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Greville Street Meetings now online—

NEXT MEETING SUNDAY 2nd August 11AM

What prevents a silent mind? Professor Krishna

Abstract of a talk at the KFA Gathering 2020, Krishnamurti Foundation India, Rajghat Fort, Varanasi 221001, India. The full talk can be accessed at:

<https://www.youtube.com/watch?v=SuLlddydjqE>

ABSTRACT

The silent mind has no cause. What has a cause is the disturbance which destroys the silence. If the cause is eliminated the disturbance ends and silence is restored. One must therefore not attempt to try and create silence; one needs to investigate the causes that disturb the mind and occupy it. If they arise from illusions they can be ended by discerning what is true and what is false. If the source of the disturbance is organic it lies in the body and requires a correction of lifestyle. This talk investigates some of the causes that prevent silence in the mind and examines if they can be eliminated.

1. **Fear:** Apart from the biological fears hard wired into the human brain at birth in the form of instincts the human consciousness has three basic imaginary fears which form the basis of several smaller fears:
 - i) The fear of future insecurity. This leads to the drive to amass wealth and property, not only for oneself but also for one's family with whom one identifies.
 - ii) The fear of loneliness. This drives one to form static attachments in one's relationships.
 - iii) The fear of being nobody. This leads to the drive for power, position and status in society.
2. **The pursuit of pleasure:** This is a by-product of the instinct of seeking pleasure and avoiding pain. In animals it is mostly physical pleasure and physical pain; in human beings it is also psychological pleasure (appreciation/ approval/ praise) and psychological pain (criticism/ opposition/ insult).
3. **Judgement:** Evaluation leading to like/ dislike, friends/enemies, group formation /division.
4. **Ideas and Ideals:** We get attached to certain ideas/ opinions and struggle to attain certain ideals we consider noble. These also create internal conflicts and division.

The mind gets occupied with problems arising from these and is constantly engaged in solving them. Therefore, it is seldom quiet or peaceful. It experiences moments of silence or peace as brief intervals between problems. Underlying all these problems is the creation of a self and acceptance of the motivations of self-interest.

Krishnamurti suggests that through passively observing this whole process with a learning mind, it is possible to realize the futility of this way of living and approach life in a totally different manner, with a silent mind.

Professor Krishna

Krishnamurti's 'Other'

I have always been interested in K's use of the word 'Other' to describe what I would call 'This'. I found an explanation in the extract below, for which I have to thank Trisha English. I think he used 'other' as a way of underlining the 'not I' aspect of awareness, what I would call the primary awareness in which the sense of self arises.

From the Mary Zimbalist book, Krishnamurti speaking:

“You know what I mean by the other?” he asked. I nodded, and he said, “The mind that is inhabited by K.” Then he continued the dictation: “Words cannot describe this strange movement, which is essentially timeless. Putting this down in black and white on paper is the expression of thought, is the expression through words, and so the movement of thought and time.

That I think is what we would call the first-person perspective.

Alan Mann

Valentine's Day a story by Margot Mann

Mandy and Ian had been living together for three years when Ian had a short fling with a woman he met at the golf club. Mandy responded to this provocation by encouraging the advances of her dentist, a tall balding man with a lot of very white teeth called Brian, who spent some time explaining to her that he wasn't married because it was so hard to find the right woman. Mandy grunted above the noise of the tool being used to clean her teeth which tickled her gums unpleasantly and made her close her mouth like an anemone. Brian always followed her out to the reception desk after he had finished with her teeth and they would chat for a few minutes, until one day, after a series of appointments to fix a crown which kept coming loose, he suggested that they meet for a meal, perhaps the following Friday? Mandy was feeling aggrieved enough with Ian to accept, saying she would meet him at the Citrus Tavern at 7.30. Brian flashed his horsey smile and patted her hand.

