TITLE: The Danger Contemplation  
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BTT 0:24   
I came across a few similes, about how one should regard sensual pleasures: "And how has a monk seen sensual, sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures? Suppose there was a pit of glowing coals deeper than a man's height filled with glowing coals that neither flame nor smoked. Then a person would come along who wants to live and doesn't want to die, he wants to be happy and recoils from pain, then two strong men grab would, then two strong men grab would grab each other, each arm and drag them towards the pit of glowing coals. Then, he would struggle to and fro, why is that? For that person knows if I fall in that pit blowing coals that will result in my death or deadly pain." And then the other simile: "And how does a monk awakened to a way of conduct and a way of living that such, when they live in that way, bad unskillful qualities of desire and grief don't overwhelm him? Suppose a person was to enter a thicket full of thorns that have thorns in front and behind, to the left and right, below and above. So they so they would go forward mindfully and come back mindfully thinking: may I not get any thorns. In the same way, whatever in the world seems nice and pleasant is called a thorn in the training of the noble one. When they understand what a thorn is, they should understand restraint and lack of restraint."  
  
ANT 2:22   
Right, so thorns and burning embers, and well, the main thing to mention there, it's like like that to the last, the second simile: so in the discipline of the noble ones, means the person has the right view has understood the Four Noble Truths. They need to regard every pleasure and nice thing as a thorn. And how, what would that mean? Well, that would mean as if you're entering a jungle, so you have to enter a jungle and they're lots of thorns around you, so you have to be very careful. But the point of emphasis there: it's not that you have to learn how to be careful. It's about you have to learn how to regard nice things as thorns, then carefulness, caution that will come automatically, you will then be careful because it's dangerous. Because if people would read I'm sure many people would have read that simile and then mind would immediately kind of jump into conclusion: that okay, so I need to be careful, I need to move carefully, I need to do this carefully. Yeah, that's, that's fine. I mean, you can do that. But that's not what this simile refers to. You would you could try and emulate carefulness. But it won't be the carefulness that will result in fulfilling of the novel discipline (i.e., it wouldn't result in arahantship), unless you learn how to see these things as thorns and that's where it says: if you see things as thorns, then you understand restraint and lack of restraint. In other words, you understand being careful and being uncareful. It's all rooted in...it's developing certain perceptions in regard to things that would otherwise be the basis for sensual desire, and so on. And same with the with the glowing, glowing pit the sutta describes and they're other suttas as well that talk about it. So your work, your understanding, your discernment, your sense restraint that you are doing at the time, all of the effort you put in, should be not in: I will never make a mistake and I will be always careful and mindful and watch every turn I make. No, it should be towards discerning how to see sensuality as burning embers. Then sense restraint will be effortless. Dispassion will be outcome of it non-suffering non-attachment. We'll be the result of seeing this thing rightly. So, the work is to recognize these perceptions of danger and peril in certain things, things that would otherwise basis for desire, as I said, and if you do so, you will not need to make the effort to restrain yourself, it will be preferred. And that's exactly in the first simile: so that men, his mind, his intention want to be anywhere else in the world except in the burning pit. So in the nice thing that used to be a basis for sensuality manifests in the mind of a normal disciple. If you cultivate the perception of danger [...] as the Buddha would say, if he sees it as thorns and so on, he will not want to have it. So if he needs to eat for example, he will eat as if he has to enter a jungle, when it's full of thorns that can really mess him up. So he's very careful, not careful in terms of the food, specifically what he eats, but carefully and how he perceived whatever he eats: am I lapsing, the perception of thorns and embers and dangerous that I have developed? The work is not: I need to work harder, I need to be more mindful of my movements, my thoughts, my intentions, my all of this, you can do that. But you need to work harder in terms of unobscuring  
  
the understanding and the correct perception of what sensuality really is because sensuality is factually like burning embers like thorns. If it weren't so, you wouldn't be able to free yourself from it. So it doesn't matter how much you would try to see burning embers, it just it would not be compatible, but because it is actually compatible, if you keep cultivating this perception in regard to it, and working your way through layer by layer, then you get to see for what it is if the danger became apparent. And now you don't need to anymore make the effort to discern it. Now when sensuality arises, the danger is in its core. So there is no more confusion, there's no more doubt in regard to the nature of pleasing and nice things in the world. Doesn't mean you'll never see hear, smell, taste, touch, anything pleasing in the world, just means whenever anything, pleasing is experienced, the mind assumes the attitude of a thorny jungle because of that, not because: oh, quickly, I must assume this attitude now in response to this. No, attitude of carefulness, cautiousness is automatic based on the clarity of your perception of thorn, ember, danger, it can harm me if I'm careless. If I allow that pleasure to sort of become underlined for by craving for more.  
  
