what comes to be
the diversity of sensations,**

**the diversity of sensations
that rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that rebound as
what comes to be
the diversity of passions,
the diversity of passions
that rebound as
what comes to be
the diversity of quests,
the diversity of quests
that rebound as
what comes to be
the diversity of gains;
the diversity of gains
that do not rebound as
what comes to be
the diversity of quests,
the diversity of quests
that do not rebound as
what comes to be
the diversity of passions,
the diversity of passions
that do not rebound as
what comes to be
the diversity of wishes,
the diversity of wishes
that do not rebound as
what comes to be
the diversity of sensations,
the diversity of sensations
that do not rebound as
what comes to be
the diversity of touches,
the diversity of touches
that do not rebound as
what comes to be
the diversity of principles,**

**the diversity of principles
that do not rebound as
what comes to be
the diversity of perceptions,
the diversity of perceptions,
that do not rebound as
what comes to be
the diversity of data."**

Pajapati's Problem

As I hear it, what Castaneda's Don Juan has identified as the "inner dialogue" is, in the *Pāḷi*, what is known as *vitakka*. If we broaden our awareness to include the way the picturing-side-mind searches through the imagination, conjuring images and their emotions, we will have identified the second half of a pair of thought processes needed to be mastered to gain control of the mind. This second process is called *vicara*, meandering, searching, pondering, re-evaluating)^[1].

There are numerous methods to deal with *vitakka* and *vicara*. The one most praised by the Buddha is to sit down after the mid-day meal and resolve not to get up again, (even though flesh rots off the bone), until complete freedom has been obtained.^[2]

Another (at almost the opposite end of the spectrum of techniques — but the one in actual practice, if primarily unconsciously, by most human beings) is to consciously argue the case for each side of the dialogue according to the Hegelian scheme:

Thesis — Antithesis > Synthesis

[Previous] Synthesis = [New] Thesis

[New] Thesis >[Produces] [New] Antithesis ...

On this long and twisting road every ordinary form of madness will be encountered, and must be met as a crisis of faith: "Does this system (the *Pāḷi*) get me out of this one?"

Along the way, one encounters what I am calling here "Pajapati's Problem", the final, and most formidable obstacle to attaining the condition of *Sotapatti*.^[3]

What is it the seeker is attempting to discover with his inquiries? Well, of course we know what it is on the one level: he is actually trying to answer the question "How can I optimize my situation here. Make everything all right. Make me feel good." But the *Pāḷi* suggests a deeper motive at the highest level. It is in the opposite direction. It is the question: "How can one bring the pain associated with "being" to an end?";

Pajapati's Problem is a problem that we all face, either as a stage in the development of our mental culture through meditation, drugs, or even deep philosophical inquiry, and, of course, in the madness known as 'paranoia', or at death. That problem is the conclusion one must reach when facing

the observed data that although the world around us is perceived to be in continual change, we perceive an "our self" as a constant.

This observation of what appears to be a continuing self, in combination with a *ditṭhi* (point of view) which goes "I am" and the nature of perception, which is such that we perceive consciousness and creation (the coming to be of a thing in our world) as simultaneous events — we do not see beyond our own perceptions to any "real" origin of the creation of a thing — leads to the inevitable conclusion that one is ["I" am] *the Only One*. Usually called "God."

In the Catholic Christian context this is called an Epiphany, or coming face-to-face with God, and the issues that come up are resolved [rather, put to the side] by way of the Mysteries of the Trinity.

The non-catholic and Hindu contexts are similar and somewhat different. Using the Hindu vocabulary, Pajāpati is the Hindu God of Creation. But Pajāpati is also the name of Mara, Death, or The Evil One, the Devil. Here today, (U.S.A. August 24, 1998), we do not have such instructive mythology. The idea is that the creator is also the destroyer.

The perceived problem at this point is that because one is the Only One, one is also this Destroyer; that one is, one's self alone, responsible for all the suffering in all the world. The alternative (one step up passed the initial awareness of the problem, but while still hanging on to the *ditṭhi* "I am") is "existing" in a world consisting of the absolute non-existence of everything but the perception of self.

This is where *Kamma* gets its opportunity. And it is the recognition of or invention of the notion of *kamma* that is the solution in the Hindu context (there is no solution or even recognition of the problem in the non-Catholic Christian context). Somehow one must contrive to escape *kamma*. This is the issue of the day into which the Buddha was born and the problem which his system solves.

To Be or Not To Be; That is the Question.

If the individual has retained consciousness enough to observe the process after death, or if one is examining it during meditation, one might say, at this point that Pajāpati's Problem was the *dramatization* of the process described by the *paṭicca samuppāda*. It is the experience of the process as acted out by personifications of the various forces at work in that formula. *Kamma* will look like a dialogue between "beings", (say between one's self and Yama, The Lord of Judgment).

