

Reality as it is:

Tayata gate gate paragate parasamgate bodhi svaha

May the Merit and Virtue from this work,

Be spread across all the World Systems.

May those who see and hear of this.

All bring forth the resolve for Bodhi.



Reality Arises and Ceases through Causes and Conditions.

This is a Teaching, as being thus, it must be tested and examined. Why? For when you test and examine, the Refuge in Dharma is cultivated. Lies become Lies, Truth becomes Truth.

Dependent Arising in Simplicity:

Arising and Ceasing dependent on Causes and Conditions.

For anything to Cease, it must first Arise.

Arising:

As Arising is dependent on Causes and Conditions. Without Causes or Conditions, Arising does not happen. The Conditions will be set aside, for the Causes carry the Conditions. When the Causes are sought, those Causes are Conditioned as Dependent Arising is also Conditioned.

When there is a Cause, that Cause is not independent. For when there is a Cause there is an Effect. It's like Day and Night. During the Day there is light. The Effect is Light, the Cause is the Sun. During the Night there is darkness. The Effect is Darkness, the Cause is no Sun. Where there is Day and Night, both are Conditioned dependent on Conditioned Causes.

From Cause/s, Effect/s Arise.

Have you ever examined people using Dependent Arising? It's simple.

As you Arose from your Mother and Father, you are the Effect and Both of them are the Causes. But also, your Mother and Father are Effects, for they had Parents. Both you and your Parents are Both Cause and Effect.

Buried Insight: All Conditioned Phenomena are Both Cause and Effect.

As you Arose from your Mother and Father. Do you have All the DNA of Both of them? The answer is No, by all means search and find that Truth. If you don't have all the DNA of both your parents, what does that do to the Effect? As your Mother and Father are your Causes of Arising, the Effect (you) has Causes but not all the Causes.

Buried Insight: All Conditioned Phenomena as Effect, within Effect there is Cause but not all Cause.

Why within Effect not all Causes? The Effect like the Causes are Conditioned. The Conditions are Impermanence, Interdependence, Cyclic Existence or Emptiness. The Cause that is missing in the Effect is Impermanent and has Ceased, for Arising and Ceasing are Interdependent like Cause and Effect.

Reality as it is

“The Whole is made up of Parts, the Parts make up the Whole.”

The above statement of Whole and Parts, makes sense, but is it really the Whole statement? Through the viewpoint of Emptiness, the above would be independent. Where some Wholes would be related to other Wholes through common Parts, but not every Whole would be Interdependent.

Buried Insight: All Conditioned Phenomena are Both Cause and Effect.

So, the Whole and Parts are both Cause and Effect:

1. The Whole (Effect), the Parts (Cause). - *The Whole is made up of Parts*
2. The Parts (Cause), the Whole (Effect). - *the Parts make up the Whole*
3. The Parts (Cause), the Parts (Effect). – Some Parts are Parts,
4. The Whole (Cause), the Parts (Effect). – While other Parts are Wholes.

“The Whole is made up of Parts, the Parts make up the Whole. Some Parts (Cause) are Parts (Effect), while other Parts (Cause) are Wholes (Effect).”- Interdependence

Whole and Parts are not easily understood. Let’s take the statement “Reality as it is” and break it up into Parts, using “*The Whole is made up of Parts, the Parts make up the Whole.*”

Is Reality as Part? If “Reality” is removed, “as it is” remains as a Part also.

1. Reality
2. As it is

Now using “*Buried Insight: All Conditioned Phenomena are Both Cause and Effect.*”:

1. Reality – Cause and Effect
2. As it is – Cause and Effect

Now the Parts can be put into basic Causality statements.

1. “As it is” (Cause) gives rise to Reality (Effect).
2. Reality (Cause) gives rise to “As it is” (Effect).

Now those need to be refined. If you experience Reality, what do you use to experience Reality? Eyes (Sight)? Ears (Sound)? Nose (Smell)? Tongue (Taste)? Form (Touch)? What are all of those? Senses or Sense Consciousness’s. Therefore, “As it is” means Senses. What is Reality? This Teaching is Reality? What is this Teaching made of? Words? Are Words Names? Are they Labels? Even View. Therefore, Reality means Words, Names, Labels and Views.