BTT 7:38   
Why, why am I not seeing the danger then? What's obstructing me from not seeing the danger which is, which is a fact? A danger is a fact, but I'm not seeing it.  
  
ANT 7:50   
You can state or the danger is a fact. But that fact is not true to your experience, because you still have passion. Because if you understood the fact of the danger in sensuality, you would be automatically dispassionate. So that's what you use is a measure of your understanding. So don't, because often when people talk about this, as facts, oh, yeah, sensuality is dangerous. It's like: yeah, but are you now factually here and now free from desire and lust towards anything pleasing in the world because of the fact you just stated? If the answer is no means that's just an abstract fact, which is fine in itself but often people confuse their own abstract facts, for understanding: well, yes, everything is impermanent, look anicca everywhere, yeah, it's clear to me. But I don't even have a right view. I'm for certainly not an arahant. But here I am talking about anicca, that's impossible. If you understood anicca to the basic level, you'll be least a sotapanna, that's what makes you sotapanna. So it's fine to have abstract ideas and then, obviously upgrading. But the problem is when abstract ideas are taken as facts that now you don't need to know anything about. So in this particular instance, it's even, well, the symptom that you have not understood the fact of the danger of sensuality is even more in your face. Because multiple times during the day you're going to be engaging with sensuality, relishing welcoming, planning, worrying on account of it. So it's just in your face just showing you how not dispassionate, you are [thorn arising...]. Exactly, thorn being recognized, carefulness induced. Embers presented, fighting these men that are dragging you in. Automatic.  
  
BTT 9:35   
So how to recognize the danger?  
  
ANT 9:39   
Well, you have to take it on trust first. So the Buddha tells you that sensuality is actually dangerous, not worthy clinging to: it completely contradicts your entire experience. So you have an option now, this Mr. Buddha, only if you had enough intelligence to see that is a good chance he's right because another things they said and because I am dissatisfied with existence in liability to do [...] so on, you take it on trust. So it is unpleasant. So let me then see when pleasant, pleasing things manifest in my experience in my mind, first and foremost, practice, keep the virtue and practice sense restraint. So that needs to be taken on trust initially. If you do that, then you will be able to allow these pleasing things to manifest in your mind without you automatically impulsively breaking the precepts and acting towards them. And if you allow them to manifest in your mind, then you get to them and start contemplating and discerning where, how, to what extent it is dangerous, because the peril is there, but it's not apparent: this is a trap, I'm entering this corridor, but I've been warned before that this how, this is how the traps look like, I could dismiss the warning, or I could be very careful and understand the trap before I get into it, and thus I don't get into it; if you understand how you're trapped, then I will learn how to walk through this corridor and not be trapped. But if I don't even know how I'm going to be trapped, I don't know what to be careful about. So sense restraint, virtue, needs to be taken on account of that trust that the Buddha said something even if you don't necessarily see but you accept the trust, but not as a goal in itself: okay, that's it I trust the Buddha. Now, they have accepted my sense restraint on trust, I get to see that in regard to which I need to practice sense restraint. I get to see the sensual thoughts enduring in my mind, pleasing objects trying to, to overwhelm me and beset me and so on. And I get to then not act upon it immediately, which means giving in and being trapped, dismiss them, which means running away and not passing through a corridor that you do need to pass. Sooner or later, when you come back, you will come back carelessly and get trapped again. And then you get to understand where, what that danger is. You can't understand it if you keep denying sensuality or blindly engaging with it. So it needs to manifest, pleasing objects you need to manifest in your mind, and you mustn't act out of it and you must be able to endure it without acting towards it or losing perspective. And then look danger: what is the meaning of danger? Danger means what? Can you, can you, kind of like...would you regard danger friendly to you? Would you would you regard something dangerous as pleasant? No. So there's a certain implications of danger. Oh, it wishes me harm, it's actually against me. It's trying to deceive me into this. And it's obviously unpleasant, the most obvious it's, oh, it's painful. So these are the implications then of these pleasing, state of mind possibility of sensuality pleasing thoughts that I have, that I'm enduring, not acting out. So I'm trying to discern the danger. So, so this is actually not in my favor. To what extent, why? Contemplate that direction further, understand it, clarify it, remove any doubt in regard to it. I mean, I can tell you, this is exactly where the danger is, but that will become like another fact to the listener, who is not free from danger, free from dispassionate, free from passion. So then they will just assume the fact as if they are seeing in these things, as a kid: is that resulting this passion? Oh, so you just got a new piece of information that's currently inspiring for you. But you want to have your own effort, of investigation of this phenomenon that endured on account of you being sense restrained or not giving into it when it arises. And the danger will become apparent. The similes from the sutta that the Buddha used will become apparent.  
  