When faced at death, the result of encountering this problem is usually

instantaneous: The individual immediately opts for creating the world, (Downbound blindness as to the ultimate consequence, rebounds bound up in a personal world [*Sankara*]) and will submit to any condition it [The World, or from the Buddhist point of view, really one's *kamma*] may impose on him as a price for being made to exist. "OK, guy, I'll come play with you again, but this time you will be a cockroach in my apartment in New York, where I will watch as little m whacks you with her shoe." — Michael, The King of New York

What is at work is that one's memory of one's past deeds is being judged now by a self at the level of God. The reckoning is often a terrible one. It is the judgment of a god made in the image of one's own ignorant ideas of what such a god would be like and how he would deal with a transgressor such as oneself. The evil individual here, as in life, has a much harsher attitude than the man of understanding. At such a point, even minor faults can meet with terrible terrible punishments.

For the *Pāli* Buddhist, that is the real *Dukkha*.

That is what is called the Wheel of *Samsara* — the endless rising up to the point where one meets Pajapati's Problem and being thrown back in accordance with one's *karma*. The injustice of some punishments meted out by this god of wrath, is itself bad *kamma* and the cause of additional judgments and punishments in the future for one bound by *diṭṭhi* to this apparently endless cycle.

Such things as sickness, old age, and various grievous problems connected to living, while also being solved by the same method, and while not being minimized at all, are not really the problem here.

The Solution

Pajapati's Problem is solved by *Sammā Diṭṭhi*; the consummate thesis.^[4]

This is the condition of the ordinary common man: that is that he is blown by every wind, back and forth, and up and down and round and round and round and round that wheel of *samsara* because he insists on having a viewpoint.

Stuck to the idea of an existing "I", one is stuck to the problem of being and not being. *Sammā Diṭṭhi*, by overcoming the need to have a viewpoint, gets past the problem of identifying the process as "one's own."

This is how it works:

This is what is meant by *Sammā Diṭṭhi*: *Sammā*, High or Consummate, is to

signify that it is the best without signifying that it is the only valid viewpoint, or even that it is absolutely true or right.

The idea is that individuals caught in *samsara* are trapped by viewpoints, and that in order to escape these viewpoints it is necessary to go from the one being currently held as "True, or Right" to one that is above it, but which can itself be abandoned without difficulty. Going directly from holding views to holding no view is not possible. One needs a point of exit, a position (view) from which one is able to see that views are not necessary, only that can prevent one from slipping back into view unawares.

Sammā Diṭṭhi, when adopted as one's working hypothesis, keeps one focused on the real problem (which is as stated above, *not* the problem of existence, but the problem of pain, *dukkha*) by continuously pointing to the answer: *Dukkha* is the problem. The cause of *dukkha* is desire. Go this way to bring desire to an end and that will bring the pain to an end. When you see how pain is brought to an end you will see that it was holding an erroneous idea regarding existence that was the source of the problem of existence you thought was so important in the first place. By letting that go, Pajapati's problem is solved.

This is The Way

In the examination of one's dialogue, the seeker should keep two things in mind: The goal is not an answer that will make everything *here* ok; and the form of one's inquiry should take the structure:

**This Being,
That Becomes,
From the Ending of This,
The ending of That.**

Without what would there be no *Dukkha*?

Without Birth in any sphere of being there would be no *Dukkha*.

Pāli [The language] is crystal clear on the matter:

The word "*Dukkha*" is made up from all kinds of sounds meaning shit: Do-do, Uk, K-Kha.

Taṇha, hunger and thirst, as the cause of shit, is irrefutable. Think about this once a day when you are on the can. Another way of stating the first part of High View is: "You gotta know your shit!"

And bringing hunger and thirst to an end can be demonstrated to bring shit to an end. Try it.

Sammā Ditṭhi is the view that all this [that is whatsoever there is that has come to be — reference any one of the ten lessons in The *Pāḷi* Line as a way of conceptualizing "All there is"] is *Dukkha*: ugly, ukky, painful, k-kha.

It is the view that that *Dukkha* has its origin in *Taṇhā* or hunger/thirst ... we say desire.

It is the view that to bring that *Dukkha* to an end it is necessary to stop its development from *Tanha*.

And it is the view that this is the way: High Views; High Principles, High Talk, High Works, High Lifestyle, High Self-Control, High Mind, High Getting High, High Vision, and High Detachment.

High Principles: The view dictates the principles: If it is all k-kha, then one's first principle would naturally be to dump it. Renunciation is the first principle. The other two are also natural consequences of high view: do no mental harm and do no physical harm. Both follow from the idea that to do either is involvement, and involvement is involvement with k-kha.

High Talk: Begins the process of identifying areas where involvement occurs. In the *Pāḷi*, talk is second to the imagination. High talk is the talk that results when one eliminates the kind of talk that is symptomatic of involvement: No lies, no slander, no abusive or idle talk.

High Works: High works are works done after excluding all lies, theft, harm, and carelessness, being especially careful not to break one's morality when under the influence of lust.

