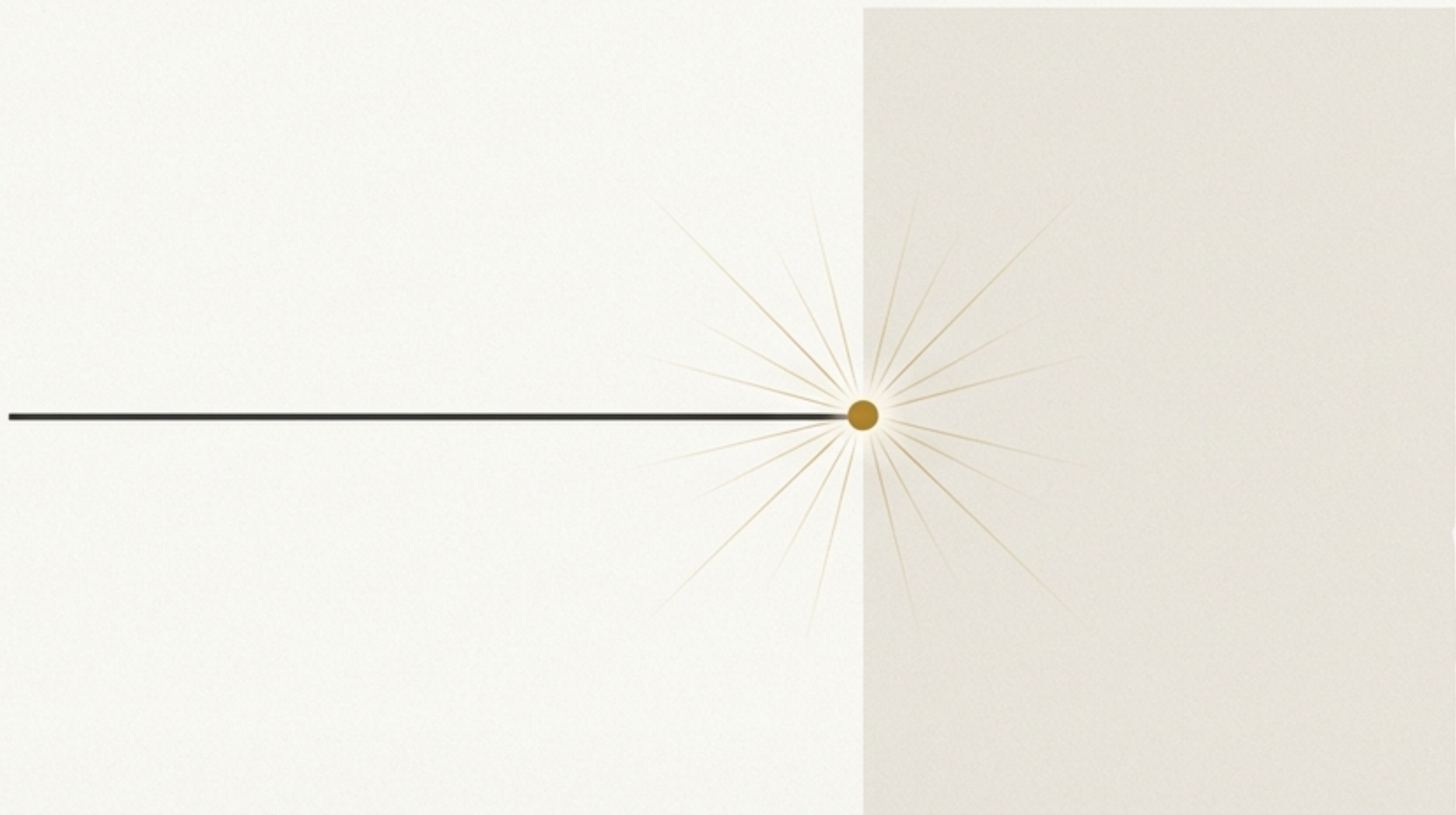


# The Point of Liberation

How Sāriputta's Method of Immobile Focus Deconstructs the Mind



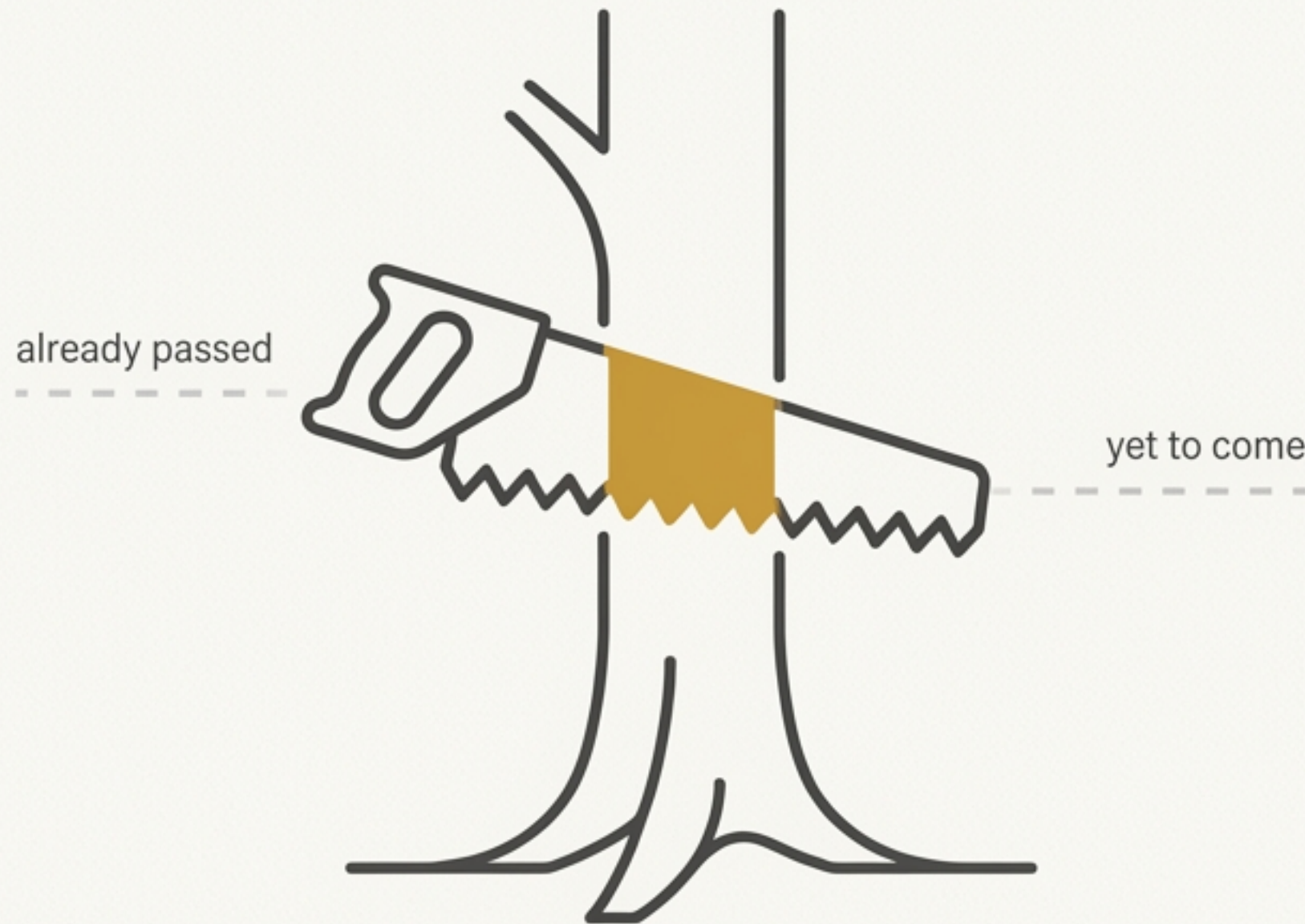
# The Ancient Question: A Unified Mind

*Kathaṃ ime tayo dhammā ekacittassa ārammaṇā na honti, na cime tayo dhammā aviditā honti, na ca cittaṃ vikkhepaṃ gagchati, padhānañca paññāyati, payogañca sādheti, visesamadhigacchati?*

How is it that these three states are not taken as separate objects by one single mind, yet these three states are not unknown, the mind does not go into distraction, right effort becomes evident, right application is accomplished, and distinction (liberative progress) is attained?

