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**A BARE-BONES GUIDE  
TO THE TEACHINGS OF  
Prince Siddhattha Gotama Sakyamuni  
"The Buddha"**

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**EVAM ME SUTAM**

**The Way I hear tell  
the story goes:**

**EKAM SAMAYAM**

**Once Upon a Time**

**(All the good old Sutta - Hear/Tells - begin this way)**

**A Very Long Time Ago**

**(Around 2600 years ago; 600 B.C.)**

**In the Kingdom of the A-Y-Y-A**

**(The ancient Kosala and Magadha  
in the territory now known as  
Nepal and North India)**

**A Great Teacher came Revisiting**



**There, renouncing the great wealth of his family;  
giving up his wife and child  
(whom he subsequently brought to the highest degree  
of accomplishment in his system);  
he entered on a period of fierce austerities.**

**Later he gave this up too, saying:**

**"If awakening were to be got by self-torture,  
I would have got it that way,  
for no one ever underwent greater austerities than I.**

**There were times when I lived  
on one grain of rice every two weeks.**

**I got so that all my hair fell out.**

**When I got up to pee,  
I was so weak I fell flat on my face.**

**When I went to grab my stomach,  
it was my backbone I grabbed,  
when I went to grab my backbone,  
it was my stomach I grabbed,  
for he one clove to the other."**

**Thereafter he adopted the life of a wandering beggar,  
content with the clothes on his back  
and his beggars bowl.**

**It was almost immediately after he gave up his austerities that he attained Buddhahood (Awakening), and thereafter he wandered from place to place gathering an enormous following (in the millions) teaching the Way (MAGGA) he had discovered to overcome the pain associated with life.**

**The way of living he described as:**

**"Beating the drum of deathlessness in a world gone blind."**

The word "Bhikkhus!" is written in a stylized, handwritten font. The letters are primarily red with a white outline, giving it a three-dimensional or shadowed appearance. The exclamation point is also red and white. The background is plain white.

**BHIKKHUS!**

he would say - **Beggars!**

**Pay attention!**

**Give ear!**

**I will speak!**

... and "**Bhante!**"

the beggars would respond = **right you are!**

**And then they would fall**

**Absolutely Quiet ...**

**nobody would even dare to cough.**

(When you meet 'Monks' today, the proper form of address is still "**BHANTE**".

"These two extremes should be avoided, beggars, by a beggar looking for his wishes to come true:

**The Path down hedonistic self-indulgence, and the path down self-torture.**

(Freud would say **Id and Super Ego**)

**Avoiding those two extremes, come up**

**The MAJJHIMA Path**

**MAJJHIMA - Middle, Magic**

**But first ...**

**MAHAYANA, THERAVADA, or what?**

**Originally Gotama never called himself 'The Buddha', the teaching was called DHAMMA-VINNAYA (Teaching or the Thing, and Discipline or Training, and the followers who renounced the household life (BHIKKHUS) were called SAMANAS (Shaman; either SIKKHAS, Seekers, or ASIKKHAS, not seek'n). The whole system, as well as the language used to teach it was called PALI; The Line, or Past Lip, what we would call the Lingo.**

**Different schools and their different names devolved out of the fact that at the beginning level the teaching is so fundamental that it easily adapts to any culture into which it is introduced, while at the upper level it is so difficult to grasp that it leads to all the pitfalls of self deception. That is, every school thinks it is the one and only school that has it right.**

**Japanese Buddhism, or ZEN Buddhism (ZEN from the Chinese CHAN from the PALI JHANA which is Latin Nosco, English gnorant which is one who isn't ignorant, that is, one who is a man of knowledge) is Buddhism grafted to Shinto.**

**Chinese Buddhism is Buddhism grafted to TAO and Confucianism.**

**Tibetan Buddhism is Buddhism grafted to Bohn.**

**These three are the principle schools of MAHAYANA Buddhism.**

**The Buddhism of Viet Nam, Burma, Thailand, Sri Lanka, and to a certain extent in India and Nepal is the Buddhism known as THERAVADA (The Way of the Elders).**

**At the most obvious level the difference between the two major schools has to do with their points of reference. The MAHAYANA schools rely heavily on local and recent commentary, the THERAVADA schools rely heavily on ancient commentary and the collection of PALI SUTTAS which is essentially unchanged since the time of GOTAMA.**

**Great Teachers emerge from all schools and point to the differences as being matters of approach. The MAHAYANA (Great Vehicle) approach is to focus on KARUNA, (Compassion), understanding that this is most accessible to the majority and that the exceptional will delve deeper on their own power. The THERAVADA approach is to focus on attainment, understanding that those who fall short will spread abroad the teaching of KARUNA.**

**What follows is a bare-bones course  
using an American English rendering of the original PALI.**

**It begins assuming no knowledge,  
goes on step-wise skipping no essential idea,  
and winds up in the traditional way ...  
deep enough that the wise  
might avoid the pitfalls of self-deception  
if they heed the BHIKKHUS first and last word:**