1. Reality -Cause and Effect- Names, Labels, Words and Views.
2. “As it is” – Cause and Effect – Senses or Sense Consciousness’s.

Refining even more, multiple words become single words.

What are Names, Labels, Words and Views? Designation.

What are Senses or Sense Consciousness's? Perception.

1. Reality – Cause and Effect – Names, Labels, Words, Views – Designation.
2. “As it is” – Cause and Effect – Senses, Sense Consciousness's – Perception.

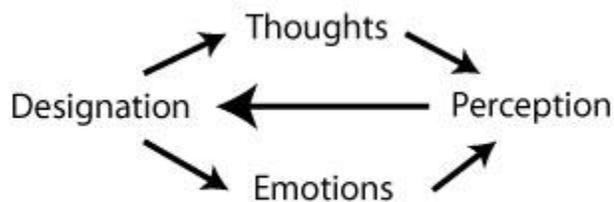
Then by adding in Designation and Perception to the Causality statements:

1. Perception (Cause) gives rise to Designation (Effect)
2. Designation (Cause) gives rise to Perception (Effect)

Perception and Designation are Wholes. As being such, they have Parts. Those Parts are meanings of each word. An example:

Designation means Names, Labels, Words and Views. But there is another meaning. As Perception gives rise to Designation, Designation would also mean Memories. Therefore, Memories are made up of Senses or Sense Consciousness's.

If you were to “slow-down” your Mind. Thoughts and Emotions arise after the initial experience. The below is a very basic picture of the “flow” of Mind.



This next part uses the previous and *“The Whole is made up of Parts, the Parts make up the Whole. Some Parts (Cause) are Parts (Effect), while other Parts (Cause) are Wholes (Effect).”- Interdependence.*

When reading through this, the question of: In “As it is”, What is “it”? should have arisen if you were examining and not just reading. “As it is” is a Part that is a Whole. “it” is Reality. If Reality is removed, there is only “As is”. Therefore:

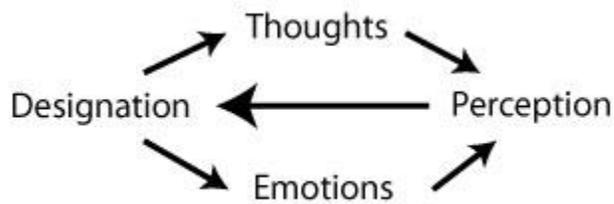
1. Reality – Cause and Effect – Names, Labels, Words, Views – Designation.
2. “As it is” – Cause and Effect – Senses, Sense Consciousness's and Names, Labels, Words, Views – Perception with Designation. - Interdependence
3. “As is” – Cause and Effect - Senses, Sense Consciousness's – Perception.

Then the Causality statements:

1. “As is” (Perception) gives rise to Reality (Designation). - Memories

2. Reality (Designation) gives rise to “As it is” (Perception with Designation). – Thought/Emotion
3. “As it is” (Perception with Designation) gives rise to Reality (Designation). Memories interdependent on Thought and Emotion.

Finding and removing “it” and expanding doesn’t change the way Mind “flows”. It just clarifies Designation into: Memories “as is” and Memories with the attachment of Names, Labels, Views.



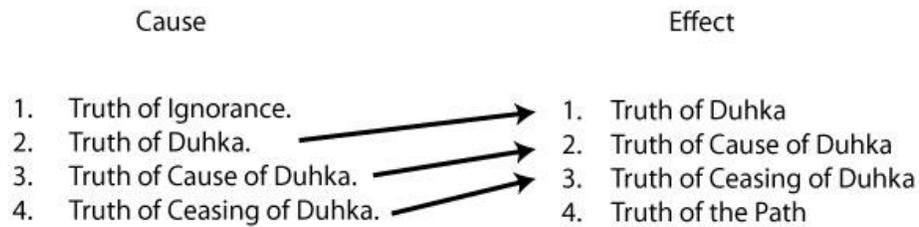
The complete cycle:

1. Perception (Designation-less) gives rise to Designation (Designation-less) – Nirvana-Truth of the Ceasing of Duhka.
2. Designation (Designation-less) gives rise to Thoughts (Designation) and Emotions (Designation). – Truth of Ignorance, Truth of Duhka
3. Perception (Designation-less with Designation) gives rise to Designation (Designation-less with Designation). – Truth of Cause of Duhka

Now you have the Old Four Truths:

1. Truth of Ignorance.
2. Truth of Duhka.
3. Truth of Cause of Duhka.
4. Truth of Ceasing of Duhka.

Let's use: *Buried Insight: All Conditioned Phenomena as Effect, within Effect there is Cause but not all Cause.*



The Effect: The Four Truths. The Missing Cause: The Truth of Ignorance. What is Ignorance? It is not the lack of intelligence, it's the ability to Ignore. The Truth of Ignorance is: "Reality (Designation gives rise to "As it is" (Perception with Designation) – Thought and Emotion."