BTT 13:38   
The sutra says, How does he live in such a way that he's not overwhelmed by desire in grief?  
  
ANT 13:42   
Exactly, so, so you will not be overwhelmed.  
  
BTT 13:46   
And that's that's in a way that's saying also what the danger is being completely overwhelmed.  
  
ANT 13:52   
Oh, yeah, sure, sure, sure. So yes, exactly. Why is this state that I'm enduring that I'm not getting into, where is the danger of it right here right now? Not in 10 years, not in 10 minutes. Danger should be apparent in that thing that's there pressing me trying to overwhelm me with desire or grief or one way or the other.  
  
BTT 14:15   
You want to see the whole significance of [Exactly, exactly] that pressure and taking the pressure.  
  
ANT 14:20   
Nobody denies that there is there is a pleasing aspect in consuming the bait. The bait is very tasty. So that's not to be denied: Oh, okay...No it's not, it's beautiful. But there is a danger hidden in that thing that if you were to understand correctly, that beauty will be unable to overwhelm your mind with desire, because you will see through it. So what is that danger that is like burning embers that will kill you that every time you engage in sensuality and you have been doing each time you've been reexposing yourself to it completely ignorant, the unaware, unaware of it, and making yourself because of that subject to death and suffering. Every single time.  
  
BTT 15:02   
So this is the deer herd simile that we always speak about, called the bait. So a deer trapper does not lay down bait intending wellbeing for the deer herd. But instead he does so that the deer eats, the deer might eat it unwarily by going right amongst the bait. And by doing so they will become intoxicated and fall into negligence. And then he can do with them...  
  
ANT 15:29   
So that's exactly what we just said, is this pleasing thing, that the bait that you don't see as a bait: Oh but this is not for my well being. If, you know, the traps are not set for you, good. So the sensuality then is not for my good. As I said, you don't see that. But the work is to see it to discern it in that sensuality in that which is beautiful and enticing. And the two obviously automatically, because by seeing it as beautiful, you're automatically seeing it as friendly, your automatically automatically seeing it as non-threatening, as harmless, and that needs to change. So like, why am I seeing this? Like even that you don't know how to see danger, but then question yourself that that which you can you do recognize that sensuality, like say the something eating something agreeable, or seeing somebody agreeable, the pleasant aspect of it, you are taking it as harmless, [...] why is that? What is your basis? What is your justification for taking that pleasure as harmless? Where did you, Where did you get it? Who told you you should? What is the basis for feeling absolutely entitled to experience pleasure of the senses? Like it was the most natural thing? Well, what is the basis for your belief that is the most natural thing? What is that basis? Where did you get that idea from? You just assumed it on account of what? You don't have a clue. And yet here you are. Your whole your whole world revolves around it. Something that you haven't even actually thought through. But why am I regarding this as pleasant. That's another line of questioning you can apply on that same level.  
  
BTT 17:13   
Why do I think this is good for me?  
  
ANT 17:14   
Why do I...No, no...What do I think? Why do I already take this to be good for me? Why am I already assuming that this is worthy of desire and engagement? Why do I assume that pleasure? On that emotional level is not my enemy? Millions of questions you can ask, if you have generated the right basis through the sense restraint and virtue, then they'll start to pertain to the actual sensuality that you're experiencing, enduring subjected to, you're not acting towards. So it's exactly: the deer herd, the trapper does not set with the wealth, with good intention. He sets the traps, so to harm whatever he wants to catch, not to, you know, make the life better. And so: oh so sensuality is there to trap me, so why am I assuming that it's friendly? Yes. And see, by that, I mean, like, if contemplating dangerous to abstract, well contemplate that which you can see, which is your attitude towards this what you want. It's wanted, but wait, what, why is why is it so wanted? Why, why is it that I can't say no to this? Why is it that I'm not in control when desire arises? What is this pressure? And the only choice I have is to give in or grit my teeth and not give in? But why? I do actually want to be why why can I just say, go away, or stay now? Why am I not in that position? Why am I being overwhelmed?  
  