## PART 1: THE BLUEPRINT

# The Simile of the Saw



Just as a tree is firmly planted on level ground.  
A man cuts it with a saw.

The man's mindfulness is established based  
on the teeth of the saw that are touching the  
tree. He does not attend to the teeth of the  
saw that have already passed, nor to those  
yet to come.

Yet the past and future teeth are not  
unknown to him. Right effort is evident and  
right application is accomplished.

# Mapping the Metaphor to the Practice



## **Tree (*Rukkha*)**

→ Your Body (Stable, rooted posture)



## **Saw (*Kakaca*)**

→ The In & Out Breath (The moving element)



## **Point of Contact**

→ Nostril Tip / Upper Lip (*Nāsikagga / Mukhanimitta*)  
(The single, immobile point of awareness)

# Attention is Motionless. Awareness is Continuous.

## Common Misconception (Chasing the Breath)

- Following breath into the chest/body.
- Tracing the path of sensations.
- Anticipating the next breath.
- Mind moves with the breath.

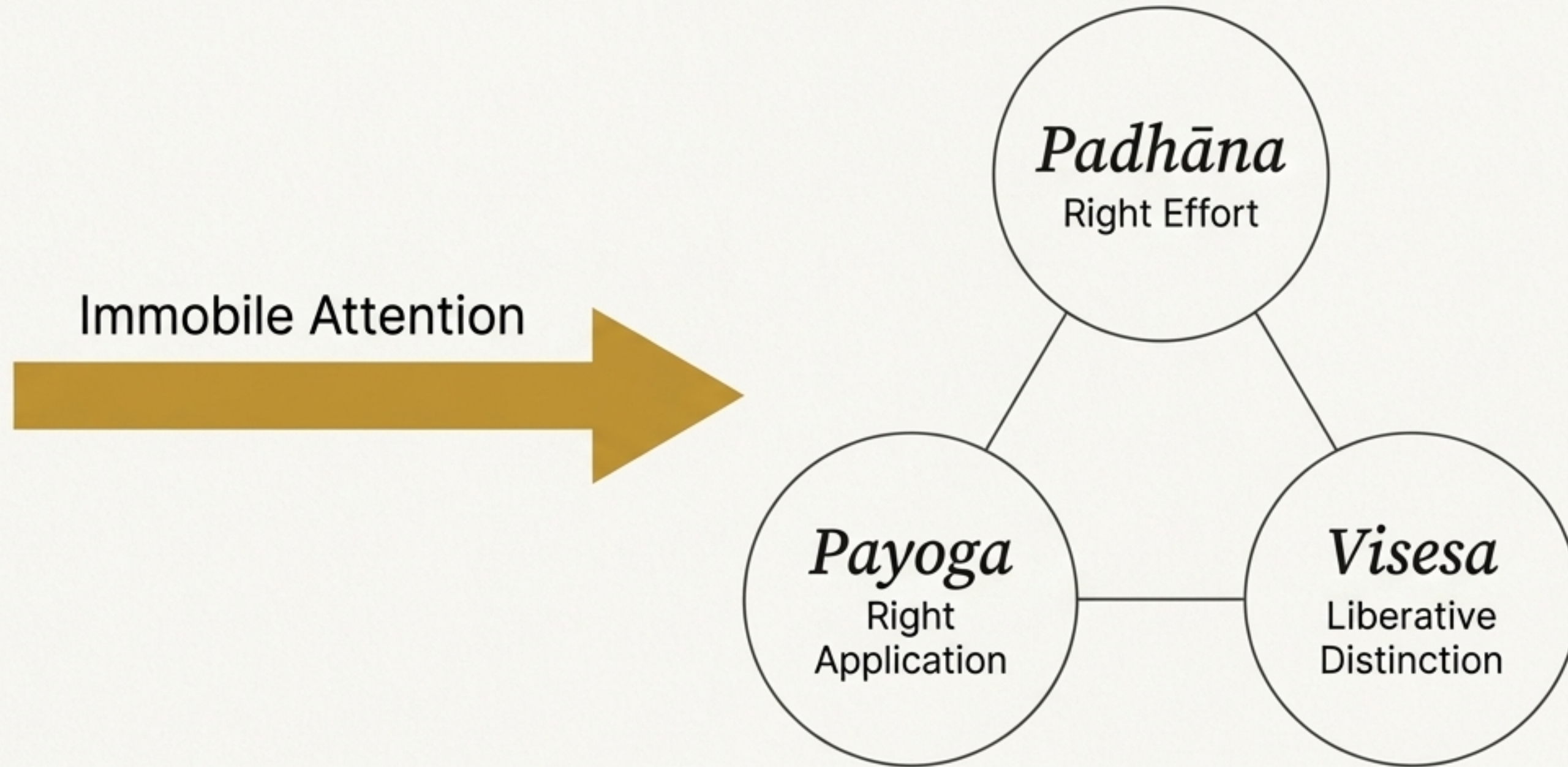
## Sāriputta's Method (Fixed-Point Awareness)