Perception with Designation is Perception with Names, Labels, Views. You can easily understand what Names, Labels and Bias are, Perception maybe another story. Let's rip a part Perception or Senses/Sense Consciousness's.

This is where Science plays a part. In "As is", there would be no way to explain Perception without using Designation.

Sight: What do your Eyes observe? Shapes (Form), Color and Movement. One of those three is an illusion. Why? Illusions are per an observer, meaning different observers would have a different interpretation. Take Color, if you are Color Blind, colors are interpreted differently. Insects and Animals interpret Colors differently also. If Color was not an illusion, insects, animals and those with Color blindness would interpret Color the same. Shapes (Form) and Movement are also dependent on the Observer but, the Shape (Form) and Movement is interpreted the same, Only the Designation (Names, Labels, What it's called) changes. If Designation is removed from Sight, you see Shapes (Forms), "As is" or Forms are just Forms and Movement is just Movement.

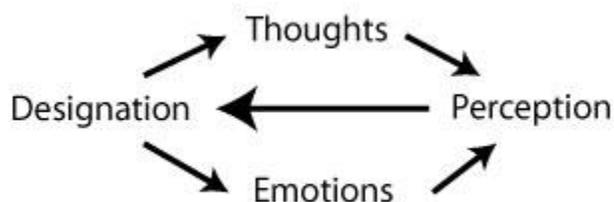
Sounds: What do you Ears observe? Sound, what is Sound? Vibrations. What are Vibrations? Movement. Do you hear movement? Yet when you listen to someone speak, are the Words spoken real or illusion? The sound is real, but the words are an illusion. Why? Again, it deals with the Observer. Take the word: **Duhka**. Depending on the Observer, the word is interpreted differently. The word **Duhka** in "As is" would be **Emptiness**. Think about that, aren't all Words: Impermanent, Interdependent and Cyclic? Same is true for Sight.

Smell: What does your Nose observe? The sense of smell is actually very limited, also it's a combination of smells. Either pleasant or unpleasant. The sense of smell is a very basic primordial survival sense. You basically think you smell, but you don't smell anything.

Taste: What does your Tongue Observe? Taste is also a basic primordial survival sense. Just like smell, there is either pleasant or unpleasant. Either Smell or Taste, it's merely molecules. The Nose and Tongue are linked. You smell something then create an expectation of the taste, if you have experienced that smell and it's pleasing, all Designations arise pertaining to that smell and any Emotions. But, with Taste there are larger varieties than smells.

Tactile: What does Form Observe? Other Forms (Shapes), Movement (Vibrations). And what are they? Sight, Sound. This means you can be Blind and Deaf, yet still have Sight and Sound. Therefore, Sentient Beings that are either Blind and Deaf or Blind or Deaf still experience Sight and Sound, for Form is present.

Pulling all that together. When you first experience anything, the Memory created is without any Names, Labels. The experience and the Memory are "As is" or Peaceful or Nirvana. Therefore, All your Experiences and Memories are Fundamentally Peaceful. The reason why you may have afflictions or Suffering is from all the Names, Labels, Bias that you grasp to. When you perceive anything, effort is made to add Names, Labels, Bias. You are unable to be without Thought and Emotion. Even in meditation, there is Thought and Emotion. How? Nirvana. Mind is Cyclic, when that Cycle Ceases, Form Ceases. There is a slight difference in the meaning of Mind and Consciousness. Mind is known to be continuous, lifetime after lifetime. Mind is a continuous cycle through lifetime after lifetime, for:



Why?

1. Truth of Ignorance.
2. Truth of Duhka.
3. Truth of Cause of Duhka.
4. Truth of Ceasing of Duhka.

There are five poisons: Ignorance, Attachment, Aversion, Pride and Jealousy.

