

What Buddha Taught

Sutta Commentaries II



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Dvedhavitakka Sutta: Two Sorts of Thinking

Here is another one of the suttas written by common monks, which contains another silly method for gaining entry into the dhyanas. It as laughable as the one that said having eight special thoughts gets you into dhyana, but this sutta contains one of the most profound, earth shattering analogies I have ever seen. In this one analogy, Buddhas foretells and shows you exactly how Mara will destroy his teachings. It is really unbelievable, and it is one of the reasons I love Buddha.

""Monks, before my self-awakening, when I was still just an unawakened Bodhisatta, the thought occurred to me: 'Why don't I keep dividing my thinking into two sorts?'"

Here the sutta claims Buddha started separating good thoughts from bad thoughts, then destroyed the bad thoughts. When he had good thoughts, the author claims it “promotes lack of vexation and leads to Unbinding”. Then, as if one thing leads to

the other, the standard dhyana liturgy is repeated.

How many millions of people have practiced positive thinking in body, mind, and deed? It is an old theory for a happy life, happy karma. No one but this author says that this is the way to end rebirth. The Christians have this as their mainstay, and they say it leads to a rebirth in heaven. I think If you ask 1,000 Buddhists what happens when you only think good thoughts, I think they would say it will promote good karma, great merit, happy rebirth. How many Buddhists believe that they can think there way to Nirvana? I think there must be millions. Millions and millions of people “mindful of mental qualities”, listening and watching there thoughts, wanting liberation from rebirth by thinking.

Then in this unremarkable sutta appears an anlogy from Buddha, untouched! The sutta has been massively changed. The sutta is about two sorts of thinking, good and bad.

“He [Mara] would close off the safe, restful path

that led to their rapture, and would open up a false path, set out a male decoy, place a female decoy, and thus the large herd of deer...would fall into ruin & disaster. Then suppose that a certain man [Buddha] were to appear to that same large herd of deer, desiring their benefit, desiring their welfare, desiring their rest from bondage. He would open up the safe, restful path that led to their rapture, would close off the false path, take away the male decoy, destroy the female decoy, and thus the large herd of deer...would come into growth, increase, & abundance.

The analogy is about evil people leading you down the wrong path with two phoney decoys, and Buddha removing and destroying the decoys. The sutta is about two types of thinking, good and bad. These must be the two phoney decoys of the false path which Buddha says is Mara's game!

This is about Buddha's enlightenment day. Wouldn't he be talking about what he rejected or withdrew from to attain enlightenment. And here is his analogy of the false path with two phoney decoys.

And what are the phoney decoys he talks about, good and bad thoughts.

Further, the real Buddha says he takes away and destroys the phoney decoys. So if you follow the analogy, not the common people (Mara) who have edited this sutta to mean it's opposite, you see Buddha saying: “We have all been taught since our youth about what is good and bad. We are told there are good thoughts and bad thoughts. If you are serious about meditation and liberation, you don't follow the worldly ways you have been taught and divide everything into good and bad. It is all just one thing. It is all karma, it is all thinking. Liberation is not liberation from evil, it is liberation from thinking and karma. You have to go in a different direction. Buddha might say, “When I realized this truth for myself, I could see the game that I had been playing was just a mind-game. It was not a good mind-game and a bad mind game, it was just a mind-game. I totally withdrew from the mind-game, and saw that it was the mind-game itself, which was suffering and the cause of suffering. As I withdrew, I found the blissful

dhyanas, and insight.” That is how Buddha passed the night, withdrawing from the entire game.

What is incredible about this sutta is that Mara has left the analogy intact, but destroyed the sutta. And how has Mara destroyed the sutta? The sutta now teaches exactly what Buddha's analogy says is the false path! In other words, it is as if Buddha knew his meaning was going to be destroyed by Mara, so he made an analogy telling you how Mara was going to destroy the meaning. Do you see how incredible this is? The Buddha once said some meaningful things, but he knew Mara was going to destroy it and make it false. So he makes an analogy, telling you how the lies will be told. This is why I love Buddha. Where in any literature do you find such tremendous jokes, such tremendous wisdom. Mara has done a very good job, and has fooled billions of people with his lies, but here Buddha can have the last laugh.