High Lifestyle: The lifestyle that results when one examines one's lifestyle and does one's best at all times to eliminate what one understands for one's self is a low element of one's lifestyle.

High Self Control: Put forth energetic effort to:

Abstain from low conditions not yet in the here and now.

Restrain low conditions in the here and now.

Retain high conditions in the here and now.

Obtain high conditions not yet in the here and now.

High Satisfying [Memory/Mental] Pastures: (Or the Preparation [*paṭṭhana*] of the Mind [*sati*] for its new way of viewing the world as "not me", "not mine", "not a part of me", "not a product of mine".) It is the gathering into conscious awareness the idea that bodies, sensations, "heart" or

mental states, and the Dhamma are all temporary phenomena, connected to pain, with such penetrating knowledge that we release (release is part of the process of *sati-paṭṭhana*) our hopes and disappointments and rise up, bound up to nothing at all in the world.

High Getting High: *Samādhi*. There are four stages to this. They are called "*jhānas*" meaning "knowing" or "seeing with the mind" or "burning or shining with knowledge." *Jhāna* is the word from which we get "knowledge", "gnosis"; — "Chan" in Chinese, and "Zen" in Japanese.

The term '*samādhi*,' often translated 'concentration' includes concentrating, but even there would be better thought of as having 'focus'. The idea is of being serenely above it all. One concentrates to bring into focus and then one no longer concentrates, but is concentrated on what one has brought into focus. The term '*samadhi*' includes the totality of the training, and the burnings are only the culminating experience.

The First Burning begins with a simple appreciation of Solitude. (It gets much deeper, but always has the character of appreciating solitude.) In this stage, there is still awareness of the inner dialogue and imaginative examination or pondering.

The Second Burning is the stage after *vitakka* and *vicara* have been successfully overcome. It is what many have experienced when concentrating on an enjoyable task at the point where the process seems to go on of its own. This stage is characterized by the peace and calm of getting high itself.

The Third Burning is the stage after the thrill of the experience of the second stage has been overcome. It is characterized by a profound sense of ease.

The Fourth Burning. After ease itself has been let go of, and all connection to either pain or sorrows connected to the world are let go. This is a state of profound detachment. This burning is the stepping stone to three stages of very high accomplishment: Magic Powers, Realms of Pure Consciousness unconnected to materiality, and Final Knowledge.

The *Jhanas* are mental states ranked in order from most-attached to least attached, and are tools to be used in attaining detachment. If one understands the process after the first *jhāna*, that is sufficient. The consummate *Samādhi* is the entering into and abiding in one or another of three states: Emptiness, Pointlessness, or Signlessness. That is: Empty of Lust, Anger, and Blindness; not aimed at (pointing to) Lust, Anger, or Blindness; without signs of Lust, Anger, or Blindness.

High Vision: Whereas High *Diṭṭhi* is a theoretical stance taken intellectually, a scaffolding from which we build our means of exit from views *Sammā Vijja*, High Vision, is the actual seeing for one's self the truth of that view, which is seeing the mechanism of action of *kamma*, or *paṭicca samuppāda*:

Downbound Confounded Rebounding Conjunction

Downbound Blindness (*avijja*: remember, blindness is blindness of this mechanism, or stated in other terms, the Four Truths) Rebounds Bound up in Confounding a personal world (*saṅkhāra*. The making of one's own world by identification with the intent connected with acts of mind, speech, and body, that is, *kamma*.)

Downbound Confounding Rebounds Bound up in Consciousness *viññāṇā*: Double Knowing Knowing; re-knowing-knowing-knowledge; the knowing of knowing.

Downbound Consciousness Rebounds Bound up in Named/Form (*nāma/rūpa*: name and form. The material that together with consciousness goes into the make-up, both mental and material, of the individual and his world.

Downbound named form Rebounds Bound up in Consciousness (This step is not always included — in fact the entire structure is quite flexible — in this construction the previous consciousness is the consciousness of a personal world created by previous acts but it is not yet that consciousness experienced as an individual — this consciousness (this second iteration) is that of the way the world that has been created works: the consciousness of the consciousness of the eye seeing visible objects, etc.) (In the *Mahā Nidana Sutta* the double-occurrence of consciousness is given and explained as the point where the limit of individuality can be observed; that is that the first instance of consciousness is aware, so to speak, of the individualized world "there" where the second instance is the consciousness being experienced by the individual from within (here). This is the Buddhist way of describing coming into existence. It would be just before this second consciousness that Pajapati's problem would be broken by the individual conscious of *Sammā Diṭṭhi*: the next step would just not be taken.

Downbound Consciousness Rebounds Bound up in The Six-Fold Sense Realm (*saḷ'ayatana*: The eye and sights, ear and sounds, nose and scents, tongue and tastes, body and touches, mind and ideas).

Downbound, The Six-Fold Sense Realm Rebounds Bound up in Contact

(*phassa*: touch)

Downbound Contact Rebounds Bound up in Sense Experience (*vedana*: pleasant, unpleasant, or not-unpleasant-but-not-pleasant sensations arising from contact with the senses).