**APPAMADA**

**A = Don't**

**P-Pa = Sputter**

**MADA = Fat or Madness**

**That is: BE CAREFUL!**

**In the case of the first case  
we have the case  
of the  
Untamed, Untrained, Uneducated  
Common Man.**

**Untamed, Untrained, Uneducated  
in the manners, skills, lore,  
discipline, craft, teaching,  
he thinks:**

**"Oh woe! Here I am, bound up  
downbound up-end down in this world  
of Birth, Sickness, Aging and Death,  
subject to Grief and Lamentation  
Pain and Misery,  
and Despair!**

**Maybe there is some way out  
of all this Pain."**

**In that case:**

**Let him draw near  
Let him listen up  
Let him remember what he hears  
Let him meditate on what he remembers  
Let him test the truth of what he has meditated on  
Let him evaluate the results of what he tests  
Let him take a trusting stance on what he has evaluated  
And Let him continue on This Way  
Until he has attained the final goal.**

**"I will teach you, beggars,  
about the world**

**Do you see, beggars, this bit of  
excrementia I have picked up on the  
end of my nail?**

**I offer you a taste.**

**Do you see that even this tiny bit  
of such a thing is considered to be  
disgusting?**

**In the same way, beggars,  
I do not recommend  
living in the world  
for even so short a time  
as it takes  
to snap the fingers.**

THE  
ONE

THE  
SIKKHAPADA

**SIKKHAPADA**

**The Seeker's Path**

## Chapter I



### DANA

#### Giving

**The KAPPA (Fit-and-Proper) way of offering a gift:**

**"Let the Good Sir accept  
... whatever ...  
from me  
*as a service to me.*"**

**The system is based on KAMMA (Skt. Karma) (Eng. Stuff-Making) which is approximately the Golden Rule or the law of physics that states that for every action there is a reaction except that the result is greatly magnified (not just one-for-one or equal and opposite) and includes as actions: thought and speech.**

**Be a soft touch. Easy. One to ask a favor of.**

**Live the Household Life free from the stingy grip of greed.**

**GIVE TO: Self, Mate, Children, Relatives, workers, friends, teachers, and to Beggars and Sorcerers of Good Moral Habit.**

**Don't let it show up in your hand-outs if you know the difference between one sort of beggar and another.**

**The 4 basics for making friends: 1. Gifts; 2. Kind Words; 3. Usefulness; 4. Equal treatment to all according to the same standard.**

**Be open handed. Free handed. A Master of the Gift.**

**GIVE the Essential: Food (AHARA, Food, I HAVE it All); Clothing; Medicine; Shelter.**

**In so far as there is Kamma (good rebound from good deed) these are the things one needs rebounding back to one should there ever come a time when you're down and out, fall'n on hard times, hit bottom, or find yourself reborn as what you deserve.**

**GIVE Good Things; Clean Things; with your own hand; at the right time:  
To one arriving, to one departing, to one in need; First Fruit of Orchard or  
Garden; With a Happy Heart; with no Regrets; Believing in the rich fruit  
of good deeds**

**And Share with Fellow Seekers Right Down to the Bottom of the Bowl.**



## **SILA - Ethical Culture**

**"Telling lies, beggars, if made an habitual practice, brings one to Hell, of trifling consequence is the fact that it leads to insanity in the here and now.**

**Wherefore beggars, train yourselves this way: 'We will not deliberately say that which is not true, even in jest, not even for life's sake.'"**

**The Acts of an Individual take place through 3 modes:**

**1. Imagining - Picturing, dreaming up**

**2. Word-thought and Speech - First you mutter to yourself and then, we shudder to think of it, you utter speech**

**3. Bodily Deeds - Extend arm if folded; fold arm back**

**Train yourself to abstain from Intentional Harm to Any Living Thing**

**Train yourself to abstain from Intentional untrue talk, hurtful talk, useless talk**

**Train yourself to abstain from taking the ungiven things of others**

**In your imaginings, word-thought and speech and bodily deeds -**

**However it applies: No violent fantasies, imagining theft, thinking up lies or curses, no covetous or threatening speech, no deceitful signifying with the body ...**

## **Cover Your Bets**

**The two-sided, safe position  
in the matter of whether there is or is not ...**

**A good rebounding consequence from good deeds**

**A bad rebounding consequence from bad deeds**

**Heaven and Hell**

**Mother and Father**

**Rebirth according to one's deeds**

**God, Gods, and Evil Ones**

**Seers who have seen for themselves**

**... is to conform one's actions to the ways indicated by the position that  
'there is'.**

**This way, if there is, one has made one's self safe; if there is not, then even  
in the here and now the wise see that one has adopted the two-sided  
position. On the other hand, to say that 'There is not.' when one does not  
know, is to say that one does know what one does not know, which is to  
speak an intentional untruth, which the wise see is unwise even in the here  
and now.**

