

Right Knowledge  
& Right Liberation

In

Early Buddhism

## Place of liberation

Right view (*sammādiṭṭhi*) >

...

Right stillness (*sammāsamādhi*) >

Right knowledge (*sammāñāṇa*) >

Right liberation (*sammāvimutti*)

# *Sammāvimutti* in practice (AN11.1)

Good ethics >

No regrets >

Joy >

Rapture >

Tranquillity >

Bliss >

Stillness >

Knowing and seeing according to reality >

Aversion (*nibbidā*) >

Dispassion (*virāga*) >

Knowledge and vision of liberation

## Purpose of liberation (SN23.1)

“But what’s the purpose of freedom (*vimutti*)?”

“Extinguishment (*nibbāna*) is the purpose of freedom.”

“What’s the purpose of extinguishment?”

“The holy life is lived with extinguishment as its goal, with extinguishment as its aim, with extinguishment as its conclusion.”

Purpose of liberation (Dhp.204)

**“Extinguishment is the  
highest happiness.”**

What is right liberation?

*Cetovimutti* and *paññāvimutti*.

*Cetovimutti* = liberation of mind

= four *brahmāvihāras*

= fourth *jhāna*

= *arahantship*

What is right liberation?

*Paññāvimutti* = liberation  
through wisdom

= *arahantship*

It includes *cetovimutti*.

*Extinguishment and anattā*



The Buddha:

“Upasīva, just as you can not identify a flame that disappeared, blown out by a gust of wind, so you can not identify a sage who [at death] disappears, liberated from mental phenomena.”

Upasīva:

“*They* who disappear, do *they* not exist anymore? Or are they in an eternal state of well-being? Please explain this to me, O sage, for you have understood it.”

“You can not define ‘they’ who disappeared. Whatever you try to describe ‘them’ by, it no longer exists. When everything is eradicated, all descriptions are eradicated as well.”

(Snp 5.7, Sunyo)

Vajira:

“Just as there is the word ‘chariot’  
for an assembly of parts,  
so there is the convention ‘a being’  
when there are the aspects of existence (*khandhas*).

It is only suffering that comes to be,  
only suffering that exists and vanishes.  
Nothing but suffering comes to be.  
Nothing but suffering ceases.”

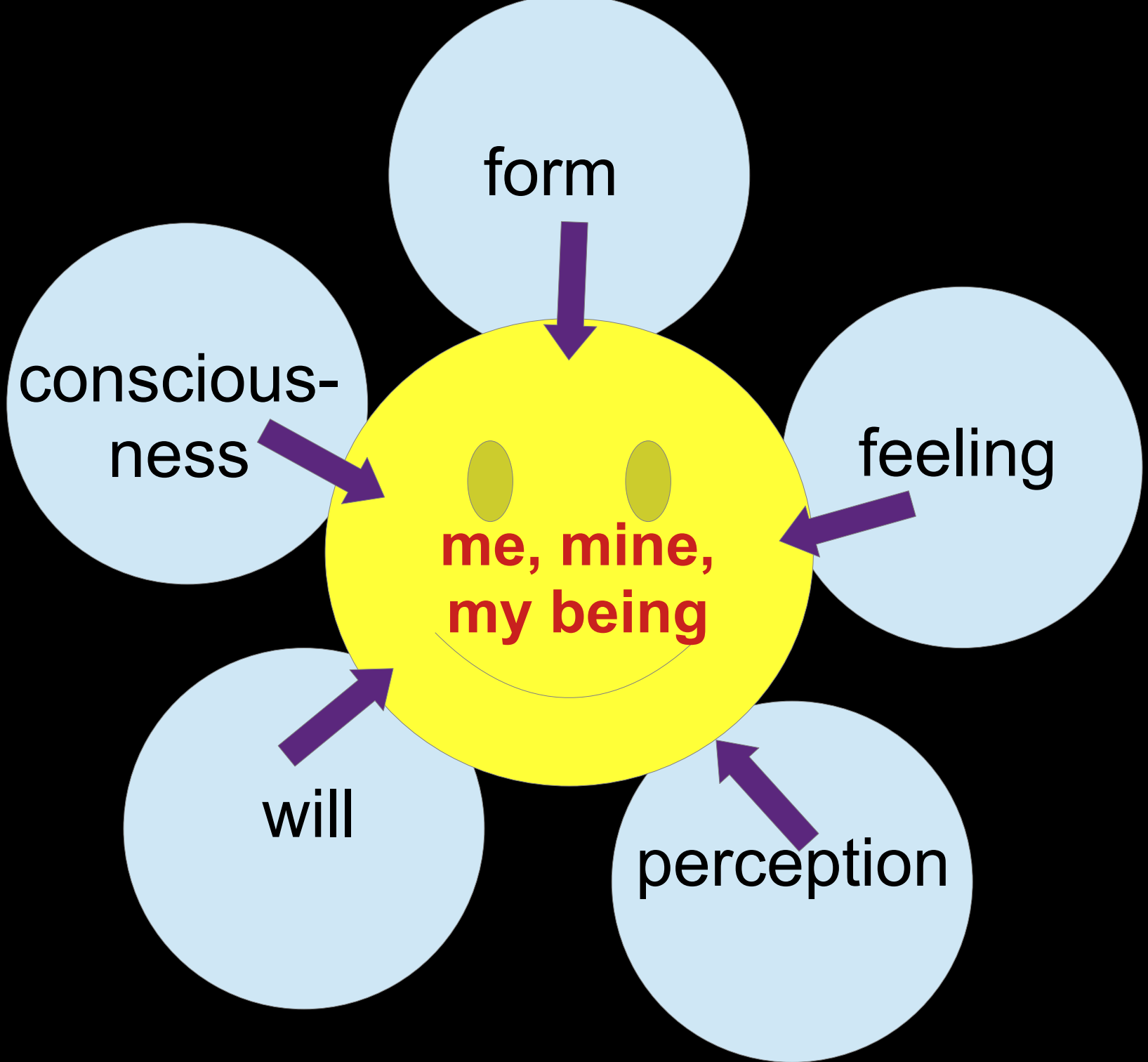
(SN 5.10, Sunyo)