Downbound Sense Experience Rebounds Bound up in Hunger/Thirst (*taṇhā*)

Downbound Hunger/Thirst Rebounds Bound up Bound up (*upadāna*)(In terms of the way the *paṭicca samuppāda* is presented in the *Mahā Nidana Sutta*, as discussed above (under consciousness the not-doing, the not "getting bound up" or as I often translate it the not "going after getting" or engaging in upkeep of things in the current personal world that are breaking up and breaking down, at this point would be where one would begin the process of breaking the chain, but would not necessarily either require, or result in the insight necessary to free one's self from the process. Like the drug addict who resolves to forego the next fix; he might see the benefit, he might not.)

Downbound Bound up, Rebounds Bound up Living (*bhava*, a [form of] living, being, existing, some sort of being in some place of being)

Downbound Living Rebounds Bound up in Birth (*jati*: born this: that is as some sort of being in some place of being)(first there is the form or type and place of being, then there is being born in that form and type; it's like the difference between having a dream of some wonderful world and finding one's self born there.)

Downbound Birth Rebounds Bound Up in *jara-marana*.

Aging, Sickness and Death

Grief and Lamentation

Pain and Misery, and

Despair.

High Detachment High *Upekkhā*: Seeing with High Vision, one is disgusted with all that which has come to be. Disgusted [meaning not that one 'dislikes', but that one has no 'taste for'] one is detached.

Detached one is free.

**In freedom,
seeing freedom as freedom,**

one knows

"this is freedom!"

and knows

"Left behind is being reborn.

Lived is the best of lives!

Done is duty's doing.

No hither,

no further,

no more being any sort of "it" at any place of "at-ness" for me!

Most of this is not in any book on Buddhism you will read. This is one reason some systems say one must have a *guru* to get anywhere. But portions of it can be found in the Tibetan Book of the Dead, and the Zen Koan is an attempt to force the mind up to the point of seeing from this point of view (If God is all, then the sound of two hands clapping is the sound of one hand clapping ... get it? You would if you were God.)

Now think about what the whole thing implies.

Imagine some person here complaining about his or her circumstances [or name, such as 'beggar' or 'Jon Periwit']. Or imagine some person here boasting and bragging or taking delight in some insignificant accomplishment. Then place that person in the context of the large picture.

What is happening in such a case if it is not that God himself is complaining or boasting? Is that not an absurd proposition?

Imagine the reaction when one comes face-to-face with such behavior when one is confronted with the certainty that one is one's self that God?

That is why the emphasis is not placed on the ordinary pains and disagreeable states of life.

And this is the reason that a very, very low profile is adopted by the *Bhikkhus*, and is recommended to everyone.

Imagine how stupid one would look and feel if one were a *Bhikkhu* who, while being ignorant of the deeper picture, was nevertheless able to work certain psychic wonders, and who then was brought to the level of Pajāpati, or to the brink of being *Sotapatti*? (O, Yeah, great, so God can walk on water, so what!) It could well throw him off the track. Very dangerous.

Thus this dialogue that is spoken of as going on within can be seen to be the echo of the dialogue that goes on between the ordinary man in his ordinary state and the ordinary man as God.

The Buddhist position is not that such does not exist, it is that it is not conducive to a solution to engage in the dialogue.

Stand aside.

Say [even out loud] "This is not "my" dialogue; this is merely the suffering that results (the *dukkha*) from not having a solution to Pajāpati's problem: the solution is to end the desire that results in such a dilemma.

What is that? The desire to be; the desire to escape being the only one, the desire to escape the problem without finding a solution to it by indulging in the pleasures of the senses.

Tomorrow, and tomorrow, and tomorrow
Creeps in its petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

— Shakespear, MacBeth

§

The poets say that Apollo tended the flocks of Admetus;
so too each man is a God in disguise who plays the fool.

—Ralph Waldo Emerson

Pajāpati A Name for Māra

Pajāpati A name given to Māra, because he uses his power over all creatures.

—DPPN, Volume II, page 97

See

MN 1 - Rhys Davids note 22

MA i.28, 33

MN 1 - Bhk. Bodhi note 10

Prajāpati, "lord of creation," is a name given by the Vedas to Indra, Agni, etc., as the highest of the Vedic divinities. But according to MA, Pajāpati here is a name

for Māra because he is the ruler of this "generation" (*pajā*) made up of living beings.

The fact of Māra being called Pajāpati or Māra calling himself Pajāpati is not the essential thing to understand in the case of Pajāpati's Problem. The idea is that this god believes himself to be the Creator of the Created, and it is by the fact of being the Creator of the Created that he becomes the destroyer of the created, aka Death, the Evil One, Māra.

As a side issue Pajāpati is a popular name for women for the obvious reason that they are the Mothers of us all.