Samadhanga Sutta: The Factors of Concentration

If had only one sutta to read forever, this sutta would be one at the top of the list. A proper subtitle of this sutta should be the “Five Levels of Samadhi”. It has all the great topics, which I have found worthy of understanding, plus one extra exciting analogy, which I have not heard before in the suttas, samadhi #5. The Buddha gives the four dhyana samadhis and then adds a fifth samadhi, which I have always considered fourth dhyana, but here he breaks it out as a new fifth level of samadhi, which has it's own very special Buddha analogy.

Whatever the Pali word used here, translating it as “concentration” is completely erroneous. To accurately translate, you have to know the meaning of the words, not just a dictionary understanding. “Samadhi” is probably the best way to translate it, because it is an unearthly state beyond focus, attention, concentration, and mind-consciousness. This sutta's commentary requires a separate booklet, so go to that booklet for detailed analysis. The only major thing missing from this sutta is

“How” to do it, advanced samadhi, and the discovery of the timeless Buddha.

Maha-Assapura Sutta

The Greater Discourse at Assapura

Much of the liturgy of this sutta has been commented on in other books, so I will select new significant discoveries.

With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There's nothing further for this world.' Just as if there were a pool of water in a mountain glen — clear, limpid, and unsullied — where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.'

The sutta is describing what is alledged to be the

super-power of ending fermentations and thus realizing the ending of re-birth, fulfilling the holy life. What we really have is an analogy, so we are fairly confident that Buddha may have used a similar analogy. That is the only thing factual in the sutta. Notice the verbiage surrounding this image is just descriptions, and nowhere is there any “How to do it”. I would ignore everything but the analogy. It appears that at least three times someone added their beliefs. The entire sutta is usually in the analogy, and the rest is just common people telling you a bunch of nonsense.

Such is the case with this sutta. I will explain how you can know the verbiage in this sutta is false. This is not a story of Buddha talking about the fulfillment of the holy life, and ending reincarnation. To understand logically, you may need a little logical understanding of what Buddha taught from my other booklets, but I will also be as descriptive as possible. I hope you will be able to understand the simple logic provided here.

Buddha describes a pool of water in a mountain

glen. Well, in the 4th dhyana, this is a common vision. It has been described in several of my booklets. This is a vision in the mind's eye, inside the brain. The Soul has entered the 4th dhyana and everything of this world has been left behind. But there is a connection between the Soul and the body. The mind's eye in the brain develops a vision to account for what the soul is experiencing. Many such visions occur, but they are in the brain, not in the experience of soul. I hope this is clear.

What is slightly unclear is what the soul knowledge is which is creating this vision. While this vision is very similar to beginning fourth dhyana visions, it has a twist. The twist is that his vision has a man standing on the bank of this pool, who is seeing sand, gravel, shells, and shoals of fish swimming and resting. In my opinion, this is not going to be a typical vision in the mind from the beginning of the fourth dhyana. While the pool of water can be a vision in his mind's eye, the rest of it can be very different. It may still be visions in the mind's eye, but it is more likely that this is slightly more advanced.

Here is how it works. When the soul exits the container of consciousness in beginning 4th dhyana, you get mental visions of what your soul is experiencing. There are no pools of water above your head, and no lotus blossoms are opening up above your head. These are visions in your mind's eye. Buddha had visions of a lace cloth covering his body-mind below him. So in 4th dhyana your soul has escaped the body-mind-world. So a fourth dhyana practitioner may try to get his bearings. He doesn't exactly know where he is, and his soul may not have vast in depth vision. When he initially moves around to see where he is, he can get visions or soul experiences.

Everyone knows they have a body-mind. We don't think about it very much, but we are always on this earth. When someone does 4th dhyana, they leave the body-mind-world, the container of consciousness. Then what? Isn't it logical as the soul gains insight that he discovers the earth very close by? If the soul is now outside the body, shouldn't the earth be the next thing discovered? I

think so. I hope you follow the logic.

So, in my opinion, as Buddhas soul gained the ability to withdraw, he saw visions or soul knowledge of the earth from very close proximity. His soul went to a place on earth, where He felt himself at the edge of a pool of water, and He saw the shore had sand, pebbles, and shells beneath Him. Then his soul directed itself to the water and saw the life forms under the water. I have had many similar insights, and from my personal explorations, I have seen the same things, and they are visions or knowledge of the earth from explorations at the beginning of the 4th dhyana.

The common people's claim in the sutta of this being the ending of reincarnation and the ending of the path is a bit exaggerated. What you do know is that you are outside of this life, but that visions occur in the brain imitating what your soul experiences. In my opinion, this is not breaking rebirth. It gives you the ability to choose perhaps.

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