## **HOW TO JUDGE FROM PERSONAL EXPERIENCE**

**Do not do or not-do a thing**

**because it is the law of the land**

**the word of the elders**

**the pronouncement of some authority**

**because hear-say say so**

**because it is traditional**

**"The custom of my people."**

**because it is written in some book**

**because it is the conclusion reached after thinking over reasons ... a**

**logical inference ...or because it appeals to your mind**

**But do or don't do deeds after careful consideration of your own personal experience before, during, and after:**

**If Good Conditions Increase and Bad Conditions decrease, either in yourself or in the situation or in both, then that thing is OK to do.**

**If Good Conditions decrease and Bad Conditions increase, then don't do that thing, even if it means you have to get up and go without saying goodbye.**

**For Good Conditions use the absence of Bad Conditions, for Bad Conditions use objective criteria (Not the way it feels): Lies, Theft, Harm, Lust, Anger, Confusion, Greed, Stupidity, Involvement, Bias, Prejudice, Not minding your own business, Fear, carelessness, pride ...**

**It is through having dealings with a man that his character is to be known.**

**It is through being in continuous association with a man that his consistency is to be known.**

**It is in times of adversity that a man's strengths are to be known**

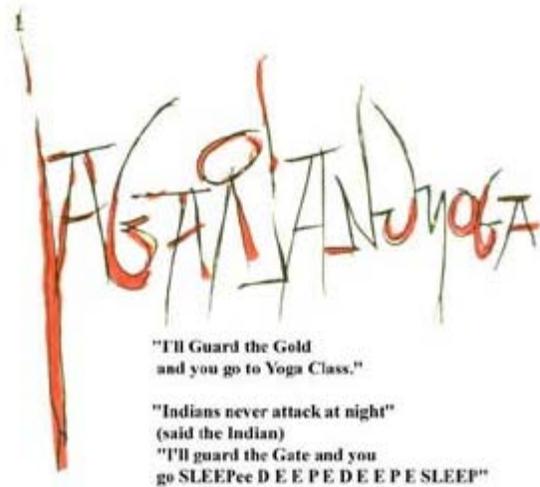
**It is through conversing with a man that his wisdom is to be known**

**... and then only after a long time,  
not by a passing thought,  
or no thought at all,  
and by a wise man, not a fool.**

**Bad Company**

**"Beggars! I see no other single thing more conducive to increasing bad conditions and decreasing good conditions as keeping Bad Company."**

## Chapter III



### JAGARIANUYOGA

#### Self Discipline

**These 4 should not be dealt with carelessly simply because they are young:**

**A Crown-Prince**

**A Poisonous Snake**

**A Fire**

**A Sorcerer's Apprentice**

**Guard the Gates to the Realm of the Senses.**

**Aware and Awake to the Watch**

**Hep to the Devious ways of the Mind**

**Courageous**

**Warded**

**Alert**

**And On Guard.**

**Aware of Perceiving a**

**Visible Object**

**Sound**

**Scent**

**Taste**

**Touch or**

**Idea**

**Wary of Interest In Either General Appearance Or Detail**

**Aware that because of Interest**

**Liking and Disliking**

**(Low, Biased, Unskillful Conditions)**

**Gain Entry**

**or Increase.**

## **The Vigilant Wake**

**During the day,  
pace back and forth and sit.  
clearing the mind of distracting mental state**

**During the day,  
pace back and forth and sit,  
clearing the mind of distracting mental state**

**During the MAJJHIMA watch,  
lie down on the right side,  
in the lion posture,  
foot resting on foot,  
Satisfied,  
Clearly conscious,  
Reflecting on the thought  
of getting up again.**

**During the last watch,  
after rising,  
pace back and forth and sit,  
clearing the mind of distracting mental states**

**As by day, so by night,  
As by night, so by day  
thus he cultivates his mind to brilliance.**

## **Moderate Eating**

**Take food reflecting carefully**

**At one sitting,**

**After sun-up/before noon.**

**Not for the pleasure of tasting**

**Not from the habit of eating**

**Not for physical beauty**

**Not as a distraction**

**But just sufficient**

**to maintain the body**

**to bring hunger pains to an end**

**to continue on a little farther in *this way***

**Keeping in mind the thought:**

**'By this method I will bring to an end the cravings set going by past indulgences and will set going no new cravings; and there will be for me both subsistence and living blamelessly.'**

## **Be Content with Little**

**Be set on little**

**Busied in little**

**Frugal**

**Well content with life's necessities**

**Taking food in little, be no slave to the belly**

**Slothful in little, be APPAMADA**

**Be little in talk, make a limit to talk, take heed of, enter into, and stand fast in the limiting of talk**

**A beggar, beggars, is content with little. Clothing enough to protect the body and food enough to carry on.**

**Like a bird on the wing, that takes only it's feathers with him as he fly, so a beggar takes his bowl and robes and goeth whithersoever he will.**

**UNDER NO CIRCUMSTANCES DOES A BEGGAR IN THE SYSTEM OF THE AYYA TAKE GOLD OR SILVER (THAT IS, MONEY, MULA - THE ROOT)**

## Chapter IV

THE 4  
BRAHMAVIHARAS

### **BRAHMA VIHARAS**

#### **Godly Abidings**

METTA

#### **METTA**

**To Love, to be fat, amity, friendliness, active interest in others, desire to bring welfare and good to one's fellow man**

**Say: "O,O,O May All Beings Feel Friendly Vibrations"**

The word 'KARUNA' is written in a stylized, handwritten font using red ink. The letters are connected and have a fluid, calligraphic quality.