Pajapati's Problem

This is the essence of the 'problem of existence' that perplexes thinkers not acquainted with Gotama's solution:

The 'living being' is a self-awareness bound up in perception through the six senses: eye, ear, nose, tongue, body, and mind.

This identified-with living being is created by a previous living being (or more precisely an identified-with group of things perceiving through the senses thinking of itself as a living being) identifying with the intent to create pleasure for itself through acts of thought, word, and deed. I have called this 'own-making'; it could be 'self-making' or 'co-making' if one wishes to stick closely to the *Pāli saṅkhara*.

Through this action, the eye comes into contact with a visible object and consciousness and 'visual consciousness' carrying with it self-identification with the results.

Identified-with visual consciousness and the identified-with consciousnesses of ear, nose, tongue, body and mind are the sense objects of the mind sense faculty.

The mind, perceiving (identifying) the consciousnesses of the senses puts together a picture of the world incorporating (as it were) the intent to experience an identified-with self connected to the sense-consciousnesses and then running multiple thousands of such pictures together creates an illusion of a story of a being living in a world that is identified as belonging to the mind that is doing the perceiving, and the mind doing the perceiving is identified as 'me'. This is called a living being.

As long as there is wishing for pleasure, wishing to be or wishing of any

sort, this phenomena will roll on without regard to the limits of the lifespan of an individual. What has been set going by the previously living being will roll on into renewed identified-with existences even after the death of the body.

Finding 'one's self' as this 'me' in this phenomena, is being an individual identified with the senses.

An individual identified with the senses is not able to 'see' beyond the senses. Such a mind has defined itself into a limited sphere. Once defined into the situation, to see, to even approach seeing beyond it is perceived as death's door.

Not being able to see beyond the senses, the highest mental state attainable to the individual is the state where there is perception of the coming into existence and passing away of sensation, the very beginning and the very end of the state of being an existing thing, the point of conjunction of name, form and consciousness.

The perception there, without knowledge of Gotama's system, is that the entry into existence of things is happening simultaneously with one's personal identified-with consciousness of them. Identified with identified-with consciousness the perception is that one is thinking things into existence.

Here is where the problems present themselves.

This self-manufactured world is as far as it can be said that things exist, and the perception is exactly that: that is that this self-manufactured world is 'the real' — to not 'do' this would be utter annihilation.

To experience this utter annihilation while at the same time continuing to identify with identified-with consciousness is to become 'the only real living being in existence'. The word 'loneliness' is inadequate to describe the mental state that results from that perception.

The decision that is invariably made at this point by anyone not having the vision and detachment taught in Gotama's *Dhamma* is that one must continue on 'doing' this world.

The perception that follows that is that if it is up to us to do this doing, then we are the one doing the creating.

The perception that follows that varies according to one's cultural background and any learned point of view. In a society where people are raised to believe that there is one and only one creator God, one must conclude that one is that God.

Some people are happy to play around with that for a while.

Pajapati, for one.

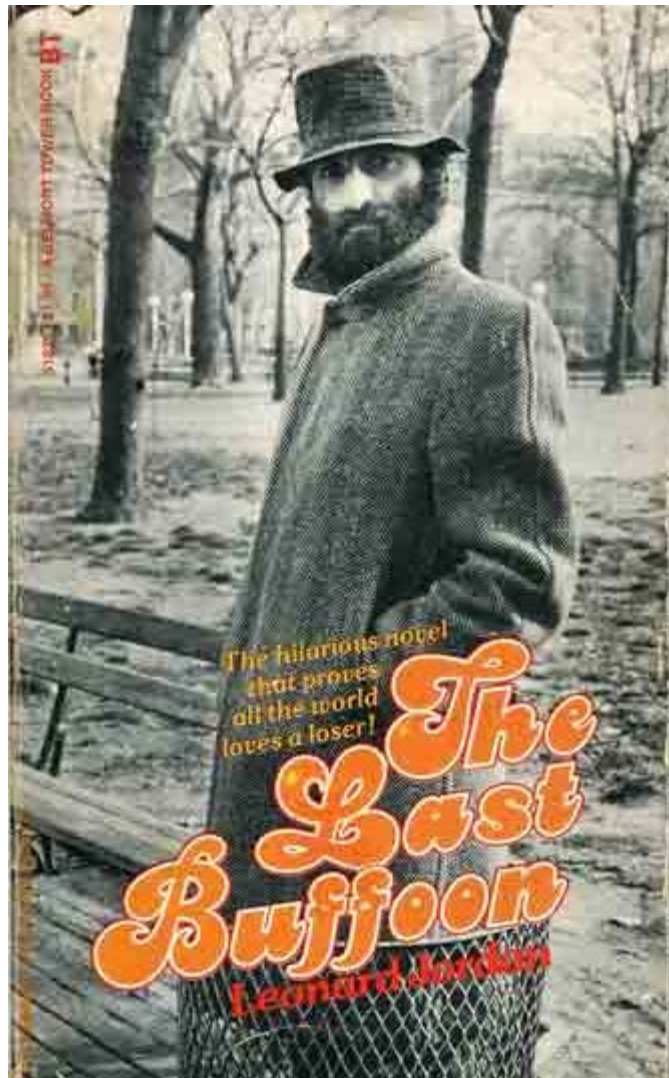
Others in this situation will find themselves reborn as cockroaches. Or they will work out some arrangement with the rest of the gang. 'I'll just be one of the guys.' 'I'll pay for all your sins in the end by letting you nail me on a cross — after all, it was all my doing.' 'Put me on Trial, let's see where that goes.'