BTT 18:47   
And pressured...[pressured by that]  
  
ANT 18:50   
And if you don't see that as a problem, well, no amount of other Buddha's instruction will make any difference to you. Because it is a problem. The utmost the greatest pleasure. It is overwhelming you. You want it and even if you get it, you're the luckiest man alive. Yeah, that's secondary. The fact is you are completely under its thumb, even before you committed to it. And if that doesn't bother you, means you you you're ignoring the most obvious: the hunter comes in, catches you, drags you around and you just pretend it's where you want to go. While the hunter's there in your face, laughing and torturing you.  
  
BTT 19:32   
The fact that you are enticed, full of desire towards [overwhelmed] overwhelmed, that's in itself is...  
  
ANT 19:39   
That's that's the root to the problem. If sensuality would not be like that, you will not require it or imply loss of perspective, loss of mindfulness, and everything else: it will be wholesome. It wouldn't be underlined by more, more greed and more aversion and more pressure. [Because...] So that the deception is there. That's why it's the Buddha always compared it to a bait to a trap because it's deceiving. It's not what it seems like, it's not what it shows itself.  
  
BTT 20:02   
The enticement is enticement. It's saying it's pulling you towards look here, take me take me.  
  
ANT 20:18   
Look at these breadcrumbs leading you to the to the prize and you contemplate the nature of that setup, you will see the nature of the setup of sensual desire.  
  
BTT 20:28   
The simile of the deer herd is trying to, it's about four types of contemplatives, four types of monastics. So the first deer herd, eat food, heedlessly by going right amongst the bait that the deer trapper has set and they get caught. So like the first type of mendicants, people who are unmindful and unrestrained.  
  
ANT 20:56   
So there is no any sense restraint, there's no virtue, there's no, they just when desire arises, they just act by body by speech by mind, they just when it itches there, they scratch it. That's it. [So that's just normal, that's normal person] That's pretty much everybody.  
  
BTT 21:11   
And the second deer herd: they see what's happened to the first deer herd, and then they shun the bait, but instead go live in the deep forest. But when that food becomes too scarce, [they come back] they become too weak, and then they return to that bait and eat heedlessly and get caught.  
  
ANT 21:30   
So that's the second type of people who even without the Buddha's teaching, would experience this contents and pain on account of that sensual desire, and they would have enough intelligence to recognize it. So you don't need to, like, practice Buddhism to see that these desires are fleeting, cannot really be satisfied, are controlling your whole life revolves around it. And you know, many people kind of recognize like: what's the point? So there are some who will then: okay, let me do something about that. But then they shun the bait. See, they so they go this desire, the sense desire, the pressure, or in regard to the beautiful objects, sight, sound, smell, taste touches, but they don't understand the root of the pressure, the problem, the lack of, they don't understand it; the mistake is yours in misperceiving it as pleasing, not seeing the danger of it. They think the danger is the problem is in the objects. So they shun all the objects. So they determined that they will never engage with anything pleasing in the world. And that's the comparison to the [...] mountain, they will avoid anything that could entice them. So you go into the level of ascetic practice, where you just deny any object to the senses that could be pleasing. But the problem with that the pleasure or displeasure is not defined by the objects is defined by your state of mind. So in other words, you can be living on top of a mountain, but if you haven't understood that pleasure is rooted in your mind, your desire, you will then even things that were before displeasing, you got used to it and now the mind relishes them and you start finding pleasure sensuality in things that you didn't use to. In other words, something else starts to serve as a purpose of a central object because your mind framework is still the same. And you can't sustain that, you cannot sustain that not engagement with sense sense or sense objects. Sooner or later, something pleasing will come up, you will see, smell, hear, taste, touch something agreeable and given that there is no understanding where the root of the desire is, the agreeability of these objects will mean desire in my mind. So that's the second deer herd when the grass and food runs scarce, and they run out of it in the mountains. When they do get back to things they need to do see, hear, smell, taste, touch, they get trapped, because they haven't developed any wisdom in regard to the bait in regards to the trap. They only saw is a trap, let me run the opposite way. But then they encountered a trap, and there is no knowledge of how to avoid the trap. Or rather not eat the bait within the trap. So if you know you enter the cage, but you don't touch the bait, you do everything else, you can leave the cage Mara wants you.  
  