The date at the Citrus Tavern was the first of several. Mandy didn't explain to Ian where she was going and didn't care if he found out. Her girlfriends were bemused. In fact, Mandy found these semi-clandestine occasions unsatisfactory and it took her a few outings with Brian before she finally realised why she kept seeing him. The truth was that he reminded her of her mother, who all her life had undermined her, and she thought if she worked on her relationship with Brian, the spin-off might be a better understanding and appreciation of her mother. As for Brian, he believed that with the judicious advice and encouragement he was able to offer her, Mandy might easily become the sort of woman he himself could consider marrying. Over a glass of wine – usually only one, because Brian explained on their first date that his Christian upbringing discouraged the use of alcohol - he would point out small deficiencies in Mandy's personality and appearance, such as her misguided sense of humour, or her unflattering hair style, or the sarcastic tone of her voice. On another occasion he might suggest, with his gaze tactfully averted, that a woman of good breeding would not wear such a low-cut dress. He often reminded her, patting her hand and smiling toothily, that there was nothing wrong with her that a bit of effort and perseverance on her part couldn't fix. He was surprised and disappointed when she responded badly to his friendly advice, and his feelings were hurt when she resorted to childish sarcasm with comments like "you're no oil painting yourself." Then there would be a long silence and Mandy would sigh and mentally kick herself for being ungrateful. Increasingly, she would return home from these nights out in a bad mood, but she was still irresistibly drawn to Brian's company and, vowing to keep her sarcastic tongue under control, she would agree to meet him again. At the same time, she noted that her relationship with her mother did not seem to be improving in the way that she had hoped.

After some weeks and further meetings, on Valentine's Day at the Citrus Tavern, Brian gave Mandy a single red rose and asked her to marry him. Mandy sniffed the rose to see if it was scented, tossed it on the table beside her handbag, signalled to the waiter, and then faced Brian and laughed so loudly that conversation at nearby tables stopped for a moment as patrons looked around to see what was funny.

In that instant, Mandy felt a wave of euphoria, and was struck by the realisation that she had not only successfully purged her mother's undermining influence: she would never need to see Brian again. The waiter came over to their table and Mandy ordered an expensive bottle of Pinot Grigio and two packets of chips. Brian stood up, took his jacket from the back of the chair, paused for a moment as if about to speak and then walked quickly from the tavern.

Mandy drank some of the Pinot Grigio, occasionally raising her glass aloft as if to toast those curious diners who kept turning around to look at her. Suddenly, she jumped up, emptied her glass in a gulp, stuck the scentless rose in the half empty wine bottle and, bowing elaborately to her audience, stumbled from the tavern.

Mandy and Ian needed only one appointment with a therapist to quickly decide they still wanted to live together. The therapist was a man in his fifties, tall and balding, with ill-fitting dentures, whose mannerisms disconcertingly reminded Mandy of Brian. He kept flicking imaginary lint from his clothes and continually adjusted his tie, and he had a nervous habit of pushing his glasses up his nose. Twice he polished the glasses with a handkerchief and then held them up to the light to make sure they were clean. Once, he even leant across his desk and patted her hand.

Mandy found a new dentist and promised herself she would visit her mother more often.

Months passed and she hadn't even registered that it was Valentine's Day, in spite of the relentless advertising, until she found Ian's card with the dozen red roses beside her plate at breakfast one morning. The scent from the roses filled her nostrils deliciously as she found a vase and put them in water. Ian came into the kitchen a moment later and put the day's mail on the table. He picked up a large white envelope with Mandy's name written in flourishing script from the small pile of envelopes and joked that he hoped it wasn't a card from an old boyfriend. Mandy, curious, used a knife to open the envelope and drew out a white card featuring embossed gold printing. It was a cordial invitation to the wedding of Brian Clugston and Paula Miller. Mandy looked at it for a moment, and then remembered that the receptionist at the dental practice where Brian worked was called Paula. Mandy had never exchanged more than a few words with her and could barely remember what she looked like. Her overall impression had been that Paula Miller was a rather quiet, downtrodden little thing.

Wordlessly, she showed the card to Ian and then snatched it back and tore it into little pieces which spread like confetti around the small kitchen. They hugged.