The smart one's play the fool playing a fool. What is really ridiculous in this case is to try to 'be someone'. To boast and brag. Or complain. Imagine what some guy who worked all his life to become King of New York would feel like at the end when he found out he was God! That's why the *bhikkhu* is a Beggar.

Why Sakka when he visits comes down as a beggar. Low profile! When you find out the story, you know that there is no bigger fool than the fool that thinks he is God. Only slightly less embarrassing at the end is thinking one is some kind of big deal high mucky-muck.

The worst pickle is the one where some fool claims to have found salvation, who can lead the way to salvation, who claims to be an Arahant but who has not solved this problem. We been at this since forever, guy, no solution in sight. Bliss, joy, ecstasy, tranquility, equanimity and freedom from anxiety in this world, rebirth in heaven, just doesn't cut it any more. How do you explain yourself? The wider your fame has spread, the more wrath you face.

Then, after a long long while, but sooner or later the fun begins to wear thin. It becomes harder and harder to bring down the fog of blindness masking one's awareness of one's 'real' identity as God so as to be able to play the fool, Christ, Kafka, Frank Einstein, Knut Hamsen, Emmerson, Shakespear, Marcel Proust, Jack Kerouac, Rex Stout, Hofstedter, Lenard



Levinson, Mara. You didn't know? Mara: another name for Pajapati.

Its true! There are those who decide to have fun at that role for a while too, but again, sooner or later it occurs to you that being reborn in Hell for being the Destroyer of the Created is just a little bit on the tiresome side.

That is Pajapati's problem.

That is the problem of rebirth that is solved by Gotama's *Dhamma*.

That's the beginning of the journey to freedom whether you take as your vehicle just the Four Aristocratic Truths or the whole of the *Sutta Piṭaka*.

There is a solution. It is right here in front of you. You have only yourself to blame if you do not take advantage.

[1] This is one interpretation. Further research into the terms *Vitakka* and *Vicara* indicates that there is not likely any difference in the two terms; they both just come down to "thinking."

[2] 'Gladly would I,
should just skin, tendons and bones
of the body remain,
have flesh and blood dry up,
but that I might win
what can be won
through development of
this emaciated body,
with the strength of a man,
with the energy of a man,
with the endeavor of a man.'

[3] Here I distinguish between the Streamwinner by faith or momentum, and the one that has actually attained the *Dhamma-cakkhu*, The Eye of *Dhamma*, the clear understanding that all that which has been confounded comes to an end.

[4] *Sammā* = summit, *summa*, sum, consummate, the highest; *ditṭhi* = thesis, view, hypothesis.

Extra-Sensory Perception [ESP]

I couldn't say it more clearly than to provide one of many suttas describing this phenomena:

Aṅuttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya Vagga

The Book of Elevens

Sutta 7

Saññā-Manasikārā Suttaṃ

A Study in Perception

Translated from the *Pāḷi*
by
Michael M. Olds

I HEAR TELL:

Once upon a time, The Lucky man,
Sāvatti-town revisiting,
Jeta Grove,
Anathapiṇḍika's Sporting Grounds.

There then Old-man Ānanda came to *Bhagava*,
drawing near.

Drawing near and giving salutation,
he took a seat to one side.

Having taken a seat to one side
he asked this of The Lucky Man:

"Now is it, then, *bhante*,
that a beggar acquires
such a form of focus —
that he is not,

even in the midst of earth,
percipient of earth,
nor is he,
in the midst of water,
percipient of water,
nor in the midst of firelight,
percipient of firelight,
nor in the midst of wind,
percipient of wind,
nor in the midst of The Realm of Space,
percipient of The Realm of Space,
nor in the midst of The Realm of Consciousness,
percipient of The Realm of Consciousness,
nor in the midst of The Realm of No-Things-to-be-Had-There,
percipient of The Realm of No-Things-to-be-Had-There,
nor in the midst of The Realm of Neither-Perception-nor-Non-Perception,
percipient of The Realm of Neither-Perception-nor-Non-Perception,
nor in the midst of this world,
percipient of this world,
nor in the midst of the world beyond,
percipient of the world beyond,
nor in the midst of the seen, heard, sensed, known,
percipient of the seen, heard, sensed, known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
percipient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception
and yet he is perceiving?"

