

*When false view, conceit and craving are uprooted,
this is freedom of the heart.*



*The noble ones do not lament the loss of a
beloved one;
neither do they long for life nor reject
death.*

*Can we also achieve that state of total
equanimity?*

On one occasion, the Venerable Sariputta and his brother Venerable Upasena were dwelling at Rajagaha in the Cool Grove. Now on that occasion, a viper had fallen on the Venerable Upasena's body. Then the Venerable Upasena, unshaken, addressed the bhikkhus thus: "Come, friends, lift this body of mine on to the bed and carry it outside before it is scattered right here like a handful of chaff."

When this was said, the Venerable Sariputta, who was soon to lose his brother, also unshaken, said to the Venerable Upasena: "Amazing! We do not see any alteration in the Venerable Upasena's body nor any change in his faculties while facing death."

"Friend Sariputta, for one who thinks,
'I am the eye' or 'The eye is mine';
'I am the body' or 'The body is mine'; . . .
'I am the mind' or 'The mind is mine,'
there might be alteration of the body or a change of the
faculties. But, friend Sariputta, such thought does not
occur to me, so why should there be any alteration in my
body or any change in my faculties?"

Then those bhikkhus carried the Venerable
Upasena's body outside and his body was scattered right
there just like a handful of chaff.

(SN:35 (69) Upasena)

By being constantly mindful of both our own
body and mind and the bodies and minds of
others, we come to realize their **true nature** —
impermanent, suffering, and non-self.

Body and mind are **impermanent** in the sense of
constantly arising and perishing—a destruction.
They are **suffering** in the sense of terror and
fear—for being oppressed by destruction brings
terror and fear. They are **non-self** in the sense of
having no core—no fundamental, unchanging self
who is an abider, a doer, an experiencer, or one's
own master who exercises power of control in the
changing process.

The conceit "I am" is given up in one who sees
impermanence.

Craving for life is ended in one who sees **suffering**
in the mind and body.

False view is removed in one who sees **non-self.**

*When false view, conceit, and craving are
uprooted, we remain equanimous under all
circumstances.*

THIS IS FREEDOM OF THE HEART.