

ALBA White Board

'Samma Ditthi - Right Understanding'

- *Led by Randula and Martin*

Reflections

Thank you friends for joining the retreat.

Please use the space below to share your reflections. You may wish to put your name or leave it anonymously

[*Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion*](#)

Then the Blessed One exclaimed: "So you really know, Kondañña? So you really know?" And that is how Ven. Kondañña acquired the name Añña-Kondañña – Kondañña who knows.

[*Sammaditthi Sutta: Right View*](#)

Whatever phenomena arise from cause:

their cause

and their cessation.

Such is the teaching of the Tathagata,

the Great Contemplative.

– Mv 1.23.5

[*Dana Sutta: Giving*](#) *dana, the side effects of associated intention, and the challenge to get it right...*

[*Three marks of existence - Wikipedia*](#)

***Anicca**, as a way to understand **Dukkha**, and **Anatta**, as the way out toward Nibbana thanks to the Noble EightFold Path...*

“Dukkha is optional.” (Martin)

This will be a statement I will remember for some time to come.



Thank you for your reflections, as always, so much food for thought and a general warmth of belonging during the bits of the retreat we are able to participate in.

Eszter and Alma

Braño: to the theme of unsatisfactoriness of the phenomenon: Is the unsatisfactoriness inherent in the phenomenon itself or in the consciousness perceiving it, or in both? Is consciousness itself so hungry to be amazed, to have any action to observe? The triples of sensory aggregates i.e. the eye, the object of seeing and consciousness of the eye perceiving it through contact (if I remember the expression right) is the expression suggesting us, that all the so called “world” is just an illusion, a scam of projection of object to the subject, which after that calls it mine, (if fooled by it)? Have we been bored to death to start to think, create, be born into any form and after that to perceive its construction, lasting and destruction, death with so much effort and pain through the eons? Is it the right time, right now to end it in the right way, to put the virtual reality glasses, helmet, body down, to not believe it anymore? I say: Yes, yes, yes... but how, in these circumstances of a more and more mad world? Bo)

Braño: Thank You Randula for the summary of the Ajahn Amaro talk. I wonder how the teaching of non-duality penetrated people, mind. What does it mean? Isn't it a teaching of another school even in the Buddha Gautama's lifetime? Does it mean a unity? But with what? If I remember well, Gautama was not

satisfied with unity, even not with emptiness, even not with
neither perception or non-perception... just nibbána, yes?