## **KARUNA**

**To Care, simpatico, to make crying weeping lamentation uplifted lofty exalted overflowing with joy; Pity, compassion, mercifulness**

**Say: "O,O,O, May All Beings feel Sympathetic Vibrations"**

The word 'MUDITA' is written in a stylized, handwritten font using red ink. The letters are connected and have a fluid, calligraphic quality.

## **MUDITA**

**Soft-Hearted kindness, disinterested love, benevolence, empathy**

**Say: "O,O,O May All Beings feel happiness at the happinesses of others"**



## **UPEKKHA**

**Say: "O,O,O May All Beings know Objective Detachment**

**First Expansion: Take each of the above and project them out in all directions: East, Southeast, South ... above and below.**

**Second Expansion: May all beings ... whether they walk on two legs, four legs, many legs, or slither over the ground, or burrow beneath the ground, or swim or fly, visible or invisible, may they all ...**

**Use your picture imagining faculty**

Part  
Two

THE  
SOTAPATTIPADA

## **SOTAPATTIPADA**

### **The Stream-hopper's Path**

**By concentrating on certain concepts (here arranged by number of ideas contained in the concept), by examining them in their deepest and broadest sense, by becoming thoroughly disenchanted with them, by becoming completely free from them, one is able to reach the highest form of freedom, detachment, NIBBANA (Skt. Nirvana) ... that is, after attaining a high degree of devine madness) ...**

**Any one of the following will do:**

## 1. The First Lesson



### **AHARA FOOD**

**All beings  
Live On  
On Food**

#### **The 4 Foods:**

**Material Food**

**Sense Stimulation**

**Intentions**

**Consciousness of Consciousness**

**The Food Giver**

**Both Gives and Gets**

**Life, Beauty, Ease, Energy and  
Strength of Wits**

**The well-trained thoroughbred when he sees Food placed before him  
thinks: "What task, I wonder, will The Teacher set for me today?"**

## **2. The Second Lesson**

### **NAMA/RUPA**



### **NAME/SHAPE**

**There is Name and there is Shape**

**It is only in so far as there is Identification with Consciousness of Name and Shape that there is that which is called existence as an individual.**

## **The Third Lesson**

### **TINI VEDANA**

#### **THE THREE SENSE EXPERIENCES**

**Pleasant,  
Unpleasant, and  
Not unpleasant but not pleasant.**

**Sensations are of 2 classes:**

**Worldly and connected to giving up; and of 6 varieties: of the eye, ear, nose, tongue, body, and mind.**

**Having attained or remembering the attainment of a sense experience one feels a worldly sweet sensation. (Here, whether or not what is felt is felt as pleasant, the fact of feeling at all is held to be 'sweet' by the world.)**

**Having attained or remembering the attainment of a sense experience and remembering that such a thing is changeable, impermanent, one feels a sweet sensation connected to giving up.**

**Not attaining or remembering the non-attainment of a sense experience one feels a worldly painful sensation.**

**Not attaining or remembering the non-attainment of a sense experience and remembering that such a thing is changeable, impermanent one longs for the unattained NIBBANA and thereby feels a painful sensation connected to giving up.**

**Not seeing freedom in freedom one experiences indifferent sense experience connected with the world.**

**Seeing freedom in freedom one experiences NIBBANA not connected with anything at all in the world.**

## **4. The Fourth Lesson**

### **THE CATTARI ARIYASACCANI**

#### **The Four Truths of the Aristocrat**

**Better known here as 'The Four Noble Truths'**

#### **1. Things as they really are are DUKKHA (Painful)**

**Birth is DUKKHA**

**Old Age is DUKKHA**

**Death is DUKKHA**

**Grief and Lamentation are DUKKHA**

**Pain and Misery are DUKKHA**

**Despair is DUKKHA**

**Not getting what is wished for is DUKKHA**

**Getting what is not wished for is DUKKHA**

**In a Word: This Entire Five-Dimensional Stockpiled (... um ... compost) pile is a Heap of Flaming DUKKHA**

**2. The propagation of the ... um ... species is Tanha: Thirst. Pain arises in conjunction with Thirst.**

**3. To cut the ... um ... crop, NIRODHA, de-struct de obstruction: The eradication of DUKKHA is the NIRODHA of TANHA.**

**4. This is The Way, (the MAGGA): High View, High Principles, High Talk, High Works, High Lifestyle, High Self-control, High Satisfying Pastures (Mental Development), High Get'n High, High Vision and High Detachment**