BTT 24:23   
So some people see the danger of over indulging.  
  
ANT 24:27   
Yeah, people would see the dissatisfaction that comes with sensuality, especially if you keep indulging sensuality, this dissatisfaction becomes obvious to people that's why many people turn to religion in general and in spirituality and meditation, not specifically Buddhism. Because the dissatisfaction is not that hidden and subtle. People see it but then what you how you go about it determines whether you still remain within the same domain or the domain of the same hunter, or you actually free yourself from that trap.  
  
BTT 24:56   
Because there's this, so you, you don't indulge, you remain restrained some of the time. But then when things get difficult, so you remain restrained on your own terms, like, you know...  
  
ANT 25:11   
But when the pressure's too much [you just...] you come down the mountain and you go back to the bait.  
  
BTT 25:16   
So your whole say Monday to Friday [sure, sure...] you have worked hard, restrained, you haven't indulged...  
  
ANT 25:22   
[...] Or you do a retreat [retreat] for a month, but then retreats over, and you're back to the...so that's what I mean, you can do a retreat, you can be moderate and not indulge, but not for the sake of avoiding the bait, but for the sake of understanding the trap. So then, when you can't sustain that environment of the mountain anymore, of that extreme withdrawal, you still won't eat on value, you still won't take the bait. Even if the bait's right next to you, you will not take the hook. For that you need understanding and wisdom. So yeah, that's that's exactly that second type. Many people will revolve around that the first impulse in somebody who sees the problem with sensuality is to do to shun. Okay, I will never engage with sensuality ever again. But as I said, that determination, you cannot sustain that. Sooner or later you will change [...] something against the will pleasing will arise and pressure will overwhelm you, just like before, then you might try to double down on your asceticism as Jains did, and create all these extra elaborate ways of avoiding but fundamentally, you're fighting the battle in a completely misplaced field. It's not there, the problems, the root of sensuality are not there. Yes, you need to be sense restrained but the sensuality is not in the objects, your restraint, restrained against. Sensuality is in the bigger pressure that you cannot endure in your mind. The Buddha would have outlined that as a way of enlightenment, and he said himself: if there was the extreme practice of asceticism and avoidance in the world, I have done it. To the point he refused to breathe. He didn't eat, You're so skinny, would grab his spine through his stomach. And he said, and none of that actually freed him from sensuality, he tried it. So if if there is anybody who can rightly say: I tried all this, I am the one; he tried it for the purpose of freeing himself from that pressure and it didn't free him. And what is to say for those who didn't even try that level of asceticism and tell you asceticism is the way to free yourself, but they're not even trying it to that extent. The Buddha also thought he was the way, tried it before he was Buddha, to the absolute, utter end, there was no more than that to attempt. So he said, whatever pain to experience, I have experienced whatever on account of endurance, renunciation, asceticism, self-torture, I have experienced no higher pain than that and I tell you, it was not a way to enlightenment, it was not a way to free me from desire, and that we started looking in other directions. So it's inevitable to resist against the bait, but if you know enough, you won't go too far and waste all the effort climbing on top of a mountain just to return back to the bait and be retrapped. You will actually start to understand more.  
  
BTT 28:15   
And there's that, there was that story about Buddha in the past where these ascetics were having some conversation, but the thing is, there was this practice, whereby ascetics would go up into the mountains for six months, and practice extreme asceticism, and then the food over there would run out, and then they would have to come down again and then get fed by the lay people good food, get fattened up for another six months, and then go again, six months, whatever. You know, from time to time, and it's like that balance: well, I will indulge, but because I renounce is all equal. It's all good.  
  