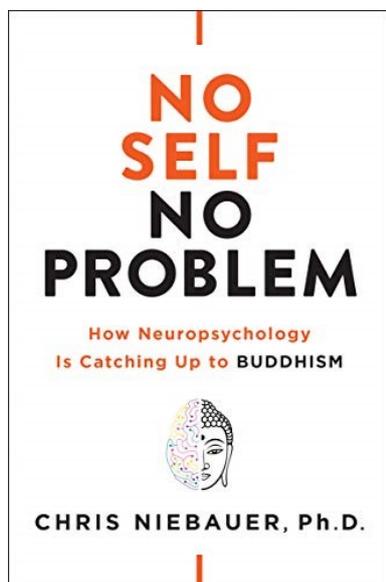
The Empty Throne

The Empty Throne This sculpture hangs in the Victoria and Albert Museum, London. We took the photo in 2011.

The description on the V&A website reads: –Early Buddhist artists were reluctant to represent the Buddha in human form. They preferred to indicate his presence symbolically. This relief indicates the Buddha's presence through an empty throne, attended by two attendants bearing fly-whisks, emblems of a world sovereign (cakravartin), and flanked by winged lion capitals. I think that this interpretation can be extended by considering the sculpture in the light of the Buddha's quotation and Christopher's commentary in section 2 of the final article in this issue. Page 12.



No Self, No Problem: How Neuropsychology Is Catching Up to Buddhism by Chris Niebauer Ph.D.



The NOWletter concerns itself with matters that are often considered to be about differences between the operation of our left and right hemispheres. In particular, we have looked at Iain McGilchrist's book, *The Master and his Emissary*, Jill Bolte Taylor's experience and many other examples of what I see as our determination to overlook an important aspect of our being. I was guided to this book by a prompt from Amazon, offering it as of possible interest based on previous purchases. I set out to write a brief review but it should be read in full as I found it particularly illuminating, it made me wonder if the NOWletter and all the teachings, traditions, writings, etc., that find their way into it are not simply an aspect of the right hemisphere trying to shake off the untiring attempts of the left hemisphere to keep the right hemisphere influences out of sight. Nevertheless, whilst strongly

recommending you read the book I thought I'd whet appetites by putting together items I highlighted as I read on my Kindle. I have added the odd comment or explanation in italics.

Alan

My Kindle clippings:

Location 230 — Over the last forty years, several additional studies have shown that the left side of the brain excels at creating an explanation for what's going on, even if it isn't correct. The truth is that your left brain has been interpreting reality for you your whole life, and if you are like most people, you have never understood the full implications of this.

Location 277 — These studies strongly suggest that we live our lives under the direction of the interpreter, and for most of us the mind is a master we are not even aware of. We may become angry, offended, sexually aroused, happy, or fearful, and we do not question the authenticity of these thoughts and experiences. While it is clear that these experiences are happening to us, we somehow retain the idea that we are still in charge of it all.

Location 375 — Our association of our true self with the constant voice in our head is an instance of mistaking the map (the voice) for the territory (who we really are). This error is one of the biggest reasons the illusion of self is so difficult to see.

Location 403 — ... but as the old Zen proverb queries, "Do you use the tool or does the tool use you?"

Location 407 — Helen Keller, who lost both sight and hearing very early in life. It is particularly telling that she states that she only developed a sense of self after she learned language.

Location 443 — Turning inward for a moment, let's consider how this categorization mechanism might be employed by the left brain to create a sense of self. For instance, think of all the ways in which you can answer the question "who are you?" Most people in my shoes would say things like, "I am a man, a father, a husband, a professor, an author," etc. But if you really look, while all of these things point to ways in which I can categorize myself, they don't actually answer the question, "who am I?" Is that because the "I" that I am looking for is more akin to the university or the country of Canada? Sure, the physical entity of my body and my brain is there, but the "I" attached to it only exists as a thought—and only when I think it. Is it possible that you can't definitively answer this question because the "I" you are addressing isn't a thing?