“To destroy Jealousy, Pride must be destroyed. To destroy Pride, Aversion must be destroyed. To destroy Aversion, Attachment must be destroyed. To destroy Attachment, Ignorance must be destroyed. All Suffering arises in the very beginning, hidden in the Ignorance.”

What is Ignorance? Not the lack of intelligence, the ability to ignore. Ignorance is taught. When you were a baby, did you know: Names and Labels? When you started school were you not taught, the names of shapes, of colors? Names, Labels and Bias create identity, from identity, differences arise.

There are two types of Thought.

1. Thought with Ignorance.
2. Thought without Ignorance.

This is not dualistic. Why? For Fundamental memories/experiences begin the same way, It is through Ignorance that duality arises. When there is Thought with Ignorance, there is: Attachment, Aversion, Pride and Jealousy, there is Suffering. Thought without Ignorance, there is Mindfulness. With Mindfulness there is Concentration.

Concentration is the ability to silence the attachment of Names, Labels and Bias. An example: As One has wandered, One has come across Buddhist that say “White People, Black People, Brown People, Red People and Yellow People.” One does see Color, but the ability to label is silenced by Wisdom and Compassion in union through Mindfulness and Concentration. If the World was without Color, how pleasing to the eye would it be? Could you place Labels of Difference if Color was absent? When a Label of Color is placed on anything, Ignorance is present and so too is Suffering.

Where does Fear arise? Ignorance. Why? For Fear is Suffering. Fear is hidden in Ignorance. When Attachment arises, Fear is present. If you were to destroy Ignorance and Fear is present, there is Attachment to Ignorance. An example: If All Lineages were to be destroyed, any disagreements arising would be Fear with Attachment. As One has wandered across Lineages that make the statement: “Their Dharma is Supreme.” - That is Self-Centeredness. Where there is Self-Centeredness there is Ignorance.

When it comes to Dharma, even in the countless kalpas, Dharma still remains even though attempts have been made to destroy it or even distort it. All Lineages have this Dharma. If All Lineages were destroyed, what would be destroyed? Only that Identity in which Attachment arises.

How does Compassion fit into this? When you are born, Compassion is present, just like Nirvana.

“As is gives rise to Nirvana, Nirvana gives rise to Insight, Insight gives rise to Compassion.”

When Compassion has Ignorance, you pick and choose who is worthy, you ignore those who you think are not worthy, you are Self-centered with Suffering.

Compassion is “As is”, meaning by Eyes, Ears, Nose, Tongue and Form there are No Differences, No Identity, No Names, No Labels, No Bias.

“Compassion is like Nirvana, they are without Words.”

“Love is the Union of Compassion and Nirvana.”

When you have Love, there are no disagreements (Suffering), for disagreements arise from: Ignorance, Attachment, Aversion, Pride and Jealousy also Fear. Love transcends Form, this is hard to believe. Why? Love is without Designation, when an identity is placed on a Form, the Love becomes Attachment. Attachment to the identity of that Form. When that identity of Form ceases, sorrow or grief arises. With Aversion it's the same way but what arises? Pride. Why? For Attachment, Aversion, Pride and Jealousy are properties of Self or Identity. It's simple:

Grasping to an identity, you become that identity – Attachment. As you are Form, those around you are Form, therefore being like you, they too must have Identity. If your identity does not match theirs. – Aversion (Dislike, Hate). Why? Form is merely Form, there is No Identity, as the foundation is without identity – Nirvana. Form is merely Form - Compassion. Suffering arises when you ignore through thought of identity.

But if identity is removed, aren't you ignoring the person? No. Why? For Compassion, Nirvana and Love are free from Identities. There is No Ignorance, No Attachment, No Aversion, No Pride, No Jealousy, No Self. No Personalization, for Personalization gives rise to “Mine” which gives rise to Greed, Pride and Jealousy.

Did you notice there is No Identity, No Name, No Author to this Teaching? Any Identity that is placed on this Teaching, arises from the lack of Mindfulness and Concentration. Why? For in Mindfulness and Concentration there is only “As is” or Form Awakened Direct Perceiver or what you may call Self-Awakened Direct Perceiver if Form has the identity of Self.

After reading all of this, you should be able to understand why Shakyamuni retreated to the forest before Turning the Wheel.