## **5. The Fifth Lesson**

### **THE PANCA KHANDHA**

**The Five-Dimensional Stockpiled (not to mention that it's a) Pile-a**

**The five factors fueling existence**

**1. RUPA: Shape, form, matter, entities, the having become a thingness of a thing, including sounds, ideas ...**

**2. VEDANA: Sensation, Sense Experience, Experience**

**3. SAYANNYAA: Once-knowing, Perception**

**4. SANKHARA: Own-making, the making of one's own world by identification with the intent to create experience for the self by way of acts of thought, word and deed and the resulting identified-with experience.**

**VINYANYANNA: Re-knowing-knowing, consciousness, self-awareness**

**It is by dwelling on these 5 that one formulates intent to experience (sankhara) and starts down the path to Aging and Death.**

**To this extent only is there birth, aging, death,  
disappearance and reappearance -  
to this extent is there verbal expression -  
to this extent is there getting to the root -  
to this extent is there knowing -  
to this extent is there scope  
for discriminating and drawing distinctions -  
to this extent is there this run'n-round  
showing up as some sort of being 'this'  
at some place of being 'at' -  
that is to say:  
only just as far as named-form with consciousness.**

---

**Whatever RUPA one perceives  
Material or Immaterial  
Beautiful or Ugly  
Pleasing or Unpleasant  
High or Low  
All that should be seen as it really is as:**

**This is not me  
This is not mine  
I am not a part of this  
This is not a part of me.**

**Only rupa?**

**Rupa and Vedana and Sannya and Sankhara and Vinyanya.**

## **6. The Sixth Lesson**

### **THE SALAYATANA**

#### **The Six Realms**

#### **The Realm of the Senses**

**EYE            VISIBLE OBJECTS**

**EAR            SOUNDS**

**NOSE          SCENTS**

**TONGUE      TASTES**

**BODY          TOUCHES**

**MIND          THINGS**

**This, beggars is The All.**

**Any beggar, beggars, who came along saying: 'Rejecting this All, I will teach you another all.' Would not be able to do so, and furthermore he would find himself over the Abyss.**

**How come?**

**Because to Point to another All outside this All, would be beyond his scope, that's How come.**

**The All, Beggars, is in Flames!**

**Inflamed with what?**

**Inflamed with the Flames of Lust**

**Inflamed with the Flames of Anger**

**Inflamed with the Flames of Blindness**

**Inflamed with the Flames of Existence**

**Inflamed with the Flames of Birth**

**Inflamed with the Flames of Old Age and Death**

**Grief and Lamentation**

**Pain and Misery**

**and**

**Despair**

## **7. The Seventh Lesson**

### **THE SATTA SAMBOJJHANGA**

#### **The Seven Angles to Self-Awakening**

**1. SATI: Development of the Mind, Minding, Memory**

**2. DHAMMA-VICAYA: Researching the nature of things; researching the Dhamma (the Teaching: which is the teaching of the nature of things)**

**VIRIYA: The science of generating energy**

**PITI: The science of generating enthusiasm, healthy excitement.**

**PASSADHI: Cultivating impassivity, not being susceptible of pain or suffering, showing no emotion, calm.**

**SAMADHI: Get'n High, attaining Serenity.**

**UPEKKHA: Detachment. Becoming detached. To be able, once at the top, to let it all go.**

## **8. The Eighth Lesson**

### **THE ATTHA LOKA DHAMMA**

#### **The Eight Worldly Things**

- 1. LABHA: Labour, Gain**
- 2. ALABHA: No Work No Gain**
- 3. YASA: Yes Sir! Whatever you say, Sir. Respect.**
- 4. AYASA: No Respect.**
- 5. PASAMSA: Flattery**
- 6. NINDA: N'Inda, Not Indian, A Bad Indian, Blame**
- 7. SUKKHA: Sweet, Pleasant sensation**
- 8. DUKKHA: Say: 'Du-du, Uk, Ukky, Painful K-kha'**

**Dangerous, beggars are Gains, Favors, and Flattery; a Bitter Harsh obstacle in the way of uttermost safety. Wherefore, Beggars, when Gains, Favours, and Flattery come to you, put them away, don't let them take lasting hold on your heart.**

## **9. The Ninth Lesson**

### **THE NAVA SATTAVASA**

#### **The Nine Modes of Being**

- 1. There are beings out there with differing minds and differing appearances**
- 2. There are beings out there with many bodies but only one mind.**
- 3. There are beings cloaked in one form, but who are of many minds.**
- 4. There are beings cloaked in one form and who are one in mind.**
- 5. There are beings cloaked ... in what? ... Oh yes! I nearly forgot! In absent mindedness.**
- 6. There are beggars above seeing the Materialism and sensuality in the world, who cloak themselves in AKASA: Not one thing.**
- 7. There are beggars who rising above Not One Thing, cloak themselves in limitless VINYANYANNA: Consciousness, Awareness**

**8. There are beggars that are above limitless awareness who cloak themselves in the Sphere that isn't there, the sphere where there is no thing to be had.**