My note: Earlier in the book he used the word 'university' as an example of the distinction between specific objects and categories. When asked to be shown the university you are taken to visit the various objects that together constitute a university.

Location 458 — If someone tried to show you how to not think in categories, this would just be more categories. It might be funny to title a book *How to Not Think Categorically*—which would be one end of just another categorical distinction: that is, categorical vs. noncategorical thinking. To think is to think in categories, and there is no way around this. There are, however, other forms of intelligence associated with the right side of the brain that are beyond the capacity of the interpretive mind, and we will look at these a little later.

Location 528 — Turning inward for a moment, let's look again at the central question of this book. Is it too much to imagine that the left brain uses all the aforementioned tools of language, categorization, and judgment to create the belief of an individual self? If so, are we so tied to that belief that—in the same way we do with other beliefs—we simply see it as "the way things are," rather than simply another belief?

My note: Here he has inserted a pencil sketch of Brad Pitt.

Location 611 — We can all agree that this image isn't the "real" Brad Pitt, but rather an illusionary representation of him. When we think again of the major question of this book, is it possible that the left brain looks within and sees an illusionary representation called the self? The big difference, of course, is that unlike this drawing of Brad Pitt, almost everyone believes that the self is real.

Location 713 — To be clear, saying the self is an illusion doesn't mean that it doesn't exist at all, but rather that it's akin to a mirage in the middle of the desert. The vision of the oasis is real, but the oasis itself isn't. In this same way, the image of the self is real, but when we look at the image, we find it is simply that, an image and nothing more. The image of both, the oasis and the self, is really just another idea or thought and only there the moment it is being thought of.

Location 718 — Our definition of self depends in part on our difference from others. There is no "me" without "not me."

Location 736 — The trick is to become less identified with your thoughts, to not take them so seriously, to see them as "happenings" rather than "the way things really are."

Location 749 — Another way to think of the fictional self or ego is that its addiction to interpreting works like a drug. Every day it needs to get its fix, and it does that in a

variety of ways: telling stories about what it perceives, comparing and categorizing itself again others, judging things as right or wrong—and it uses all of these processes to define “you” as “yourself.”

Location 752 — Rather than embrace reality as it is, the left brain is hopelessly addicted to storytelling and interpretations about reality, which provide a short-term hit of purpose and meaning but an inevitable crash of suffering. And most people never even know this cycle is going on.

Location 755 — As an academic, I hear this objection to simplicity often, and I can't help but see in it the voice of the left brain, which is drawn toward complex abstractions and therefore suspects simple truth. In this vein, I wonder if one day when someone finally presents a Theory of Everything that connects and explains all known forces in the universe, it might appear too simple to be believed.

My note: I think that the response “It couldn't be so simple or so obvious” is one of the great obstacles. It is certainly the primary cause of resistance to what the Harding experiments make plain.

Location 761 — The good news is that as you bring your awareness to the functions of the right brain, you come into a state of balance and experience less suffering as a result.

Location 783 — This points to a central question of this book: where is the self when no one is thinking about it?

Location 807 — After all, buddha simply means “one that is awake.”

Location 830 — The left brain is sequential, separating time into “before that” or “after this,” while the right brain is focused on the immediacy of the present moment. The experience described by Taylor begins to make sense when we understand how the right brain processes information.

My note: The Taylor referred to is Jill Bolte Taylor.

Location 1026 — Frankl concluded that meaning is more important than happiness and called his form of therapy logotherapy because logos translates as “meaning.”

Location 1089 — Unlike the verbal silence that is going on in the right brain, the vast majority of happenings in the left side are ideas about other ideas, or ideas about ideas about ideas, in a sort of self-generated bureaucratic machine. Of course, these stories and interpretations are all abstractions, so one could say that what is going on in the left brain is countless images reflected in water with no substance. Or, as a Zen Buddhist might say, “the mind is like water.”