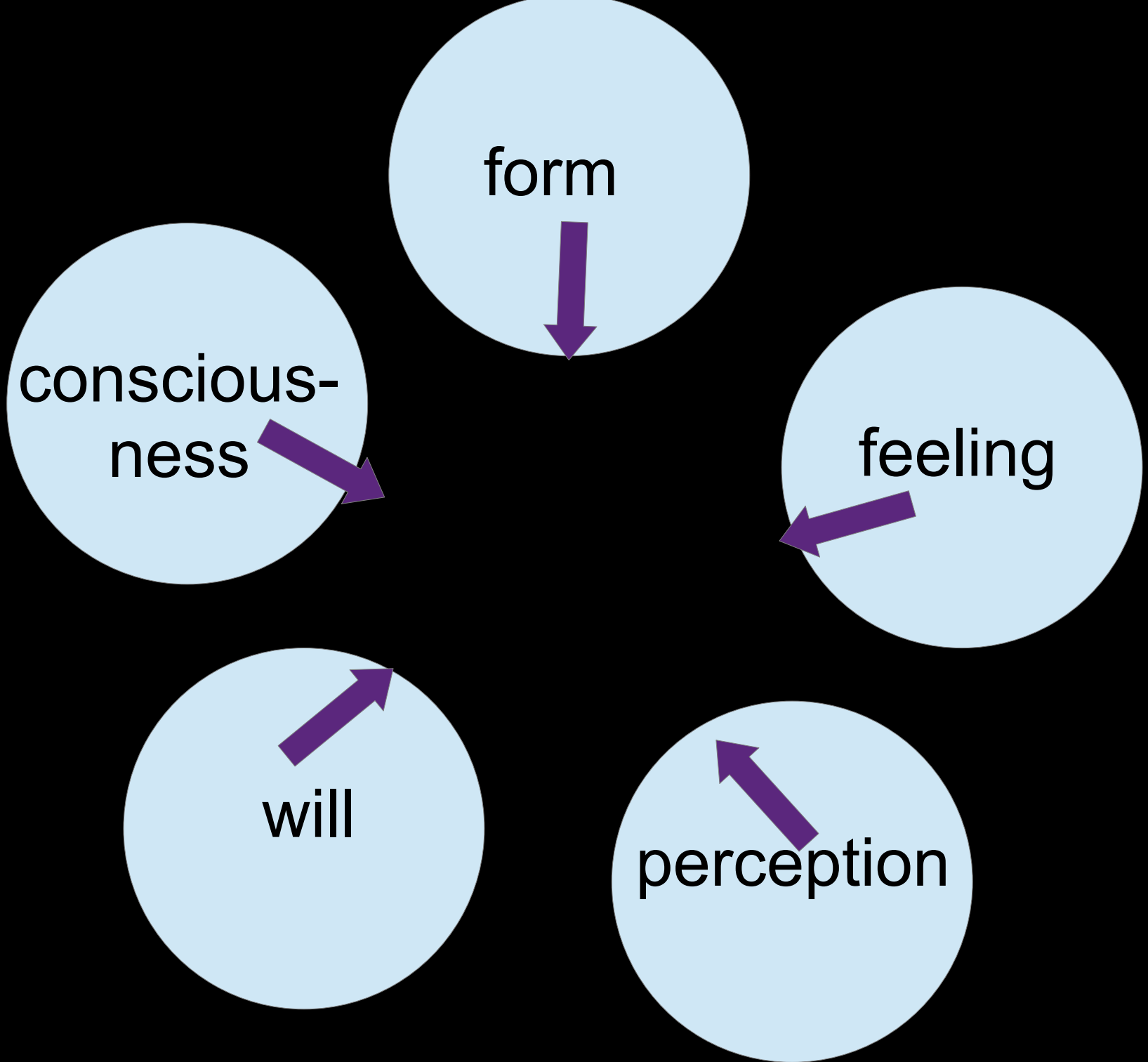
Vajira:  
“Just as  
for an a  
so there  
when th  
  