**9. There are beggars way beyond the sphere that isn't there who are 9 times removed from even being aware that they are where they are not even aware of one sphere where they are aware that they are there. The sphere of neither perception nor non-perception.**

## 10. The Tenth Lesson

DASANGHI  
SAMMANAGATO  
ARAHATI  
PAVUCCATI

**DASANGHI SAMMANAGATO ARAHATI PAVUCCATI**

**Any beggar with ten fingers  
could declare himself a Master**

**What ten?**

**The A-Y-Y-A Eightfold Ten, that's what ten.**

**And what are the A-Y-Y-A Eightfold Ten?**



## **1. SAMMA DITTHI: High View or Working Hypothesis**

**Things as they really are are DUKKHA (Painful)**

**Birth is DUKKHA**

**Old Age is DUKKHA**

**Death is DUKKHA**

**Grief and Lamentation are DUKKHA**

**Pain and Misery are DUKKHA**

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## **2. SAMMA SANKAPPA: High Principles**

- 1. Giving up, renunciation**
- 2. No Tears, No Mental Cruelty**
- 3. Be Harmless, No intentional Harm**

## **3. SAMMA VACA: High Talk**

**No intentional untrue talk, cruel talk, slander, harsh talk, useless talk**

## **4. SAMMA KAMMANTA: High Works**

**KAMMA: Karma, Intentional Deeds**

**MANTA: Mantry, Magic Charms**

**KAMMANTA: Commerce, Work. No intentional harm to living beings, taking other people's things, low deeds for pleasure's sake in any of your works.**

## **5. SAMMA AJIVA: High Lifestyle**

**When one dumps what one sees is a low element of one's lifestyle, what remains is High Lifestyle. High lifestyle is the style or process.**

**6. SAMMA VAYAMAMA: High Reign, Self Control  
VAYAMA: Effort.**

**Strive, make an effort, exert energy and endeavour to  
Refrain from low ways not yet in the here and now  
Restrain low ways that are in the here and now  
Retain High Ways that are in the here and now, and  
Obtain High Ways not yet in the here and now**

**7. SAMMA SATI: High Mind, Minding, Memory**

**Remember to live in a Body, in Sense Experience, in Mental States  
and in The Dhamma**

**Seeing Bodies, Sense Experience, Mental States and the Dhamma  
as they really are. Seeing how they come to be. Seeing how they burn  
out. Living above it all. Watchful and diligent (APPAMADA).**

**SATISFIED**

**Reviewing and calming down**

**Overcoming any thirst that may appear**

**Downbound to nothing at all in the world.**

## **8. SAMMA SAMADHI: High Get'n High, Serenity**

- 1. Get High on the appreciation of the peace and calm of solitude**
- 2. Get High on Get'n High**
- 3. Get High with ease on the sweet sensations of ease**
- 4. Get High off the all-round clean clear through, bright shiny radiance of detachment**

## **9. SAMMA VIJJA: High Vision**

**See DOWNBOUND CONFOUNDED REBOUNDING  
CONJURATION**

**Downbound blindness rebounds bound up in confounding (own-making SANKHARAM: The construction of your own world by identification with the intent to create experience for yourself through acts of thought, word, and deed and the resulting identified-with world).**

**Downbound confounding rebounds bound up in consciousness  
(VINYANYANNA)**

**Downbound consciousness rebounds bound up in phenomena  
(NAMA/RUPA) things and their identifications.**

**Downbound phenomena rebound bound up in consciousness of  
phenomena.**

**Downbound consciousness of phenomena rebounds bound up in the  
six-realms of sense (SALAYATANA)**

**Downbound to the six realms of sense the rebound is being bound up  
in contact (PHASSA)**

**Downbound contact rebounds bound up in sense experience  
(VEDANA)**

**Downbound sense experience rebounds bound up in thirst (TANHA):  
Thirst for pleasure; thirst for living; thirst for re-living, un-living,  
and more living.**

**Downbound thirst rebounds bound up in the pondering that is the fuel for further existence (UPADANA)**

**Downbound fuel for further existence rebounds bound up in existence (BHAVA) as some sort of being in some place of being**