ANT 28:56   
Means: whether you look [out] yeah, whether you look at the renouncing, or look at indulging, you don't see where the problem is, you don't see the problem is in that perception of sensuality, pressure that you're under, not in object or saying no to the object. That's what I mean: you mustn't be trying to get rid of the thoughts of sensuality, in a sense of like you shouldn't welcome it and entertain them, and you must be a sense restrained beforehand, and value virtue established. But now when the thoughts arise, if you get rid of it, it's like, I don't want to think about a trap. I mustn't think about the trap. But how will you then understand it? How will you understand and how you are trapped? You need to allow those thoughts to endure because in themselves, they're not sensuality, your lack of restraint, your action you choosing to act on account of pressure that's why sensuality is there. And the Buddha said it countless times because often people would just assume: Oh, it's these objects. So any form of pleasure you get any form of joy, you get an account of things in your life or sensuality, it's not. Sensuality, as the Buddha said, it's basically not rooted in the beautiful objects in the world, it's the mad desire in lust, that he revolves around, that pressured desire (i.e., lust). That's why sensuality is in those objects. For an arahant for tathagata, who has removed desire and lust in his thoughts, beautiful objects remain. So he still sees the beauty, receives the beauty, tastes the beauty, he is the beauty, there's no lust in regard to it. And that third the final deer herd in that same simile.  
  
BTT 30:30   
The the third deer herd: so the third deer herd make their dwellings near the bait and eat it carefully. Right. But the deer trapper then makes a barrier around the bait so as to see where the deer come in and out. And then he finds the herd's dwelling place.  
  
ANT 30:51   
So he doesn't he doesn't catch them on account of direct engagement with the bait, but he finds other traces that they left behind carelessly.  
  
BTT 30:58   
And this is the same with contemplatives, who have given up indulgence in external sense objects, and extreme ascetic practice. But if not renounced internal, internally, their desire for pleasure. They are physically restrained, but not mentally disturbed. They act, unwholesome, the out of pressure of views.  
  
ANT 31:20   
Yeah, the pressure of views: so see that the third group of deer they saw, engaging carelessly is a problem. [...] mind is a problem, because sooner or later you come back when you encounter somewhere else and you get caught because you haven't understood the bait. What if we stay in your mind, study the bait, and don't take the hook. But then they don't see that other things did the trapper would see: what brings this and that. So they don't learn how to be invisible to Mara, so he gets and catches them. And the Buddha compares those basically traces that you leave to that in...like, so you're not engaging physically. With a desire with the desire of sensuality, you're celibate, you're perfectly restrained. But mentally, you still entertain the same value of pleasing objects, the same thirst for them. Now you refuse to think about women or core sensuality, or you know, breaking the precepts, but you think about other forms for the same purpose: stuff you will eat, how you will not be bothered by displeasing sight, sound, smell, taste touches, how you will build your little Palace protected by your whatever attendance, how you will never experience any hardship, never experience any elements to all that all of that becomes the place for your sensuality. So all of that still makes you very much concerned about catering to your senses, to your senses for pleasure. So then Mara will, the trapper will will still get to see you. Because you left all the footprints around the bait and you just follow them back so the Buddha compared that to these two, like the views that you will have when you read views mentioned in the suttas. People often think on these like a metaphysical ideas about the world, about a life about universe, it's not. Views, it means standpoints and opinions that you feel blindly justified about. Sometimes people say you shouldn't hold to fixed views. That's a view, that is fixed so it's not a choice. Views are not a choice, but what views and how you hold them that is a choice. Or I will not hold any views because views are always bad. Well, that is your view that you just stated to me. Thus you contradict yourself. So you realize, oh, you will have to hold the views. But are those views right views or the wrong views? Understand points in opinions, authentic, transparent, not contradictory or not? So practically speaking views are anything, anything from you shouldn't be wearing your robe like that or nuns should get up at six o'clock or we shouldn't be doing this. You shouldn't do that. And you will know whether you took the view not if by somebody disagrees with you: Do you feel ill will, do feel irritation? Yes? You're holding the views, even if it's the purest views on the purest Dhamma. [So like the...] So is there passion in regard to the standpoints in regard to what should be done in regard to how we should behave? Is there ill will, if that's not met, is that irritation? Oh yeah, that's why a trapper still sees me: I left it trail. So it's like when I say not holding on to views, it's not like I don't have an opinion on what how monks should wear the robes. No, I do have hundreds of opinions. But if you disagree with that opinion, or if you prove that opinion is wrong, my emotional state will be completely unaffected. So if you prove me wrong, I'll gladly accept it. If you just disagree, because you're angry, I'll just see you as a fool [...]. Either way, I don't care. Because I don't hold to these views. Doesn't mean I don't have the views. But that's another thing. The same principle of: oh, these central objects are the problem. Let me run out of a mountain. Oh, the views are a problem. Let me have no views. Exactly the same thing, people do the same thing in regard to the views, try to not have them, try to never have them. But that is a view. Now you are of a view that you mustn't have any views. And so you're contradicting yourself, you're inauthentic completely. No, have all the views you want, they were never the problem. The problem was basically underlying emotional state of that view. And as I said, you have the view, the purest view, the cleanest view, and somebody comes and spits on it, mocks you for it? Do you feel emotionally disturbed? Yes, means you are wrong to that extent for holding that view. And that's why you're not free from sensuality. So internally, you have not removed the passion. So that's why it's subtler, obviously, then indulgence and complete asceticism, but it still mirrors the same principle of sensuality. Like, do you do you like do you relish the idea of people agreeing with what you said means you're emotionally invested in your opinions and your views. You're the third type. Do you feel threatened emotionally with a possibility somebody will disagree or disapproval. But you said, you're emotionally holding your views with passion, you're the third type. Don't matter the content of your view,  
  
