

## 31 Conventional Truth Should Be Cut Off

**“Subhuti, if a man says that the Buddha preaches the doctrine of the reality of the existence of the self, of man, and of all beings and of acceptance of life-span, do you think that man truly understands the meaning of my discourse?”**

**“No, O World-honoured-One. That man does not understand the meaning of your discourse. And why? Because the World-honoured-One says ‘the reality of the existence of the self, of man, and of all beings and acceptance is not the reality of the existence of the self, of man and of all beings and acceptance’ but is merely considered as the ‘reality of the existence of the self, of man, and of all beings and acceptance of life-span.’”**

**Buddha rejoined: “Subhuti, he who resolves to attain the Highest State of Enlightenment, should thus understand, thus perceive, and thus believe and explain:- all things are being unborn. O Subhuti, what are regarded as characteristics of things are considered by Tathagata as ‘non-characteristics of things’ and are merely named ‘characteristics of things.’”**

Buddha reiterates that anyone who thinks that Buddha teaches that the four characteristics of ego, man, all beings and acceptance (that is, believing that our ego exists, seeing ego in another and therefore in all beings and accepting the world that we project and comprehend with our senses as absolute reality with a certain life-span) does not understand Buddha’s teaching.

All things, says Buddha, are in truth, unborn. All that which is born is subject to constant change and interpretation, and is therefore considered by Tathagata as unreal. We cannot ignore the physical world of our senses, but we can cultivate non-attachment, remaining in the world, free of impediments.

Thus Buddha takes us back to before thought, where there is no holding to words or characteristics, no good or bad, and where there is no suffering.

*Q Where do all Dharmas (things) come from?*

*A From inverted thinking.*

*Q When there is no inverted thinking, where is the Dharma?*

*A Right here.*

*Q But where?*

*A What is inverted thinking for?*