Location 1101 — And what is the difference between two and three? I I I — Again, just more space. And what is four, but adding more space? Things are intrinsically linked to space. Space connects. Space creates all things. Yet if you remember the quick exercise we did in chapter 1, the left-brain interpreter only focused on the objects in a room and you likely did not even consider the empty space when listing what you saw.

My note: The restoration of space strikes me as a critical aspect.

Location 1107 — Just as the background defines the figure, space defines all the things in the world, because space is the ultimate background. Without space, or emptiness, no separate things could exist. This suggests why Buddhism, particularly Zen Buddhism, has such a romance with emptiness and space, because these things make everything else possible. Consider this section from the Heart Sutra of Mahayana

Buddhism: Form is emptiness, emptiness is form Emptiness is not separate from form Form is not separate from emptiness Whatever is form is emptiness Whatever is emptiness is form

Location 1132 — ...moonwalker Edgar Mitchell noted. “What I experienced during that three-day trip home was nothing short of an overwhelming sense of universal connectedness. I actually felt what has been described as an ecstasy of unity. . . . I perceived the universe as in some way conscious. The thought was so large it seemed inexpressible, and to a large degree it still is.”

Location 1152 — “The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift”.
—Albert Einstein

Location 1532 — Not coincidentally, as our bodies get older, our sense of self becomes more established, and our propensity to experience mental suffering grows too.

My note: I do not agree. Not in my case, I seem to be getting more transparent to the actual as I age.

Location 1601 — Other related questions to ponder as you undertake this exploration are as follows: Am I the name someone gave to me? Am I the gender that was assigned to me? Am I the job that I work at? Am I the social roles that I play? Am I the age society tells me I am? Am I the intelligence society defines me as? Am I my level of education? Am I the body that others define me as? Am I the thoughts in my head? Am I the memories that I think happened? Am I my preferences? That is, the things I like? Am I my desires? Am I my emotions? Am I my beliefs? Am I my reactions? Am I my expectations? Am I the movies that play in my mind? Am I a mystery? The real you cannot be put into words . . . categories, labels, beliefs, emotions, or anything that can be labeled as known.”

My note: This list of questions could be used as a script for the Harding ‘Closed Eye’ experiment. Strangely, Niebauer makes no mention of headlessness which is odd as another contemporary neuroscientist, Sam Harris, is well aware of its relevance.

From the Archive

This is a gap-filler and metaphor for what is always available but usually overlooked and, I think, relevant to the next article, Hidden in Plain Sight. In some of the earliest NOWletters Gladney Oakley introduced us to them as a parable of missed opportunity.



Can you spot the image of a three-dimensional right hand standing out from the background in this work by Heather Buchanan, and does it appear as a positive or negative impression or both?

<https://www.virgin.com/entrepreneur/how-view-our-sense-inspired-stereograms>

Hidden in Plain Sight

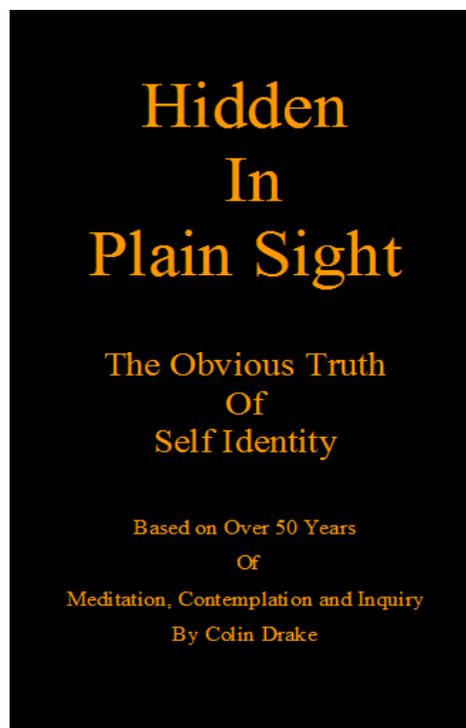
Colin Drake's introduction to his book Hidden In Plain Sight.