**Downbound existence rebounds bound up in birth (JATI) (the leap)**

**Downbound birth rebounds bound up in JARAMARANA:**

**OLD AGE, SICKNESS and DEATH**

**GRIEF and LAMENTATION**

**PAIN and MISERY**

**and**

**DESPAIR**

**But**

**Cut down blindness cuts down confounding**

**Cut down confounding cuts down consciousness**

**cut down consciousness cuts down phenomena**

**cut down phenomena cuts down further consciousness of phenomena**

**cut down consciousness cuts down the realm of the senses**

**cutting down the realm of the senses cuts down contact**

**cut down contact cuts down sense experience**

**cut down sense experience cuts down thirst**

**cut down thirst cuts down fueling existence**

**cut down fueling existence cuts down existence**

**cut down existence cuts down birth**

**cut down birth**

**cuts down OLD AGE, SICKNESS and DEATH**

**GRIEF and LAMENTATION**

**PAIN and MISERY**

**and**

**DESPAIR**

## **10. SAMMA UPEKKHA: High Detachment**

**IN FREEDOM  
SEE FREEDOM**

**and**

**IN FREEDOM  
SEEING FREEDOM**

**KNOW:**

**'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,  
Nibbana.'**

**This is Freedom!**

**Birth has been left behind**

**Done is Duty's doing**

**The best life has been lived**

**Ain't no hither**

**Ain't no yonder**

**No more it'n-n-at'n Me!**

PART  
THREE

KAMMA  
AND  
DEGREES  
OF  
ACCOMPLISHMENT

**The connecting link between Buddhism and Hinduism, Judaism, Christianity, and Islam is the idea in back of the Golden Rule.**

**What separates the various groups is the interpretation of this principle or law.**

**Buddhism teaches that the acts which cause rebounding consequences to the actor are those which are intentionally done through Mind, Speech, and Bodily Action.**

**It is held that acts of Mind are the most powerful in effect, those of speech less so, those of body even less so.**

**It is held that it is not that every action produces an equal and opposite reaction, for if that were the case there would be no escape from KAMMA by the modification of behavior (This is the Buddhist goal, as distinct from, for example, Christianity, where the goal is to produce such good KAMMA as to effect rebirth in a heavenly condition of consciousness).**

**It is held that the reaction consequent upon an action is in accordance with the intent of the actor. It is held that the reaction consequent upon an action depends on the power of the doer, the deed, and the power of the receiver of the action. In the same way as the rebound of a rubber ball thrown by a strong man against a brick wall is not the same as the rebound of a wet rag thrown by a weak man against a wet blanket.**

**It is held that the power of individuals depends on their clarity of mind, that clarity of mind is a function of detachment.**

**It is held that the power of the deed itself is in proportion to its usefulness in attaining detachment.**

**There are dark deeds with dark results, light deeds with light results, mixed dark and light deeds with mixed results and deeds that are neither dark nor light, intending to end kamma which result in ending kamma.**

## The 10 Fundamental Attachments



### SAMYOJANA

#### Yokes to Selfhood

**1. SAKKAYADITTHI: Holding the view that any one way of seeing the self is the one true way and that all other ways are false**

**2. VICIKICCHA: Doubts.**

**Is there Kamma? Is there a good rebound from good deeds, a bad rebound from bad deeds, an escape from kamma?**

**Are there heavens and hells?**

**Is there really a mother and father?**

**Is there rebirth according to one's deeds?**

**Is there a God, gods and Evil Ones?**

**Are there seers who have seen for themselves and who can teach others?**

- 3. SILABBATAPARAMASO: Attachment to the belief that ritual, good deeds, ceremony, or moral habit will bring an end to pain and suffering (DUKKHA) or will free one from the effects of Kamma.**
- 4. KAMACCHANDO: Pleasure-mooning, Wanting, Wishing for pleasure, Greed, Lust, wanting to give pleasure, seeking one's own good.**
- 5. VYAPADO: Going via the not-path. Deviance: wrath, malevolence.**
- 6. RUPARAGO: Materialism, the rage or lust for things with shape or form; the eye and sights, the ear and sounds, the nose and scents, the body and touch.**
- 7. ARUPARAGO: Attachment to the incorporal ... ideas ... NIBBANA**
- 8. MANO: Pride: of birth, family, wealth, health, youth, life, accomplishment in this system**
- 9. UDDHACCAN: Fear and trembling; Agitation, Worry, Flurry, Anxiety**
- 10. AVIJJA: Blindness. Not seeing. Having no vision. Not seeing things the way they really are, how they come to be, how they pass away and how they can be made not to arise again.**

**Degrees of Accomplishment  
in the  
Science of Awakening**

**1. SOTAPATTI: Stream-hopping, stream-winning. One who has seen the stream and has begun the process of emerging from it. He has broken through the first three of the SAMYOJANAS. These are the things which are capable of yoking one to rebirth in hellish states, and conversely, being detached from these three prevents forever thereafter the possibility of rebirth in hellish states, as an animal, or as a daemon or ghost.**

**Additionally, the nature of the vision developed to break through these attachments is such as will after a time, eat through all the other attachments - so it is said that one who has got this far is assured of attaining utter Detachment, UPEKKHA, NIBBANA.**

**2. SAKADAGAMI: The 'Just one more time-er.' This is a Sotapatti who has gone a long way towards breaking through the fourth and fifth SANYOJANAS.**

**3. ANAGAMI: The 'No-turning-back'er' or 'The Non-returner' or the 'Never again-er'. One who has broken or will break at death of the body, or before rebirth in a new existence, or shortly after rebirth in a new existence the first five SANYOJANAS and who will therefore attain Arahantship at death, or before rebirth in a new body, or shortly after rebirth in a new existence, or who will, in any case go from higher to higher until reaching the AKINKANA realm where he will attain Arahantship.**