"It is, Ānanda,
that a beggar acquires such a form of focus —
that he is not,
even in the midst of earth,
percipient of earth,
nor is he,
in the midst of water,
percipient of water,
nor in the midst of firelight,

percipient of firelight,
nor in the midst of wind,
percipient of wind,
nor in the midst of The Realm of Space,
percipient of The Realm of Space,
nor in the midst of The Realm of Consciousness,
percipient of The Realm of Consciousness,
nor in the midst of The Realm of No-Things-to-be-Had-There,
percipient of The Realm of No-Things-to-be-Had-There,
nor in the midst of The Realm of Neither-Perception-nor-Non-Perception,
percipient of The Realm of Neither-Perception-nor-Non-Perception,
nor in the midst of this world,
percipient of this world,
nor in the midst of the world beyond,
percipient of the world beyond,
nor in the midst of the seen, heard, sensed, known,
percipient of the seen, heard, sensed, known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
percipient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception
and yet he is perceiving."

"But just how, *bhante*, is it
that a beggar acquires such a form of focus —
that he is not,
even in the midst of earth,
percipient of earth,
nor is he,
in the midst of water,
percipient of water,
nor in the midst of firelight,
percipient of firelight,
nor in the midst of wind,
percipient of wind,
nor in the midst of The Realm of Space,
percipient of The Realm of Space,
nor in the midst of The Realm of Consciousness,

percipient of The Realm of Consciousness,
nor in the midst of The Realm of No-Things-to-be-Had-There,
percipient of The Realm of No-Things-to-be-Had-There,
nor in the midst of The Realm of Neither-Perception-nor-Non-Perception,
percipient of The Realm of Neither-Perception-nor-Non-Perception,
nor in the midst of this world,
percipient of this world,
nor in the midst of the world beyond,
percipient of the world beyond,
nor in the midst of the seen, heard, sensed, known,
percipient of the seen, heard, sensed, known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
percipient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception
and yet he is perceiving?"

"Here Ānanda, a beggar has this perception:

'This is it!

This is the culmination!

That is, the calming of all own-making,

the resolution of all involvements,

the withering away of thirst,

dispassion,

extinction,

Nibbāna.'

It is thus, Ānanda,

that a beggar acquires such a form of focus —

that he is not,

even in the midst of earth,

percipient of earth,

nor is he,

in the midst of water,

percipient of water,

nor in the midst of firelight,

percipient of firelight,

nor in the midst of wind,

**percipient of wind,
nor in the midst of The Realm of Space,
percipient of The Realm of Space,
nor in the midst of The Realm of Consciousness,
percipient of The Realm of Consciousness,
nor in the midst of The Realm of No-Things-to-be-Had-There,
percipient of The Realm of No-Things-to-be-Had-There,
nor in the midst of The Realm of Neither-Perception-nor-Non-Perception,
percipient of The Realm of Neither-Perception-nor-Non-Perception,
nor in the midst of this world,
percipient of this world,
nor in the midst of the world beyond,
percipient of the world beyond,
nor in the midst of the seen, heard, sensed, known,
percipient of the seen, heard, sensed, known,
nor in the midst of the attained,
the sought-after,
the explored in mind,
percipient of the attained,
the sought-after,
the explored in mind
— that of such he has no perception
and yet he is perceiving."**

Footnotes

FOOTNOTES FOR SUTTA 1

^[1.1] *Dhātu*. **Data**, (component, component part, but this is 'information' not 'object'; sometimes affinity), aspect, property, characteristic, whatever word you use, it means the basic categories into which things are divided for purposes of description. There is a danger in the use of the term 'element', the translation of Mrs. Rhys Davids and *Bhk. Bodhi*, in that this term implies the actual existence of a basic thing [the so-called 'ultimate' realities of the *Abhidhamma*, make this error] where what is being addressed is the information being received at the senses. If all eye-data were of an 'ultimate' nature, elemental, all eye consciousness of all visible objects would be the same [a uniform mass of light; *rūpa*] at all times for all beings, and we know from experience that this is not the case.

^[1.2] *Nānatta*. **Diversity**. The this and that. In the *Mūlapariyaya*, MN 1, the view following — higher, more refined, more detached than — *ekatta* (unity, all is one, "I am everything, everything is me") and preceding The All and *Nibbāna* with which one can mistakenly identify as self, as one's own, as a product of one's self or as the precursor to one's self. "You always want to be the one and only, and always end as only one of many."

PED: *Nānatta* (nt. m.) [Sanskrit *nānatva*; abstract from *nānā*] diversity, variety, manifoldness, multiformity, distraction; all sorts of (opposite *ekatta*, cp. M I.364: "the multiformity of sensuous impressions," M.A.). Enumeration of diversity as *nānattā*, viz. *dhātu-phassa-vedanā-saññā-sankappa-chanda-pariḷāha-pariyesanā-lābha*- D III.289; S II.140 sq., cp. IV.113 sq., 284 sq.; Ps I.87. - A IV.385; Ps I.63 sq., 88 sq.; S II.115 (*vedanā*-); Ps I.91 (*samāpatti*- and *vihāra*-); J II.265. In composition, substituted sometimes for *nāna*. cp.