When I first Awakened at a seven-day silent retreat in 1996, after 40 years of rigorous spiritual search and practice, I was amazed at the simplicity that was revealed. In fact the truth of our essential being, The Self, was so obvious that I could not understand why more people were not aware of it. I was also aware of the fact that there seemed to be no writings that explained clearly and simply the fact of the matter. This is what inspired me to write and has kept me at it ever since, for the longer that one is awake the more facets of this are revealed.

However, this does not detract from the value, and power, of the original discovery of the truth regarding self-identity, upon which all the subsequent discoveries rest. So that when I read the first book 'Beyond the Separate Self' I find that I still resonate with, and am affected by, its contents; in fact they still appear as fresh as when they were first conceived and written.

I was tempted to call my first book 'The Bleeding Obvious' but decided that it was too confronting, and combative, as a title. I recently considered this as the title for this work but finally decided on 'Hidden in Plain Sight' for that is exactly the case with the truth of our identity. As you read through I hope this will become apparent and to you it will be just 'in plain sight' and may remain so. The means to prevent further 'hiding' occurs in chapter one 'Honouring the Obvious'.

Colin Drake



If you are interested in paperback and epub books, including in the new books Hidden in Plain Sight (\$5 ebook and \$13.50 paperback) and Poetry From The Golden Dawn of Awakening (\$3 ebook and \$8.50 paperback) these may be found at <http://www.lulu.com/spotlight/ColinDrake> .

The larger covers denote the paperbacks and the smaller one the ebooks.

For guided practices and autobiography visit <https://www.amazon.com/-/e/BooLL3S2B4> .

Also available on Kindle.

Home Deus, Vipassana, etc

I recently finished the second book by Yuval Harari, Homo Deus after reading his earlier work Homo Sapiens on the recommendation of Peter Melser. I followed up these readings by listening to some podcast interviews between Harari and Sam Harris in which I learned that Harari goes on annual 60 day Vipassana retreats and spends one hour in the morning and one at night meditating. Both he and Harris are meditators but I haven't discovered what benefit this serious commitment confers. Their views on current issues are interesting and, in some cases, illuminating but I can't see any signs of the Vipassana effect. I read that Vipassana means 'seeing clearly' and whilst I find myself in agreement with nearly everything these sages have to say I can't find evidence of the clarity that the Vipassana label promises.

Their exchanges are reasoned and persuasive but based on information generally available to serious enquirers, what I would regard as derivative, the result of serious research and lacking originality. This is a criticism of Harari rather than Harris who strikes me as being more open, less self-assured. Harari is the intellectual know-all, which comes across to me as a failure to get the Vipassana message which, if it reflects the Goenka teaching, must surely carry with it the need to find out and express what lies behind the knowing mind.

Vipassana, which means to see things as they really are, is one of India's most ancient techniques of meditation. It was taught in India more than 2500 years ago as a universal remedy for universal ills, i.e., an Art of Living. For those who are not familiar with Vipassana Meditation, an Introduction to Vipassana by Mr. Goenka & related videos and Questions & Answers about Vipassana are available.

In this way, the technique of self-observation shows us reality in its two aspects: outside and inside. Previously, one always looked outside with open eyes, missing the inner truth. Human beings have always looked outside for the cause of their unhappiness. They have always blamed and tried to change the reality outside. Being ignorant of the inner reality, they never understood that the cause of suffering lies within, in their own blind reactions.

This direct experience of reality within oneself, this technique of self-observation, is called Vipassana and it is a simple direct way to leading a truly happy life.

<https://www.vridhamma.org/discourses/The-Meaning-of-Happiness>

The message for me in this was the question of to what extent is my own view of reality derivative, based on sayings and quotations, etc., and how much due to my own direct experience.

I wonder if Vipassana, and that type of mindfulness enhancing activity, is part of the problem rather than a solution. Seeing clearly fails its task if it sustains the notion of a seer, albeit a mindful seer. An entity that has a full mind?