The content of your opinion, the facts, doesn't matter. Are you indifferent equanimous in regard to it as a basis or not, that's where the problem is. That's where you're not free from sensuality. So that's it, don't try to not have the views, just try to not be moved by them. And then you will also not lose perspective, because you will not hold on to views now for the emotional protection. But you will actually be able to: wait a minute, I'm having these views but are these views right? And then you look and you find out you're wrong, and you will not be threatened. Because often people are threatened by experiencing, by hearing the opposing opinion on on some important topic. They feel existentially threatened. And this, often you hear that. like "oh, you know, this mustn't be said". No, anything can be said. What's the problem with you're going to try preventing me from saying things, it's impossible. Because they hold on to the view so much that just the thought and the opposing view, fills them with anxiety. But actually, if you stop holding on to your views, not try to not have them, you get to understand, and then you actually get to explore and push the direction that you were afraid to before. And actually, that's how you also get to abandon the wrong views of a puthujjuna. You need to be fearless because fundamentally, you are not a sotapanna, because you regard yourself as the owner of yourself as permanent, suitable for pleasure, all these things. So if these worldly views upset you, how much more you're going to be upset emotionally if you start undermining your existential views?  
  
So that's why it's necessary to start seeing that there is no emotional justification for any view that you have: right or wrong, don't matter.  
  
If there is an emotional response, emotional basis, emotional involvement, you are wrong. So if you can get upset on account of what somebody said, you are wrong. Doesn't matter if they're a complete idiot, doesn't matter. From your point of view, from your point of, if you're interested in practice, you are wrong. If you have emotional investment in any view, in any opinion in any standpoint.  
  
BTT 38:37   
And that's, so that's so that's obviously what...  
  
ANT 38:40   
So that's how you become careful in regard to the views and standpoints that you have that you have to have. And that's how you learn to not leave the tracks and you become the fourth type of herd. I mean, the Buddha if you judge by the quantity of views, he had a view and opinion of everything dhamma or no dhamma, but what he didn't have is passion underlying any of it.  
  
BTT 39:12   
So the false deer herd make their dwellings where the deer Trapper cannot go and thus cannot be caught. So those are the contemplatives who are both externally and internally internally restrained. They do not act out of pressure craving and I develop Jhana they place the place where Mara can [generally find them]. So that's the only successful group.  
  
ANT 39:40   
So there is basically a refusing to accept and give in and welcome to think any external justification for yourself for your standpoint. That's how you become the fourth. See the third type uses views and opinions about what should be done sense restraint in virtue, that's important. But they take that as justification, self justifying. So they built the place well within the grounds that Mara can enter but if you say well now even that the most obvious factual thing, you do need to be sense restrained keep keep the virtue that's my view my opinion that is factually right if you want to practice the Dharma, but emotionally I'm not invested in and that's how you build the shelter where Mara will not see. You're invisible to the tracker to the hunter. And that's the jhana we spoke about you know the previous talk as well. So, not acting out, learning how to endure first and then abide in that state of non acting non standpoints. No revolving around this should be done that should be done. If the mind goes, you don't take it up. You let it happen. You don't act out of it. And you are withdrawing from the mara's domain [invisible] become invisible.