**4. ARAHATTA: Usually left untranslated, it means The Aristocrat, or the Worthy. One who has broken through all 10 Attachments while in the present body.**

**Five things are impossible for an Arahant:**

- 1. Telling an intentional lie**
- 2. Intentionally killing a living creature**
- 3. Theft**
- 4. Sexual intercourse**
- 5. Saving up for future enjoyment of sense pleasures.**

**The four degrees are further sub-divided into two according as to whether one is approaching that degree or is enjoying the fruit of having accomplished it. These eight degrees are what is called 'The Great Sangha': the brotherhood.**

## **Final Word**

**Gotama died after about forty years of teaching, at about 80 years of age.  
He left his disciples with these last words:**

The image shows two lines of text written in a stylized, red, hand-drawn font. The first line reads "ASSAMADENA" and the second line reads "SAMPADENA". The letters are somewhat irregular and overlapping, giving it a graffiti-like or calligraphic appearance.

**DON'T BE CARELESS!  
ATTAIN YOUR PURPOSE!**

## **Appendix**

### **Frequently Heard Questions**

**Q: Can I kill my cockroaches ... tell white lies ... steal paperclips from the office?**

**A: No one acting in accordance with the precepts of Buddhism is dictating to anyone what they may or may not do. Ethical conduct for a Buddhist is a matter of training in one's own self-interest in that as one intentionally acts, so one experiences the consequences of those actions.**

**Q: Can one be a Buddhist and a Christian (or x or y) too?**

**A: Not really. One is well advised to behave as though there is a God, Devil, Etc. Those who believe there is are not disputed by the Buddhist doctrine. Those that know there is know what they know. The problems begin when a person of any belief claims for his belief that it alone is the one true belief and that all other beliefs are false.**

**If the principle of renunciation were held to be the highest Christian principle, for example, there is a strong convergence of the two systems, but that understanding of Christianity does not square with its other doctrine: the belief that salvation is found in rebirth in heaven with God, and that belief does not square with the science of awakening which is Buddhism. The Buddhist understanding is that there is no existing thing which does not come to an end and that applies to heaven and God as well.**

**On the other hand, up to a point, few religions (or political systems) find anything to dispute with in Buddhism. It is in regard to the final goal that there is divergence. The Buddhist proposition is that while not denying the possibility of the outcomes of other systems (such as rebirth in Heaven), to claim that any outcome involving 'existing' of necessity involves Time, which has a beginning, a middle, and an End and is therefore only a temporary solution. The Buddhist aim is toward a Timeless solution.**

**For a Buddhist who has got the point of the system, there is no other system or teacher that will satisfy.**

**Q: Are Buddhists required to be Vegetarians?**

**A: No. This was the subject of a big dispute in the Buddha's lifetime (and is still hotly debated by ignorant Buddhist advocates of vegetarianism). The Buddha pointed out that there was no bad KAMMA connected to eating flesh if it satisfied the threes:**

**That the flesh in question was 1. Not seen, 2. not heard, 3. not suspected to have been from an animal killed**

- 1. Specifically for one**
- 2. By one**
- 3. Upon request by one.**

**There is no bad KAMMA from buying meat killed on speculation by the butcher such as is found in a meat market.**

**On the other hand one may be a vegetarian if one wishes. If one wishes to become a vegetarian in order to diminish demand for meat and by that spare the lives of animals, this is a good deed and will have a good result. The important thing in dealing with this issue is to separate the ideas of good deeds and bad deeds. It is not a Buddhist principle that abstaining from good deeds is a bad deed. If that were the case there could be no escape from KAMMA.**

**There is no 'consequential kamma' in the notion of kamma, that is there is no bad deed from eating allowable flesh under the notion that it contributes to demand. That a butcher responds to perceived or inferred demand is his kamma alone.**

**Q: Why do Monks shave their heads?**

**A: Cleanliness, especially in the rough conditions of a beggar, and as a symbol of giving up worldly ambitions, especially the sexual attraction of hair.**

**Q: Why do Monks wear saffron robes?**

**A: It was the traditional color of the lowest class (who made old cloth more pleasant looking by coloring it with inexpensive dye); and because it produces an after-image which is very powerful magic.**

**Q: What about drugs?**

**A: For the Buddhist there is no way to distinguish between a drug and a food or medicine. The problem for them all is the same: Does the individual using it find Good Conditions decreasing and Bad Conditions increasing? If so it should be dropped.**

**On the other hand, if the individual using it finds that Good Conditions Increase and Bad Conditions Decrease, then, bearing in mind that things change, it can be used again.**

**A Man in pain, is held to be foolish, for example, not to take a pain killer that can be honestly got. On the other hand, a man who wastes his material wealth for pleasure's sake is held to be a fool.**

**But a man who had wasted his material wealth on procuring a pleasure-stimulating drug would not be held to be a criminal until he crossed the line and stole or lied in a way that cheated others out of their wealth or possessions, or in any way harmed others in order to continue the habit.**