It is only  
only su  
Nothing  
Nothing



(andhas).

5.10, Sunyo)





*Liberation from identification*

“When you have no more self-identification (*ahaṃ-kāra*), possessiveness (*mamaṃ-kāra*), or tendency to conceit (*māna-anusaya*) with respect to this conscious body and all external objects,

when you attained the liberation of the mind, **the liberation through understanding**, where there is no more self-identification, possessiveness, and tendency to conceit,

then you're called a mendicant who cut off craving and untied the chains, who by correctly comprehending conceit put an end to suffering.”

(AN 3.33, Sunyo)

“Renunciants or brahmins who take various things to be their self, they all take the five taken up aspects of existence (*upādāna-khandhas*) to be their self, or certain ones among them.

An unlearned ordinary person thinks, ‘I am’, ‘I am this’, ‘I will be’, ‘I won’t be’ ...

When **ignorance faded away and knowledge has arisen**, they no longer think, ‘I am’, ‘I am this’, ‘I will be’, ‘I won’t be’ ...”

(SN 22.47, Sunyo)



“ ‘I am’ is an elaboration (*papañca*). ‘I am this’, ‘I will be’, ‘I won’t be’ [...] are all elaborations.

Elaboration is a disease, a tumor, an arrow.  
Therefore, you should train your minds to become free from elaboration.”

(SN 35.248, Sunyo)

“Bāhiya, in that case you should train yourself like this: ‘In the seen there shall be only the seen, in the heard only the heard, in the thought only the thought, and in the cognized only the cognized.’ That is how you should train yourself.

Bāhiya, when for you in the seen there is only the seen, in the heard only the heard, in the thought only the thought, and in the cognized only the cognized, then

(1) ‘you’ won’t accompany that (*tvaṃ na tena*). If you do not accompany that, then ‘you’ will not be there (*tvaṃ na tattha*).

(2) If you are not there, you will not be here, in another world, or in between the two. Just that is the end of suffering.”

(Ud 1.10, Sunyo)

“Bāhiya, in that case you should train yourself like this: ‘In the seen there shall be only the seen, in the heard only the heard, in the thought only the thought, and in the cognized only the cognized.’ That is how you should train yourself.

[Yājñavalkya:] “You can’t see the seer who does the seeing; you can’t hear the hearer who does the hearing; you can’t think of the thinker who does the thinking; and you can’t cognize the cognizer who does the cognizing. The self within all is this self of yours.”

(Bṛhadāraṇyaka Upaniṣad 3.4.2, Olivelle)

“So happy, the enlightened ones! (*arahants*)  
No craving can be found in them.  
The conceit ‘I am’ is destroyed,  
the net of delusion cut through.

No longer can they be stirred;  
their minds are clear,  
they don’t stick to the world.  
Holy are they, undefiled. [...]

They do not waver in discrimination,  
are freed from future lives.  
They reached the stage of the tamed,  
are victorious in the world.

Above, below, in between—  
no delight is found in them.  
They roar their lion’s roar:  
‘The awake are the best in the world!’”

HAVE

A

BREAK



Extinguish  
yourself  
first

Can this one save others?



No!!!

Get out of  
the mud!

If not, you  
*cannot* help  
others!



# How to choose between different interpretations?

Some say awakening is gradual and some say it is sudden. How to choose?

- (1) An open mind
- (2) Don't just listen to others
- (3) Listen to the Buddha
- (4) Zoom out
- (5) Dhamma is about nonself
- (6) “Nothing is worth holding on to”
- (7) Ending is closer to non-clinging.

## Noble eightfold path + 2 results

Right view (*sammādiṭṭhi*) >

Right intention (*sammāsaṅkappa*) >

Right speech (*sammāvācā*) >

Right action (*sammākamma*) >

Right livelihood (*sammā-ājīva*) >

Right effort (*sammāpadhāna*) >

Right mindfulness (*sammāsati*) >

Right stillness (*sammāsamādhi*) >

Right knowledge (*sammāñāṇa*) >

Right liberation (*sammāvimutti*)

(AN10.103)

# NIRVANA



Workshop Nibbāna!