'There is another reality and this is it', who said that? After listening to Harare and Harris go on about their views on different aspects of reality I had an insight to the danger of the secondhandedness of other people's opinions however persuasive and the need to come upon a resolution based on one's own direct experience.

To become immersed in the occasion and then see the occasion as true identity, THIS.

Alan Mann

The Monthly Meetings at Greville Street

Our monthly meetings have been suspended on account of the virus. However, we have kept things rolling along by resorting to Zoom which has the advantage of allowing distant friends to participate and the disadvantage of cutting everyone off from their monthly recharge on Transformation Soup.

Meeting record.

Christopher headed his meeting 'Concepts and Experience' and gave us this introductory note:

The 'having no head' concept works because it ends the process of imagining a 'me.' One looks, and there's no place for a 'me' to be looking out from. "This body" (to the extent that you can still use the concept) appears 'empty' to someone who 'sees.' 'Nothing exists, but thinking makes it so.'" The word 'body' itself has no ultimate referent. (We can learn to say and think without conceiving of there being anything here. We'll talk about how not to go to extremes about language-use.)

In the meeting, he demonstrated, by means of a number of experiments, how this can be experienced and how the conceptual and experiential perspectives are reconciled rather than seen as mutually exclusive. I imagine we all took away different insights from the meeting. In my case the blending of seeing with feeling was something I hadn't quite understood before and the experience of 'feel-knowing' was a completely new angle.

I was surprised to hear that the Buddha is reported to have said:

*"That by which he can be talked about is no longer there for him." ** (Reference below)*

Christopher enlarged on this in the later email which is the second section of this report:

"Buddha is trying to say that the question takes you back into the time-bound, name-and-form way of seeing things. True nature can't be understood in terms of appearances".

This has particular relevance in relation to what follows from the revelation of the first person perspective. This is often an attempt to capture or convert the experience into my customary framework of concept and explanation. The quotation struck home for me as I'd been flummoxed the previous evening by a question for which that quotation provided the answer.

So, our thanks to Christopher for today and note that our next meeting will be on Sunday 2nd August. I am open to allocating the meeting to any one of you who is keen to share their latest discoveries or current enthusiasm.

In the absence of a volunteer I will give you a personal response to the Chris Niebauer book I mentioned. Thanks to those of you who participated on Sunday and all the best to all.

Alan

A matter arising from the meeting.

The night before our Sunday meeting a question arose when I was trying to communicate to friends the face to no-face experience and its significance and value. I don't think I handled it well. The question was on the lines of 'if the aware space, as revealed by the experiments is true, how then do we go about in our daily relationships, how do we function as individuals?'

I think that is a common response and is, I suppose, an example of category error. A distinction I failed to make clear at the time. Coincidentally, the next day, in his talk, Christopher Ash gave us a quotation from the Suttanipata which I think is relevant and to which he subsequently added his comments.

Regarding the verse, Verse 1076 in the Suttanipata, the context was a question that went something like this: "In this state of freedom, will consciousness still exist and go on?" But the question sets up a bind; so, the Buddha pointed out why it wouldn't work, that question. The following is K.R. Norman's translation, and it has the quote you're looking for, within it:

*"There is no measuring of one who has gone out, Upasiva", said the Blessed One. "That no longer exists for him by which they might speak of him. When all phenomena have been removed, then all ways of speaking are also removed." - Sn 1076. (** "One who has gone out" = a person liberated from identification with phenomena.)*

Christopher: The Buddha is trying to say that the question takes you back into the time-bound, name-and-form way of seeing things. True nature can't be understood in terms of appearances.

Bhikkhu Saddhatissa's translation of the (for you) pertinent sentence is similar to what you're looking for: "That by which he can be talked about is no longer there for him." - Saddhatissa, H.. The Sutta-Nipata (p. 123). Taylor and Francis.

That's nice and clear, isn't it?

Thank you Christopher. This may seem like an expedition into obscurity to some readers but it deals with a recurring aspect of the headless project. That is, the almost irresistible urge to reformat the revelation of the first person perspective as a third person achievement.

Alan Mann