Dialogues I.14, n. 2.

Nānā (adv.) [Ved. *nānā*, a redupl. *nā* (emphatic particle) "so and so," i.e. various, of all kinds] variously, differently.

^[1.3] *Sādhukaṃ manasi karoṭha*. **Do mind well; Mind ye well, make over your minds, give over your minds, give heed.**

^[1.4] *Evaṃ*. *e* = here; *va* = go, vent, went. **So be it. Thus. Even so! Let it be so! Here goes!**

^[1.5] *Dhamma-dhātu*. **There is no real legitimate way around this. Rhys Davids 'ideas' and *Bhk. Bodhi*'s 'mental phenomena' both rely on deduction from the connection to mind-data interpreting mind-data in the usual western understanding; that is, anything that is not matter. This unwarrantedly excludes too much! The word means any 'thing' that has come into existence including material things. And taking a quick peek, you will note for yourself that material things are not omitted by the perceptions available to the mind. The mind is occupied with things. Any thing that has come into existence. Period. Eye-consciousness is a product of the contact of a visible object with a working eye in connection with consciousness; the mind, taking eye-consciousness together with the other sense-data-consciousnesses, puts together our picture of the world.**

^[1.6] **This is consistent with the idea of 'The All': The eye and sights, the ear and**

sounds, the nose and scents, the tongue and tastes, the body and touch, the mind and mental objects.

FOOTNOTES FOR SUTTA 2

[2.1] *Samphassa*. *Sam* = own, with, con; *phassa* = touch, con-tact. PED: [*saṅ* + *phassa*] contact, reaction. My somewhat awkward "own-" is to overcome the general bypassing of this aspect of the idea expressed in this term by our common use of the word contact, that is, that bound up in the idea is the notion of self, ownership.

[2.2] *Paṭicca*. *Pati* = rebound, bounce, percuss, result. As in PED following, meaning to return upon, double back upon. PED: *Paṭi* (indecl.) [Ved, *prati*, to Idg. **preti* as in Latin *pretium* (from **pretios*) "price" (cp. precious), i.e. equivalent; Gr. *πρός* (aeol.), *πρὸς* against] directional prefix in well-defined meaning of "back (to), against, towards, in opposition to, opposite." As preposition (with acc. and usually postponed) towards, near by, at; usually spelt *pati*. *Paticca* = rebounded-stuff; *pati*+ *cca* = *k-kha*, but always of a living being with the six senses, usually just 'human': PED: grounded on, on account of, concerning, because.

[2.3] *Uppajjati*. *Up* = up (go figure); *pa* = pass; *jati* = birth (jump, burn this, this burns): Up pa birth; up-pass-born; appearance, arising, re-production, production.

[2.4] Note the difference between this and the statement in the first sutta. This correctly follows the *Pāḷi* and is necessary for the following suttas to have been recorded correctly. Additionally the first category 'eye data', etc. can encompass (stand in for) the other two categories: "form data, eye-consciousness data".

FOOTNOTES FOR SUTTA 3

[3.1] *No ce tam*. Rhys Davids/Woodward note: Reading *no c'etaṇ*. I hear this to be saying: This proposition is to be understood as correct if stated this way (the first way it is stated), but not if this way (the second way it is stated). PED: *Ce* [Vedic *ced*; *ce* = Latin *que* in *absque*, *ne-c*, etc., Goth. *h* in *ni-h*. see also *ca*³] conditional particle "if,"

[3.2] No.

[3.3] There is inconsistency among the various versions of the *Pāḷi* — *katamañ ca katamañ ca*, *kathañ ca*, *kathañ ca* — And what, and how. I am ignoring such and going with what makes sense throughout this series.

FOOTNOTES FOR SUTTA 4

[4.1] *Vedanā*. The sensation of pleasantness reproduced as a result of contact with sense data; the sensation of pain reproduced as a result of contact with sense data; the sensation that is neither pain nor pleasantness reproduced as a result of contact with sense data.

FOOTNOTES FOR SUTTA 7

[7.1] *Parilāha*. PED: [*pari* + *ḍāha* of *ḍah*, cp. *pariḍahati*. On change of *ḍ* and ' see Geiger, *Pāḷi Gr.* § 42³] burning, fever; fig. fever of passion, consumption, distress, pain ?

[7.2] *Pariyesanā*. (f.) and *-na* (nt.) [from *pariyesati*] search, quest, inquiry.

[7.3] *Rūpa-saṃkappa*. A tiny tad awkward word for me to be hanging on to my preferred translation of *saṃkappa*. It should be heard: "principles with regard to form, sound, ...", "that which is fitting with regard to form", "attitudes, ideas, notions, aims and purposes that fit ones views with regard to what is proper with regard to form" etc. I think *Bhk. Bodhi's* 'intentions' is off the mark with regard to this term. Mine works much better with 'sound.'



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