- + Watching *only* the point of contact.
- + Staying at one immobile point.
- + Only knowing what is touching *now*.
- + Mind is fixed; breath moves through it.

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“*Na āgate vā gate vā assāpassāse manasi karoti*” (He does not attend to breaths gone or yet to come) ... “*na āgatā vā gatā vā assāpassāsā aviditā honti*” (Yet they are not unknown).

# One Action, Three Interlocking Results



Sāriputta explains that these three states are not separate objects for the mind. They arise together as a natural consequence of immobile attention.

## PART 3: THE ENGINE ROOM

# How Effort Becomes Effortless and Application Becomes Automatic

## Padhāna (Right Effort)

*Āraddhavīriyassa kāyopi cittampi kammaniyam̐ hoti*

For one whose energy is aroused, both body and mind become **workable, pliable, and serviceable**.

Insight: You do not *force* effort; it becomes self-sustaining. This is the threshold of deep concentration (*jhāna*).

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## Payoga (Right Application)

*Āraddhavīriyassa upakkilesā pahīyanti, vitakkā vūpasammanti*

For one whose energy is aroused, defilements are abandoned and **discursive thoughts are calmed**.

Insight: Wandering thoughts fade without suppression.

# Visesa: The Great Unmaking Begins

*Āraddhavīriyassa saññojanā pahīyanti, anusayā byantīhonti*

For one whose energy is aroused, **fetters are abandoned**  
and **latent tendencies are brought to an end**.



**Fetters (Saññojanā):** The explicit bonds that tie one to suffering.



**Latent Tendencies (Anusaya):** The deep, 'sleeping' defilements embedded in perception itself (e.g., latent lust, aversion, ignorance).

This is no longer just a practice for calm.  
This is **liberation-oriented** samādhi.

# The Critical Engine: Why Immobility Leads to Silence

## *Ekaṭṭhitika Samādhi* (Unmoving One-Pointedness)



**Mobile  
Attention**  
Inter



**Attention moves**  
Attention moves  
with the breath →  
Thought has space  
to re-enter.



**Immobile  
Attention**  
Inter



Attention remains  
immobile  
→ Discursive  
thoughts (*vitakka*  
& *vicāra*) lose  
their object and  
naturally cease.



When mental  
movement stops  
→ The deeper  
layers of the  
mind (*Anusaya*)  
are exposed.

PART 4: THE GREAT UNMAKING

# The Natural Gradient into Jhāna

## Stage 1: Access Concentration

Mind locks to the point. Body/mind become pliable (*kammaniyaṃ hoti*).



## Stage 2: First Jhāna

Gross thinking subsides (*vitakkā vūpasammanti*).  
Joy (*Pīti*) arises.



## Stage 3: Second Jhāna & Beyond

Breath becomes almost imperceptible. Thought stops completely.  
Pure one-pointedness, joy, then equanimity (*upekkhā*).




Jhāna is not forced; it emerges when the conditions for mental movement and proliferation are removed.

# How Stillness Starves Latent Tendencies

*Why does a still mind expose the Anusaya?*

Because the Anusaya hides beneath movement, reaction, and fabrication.

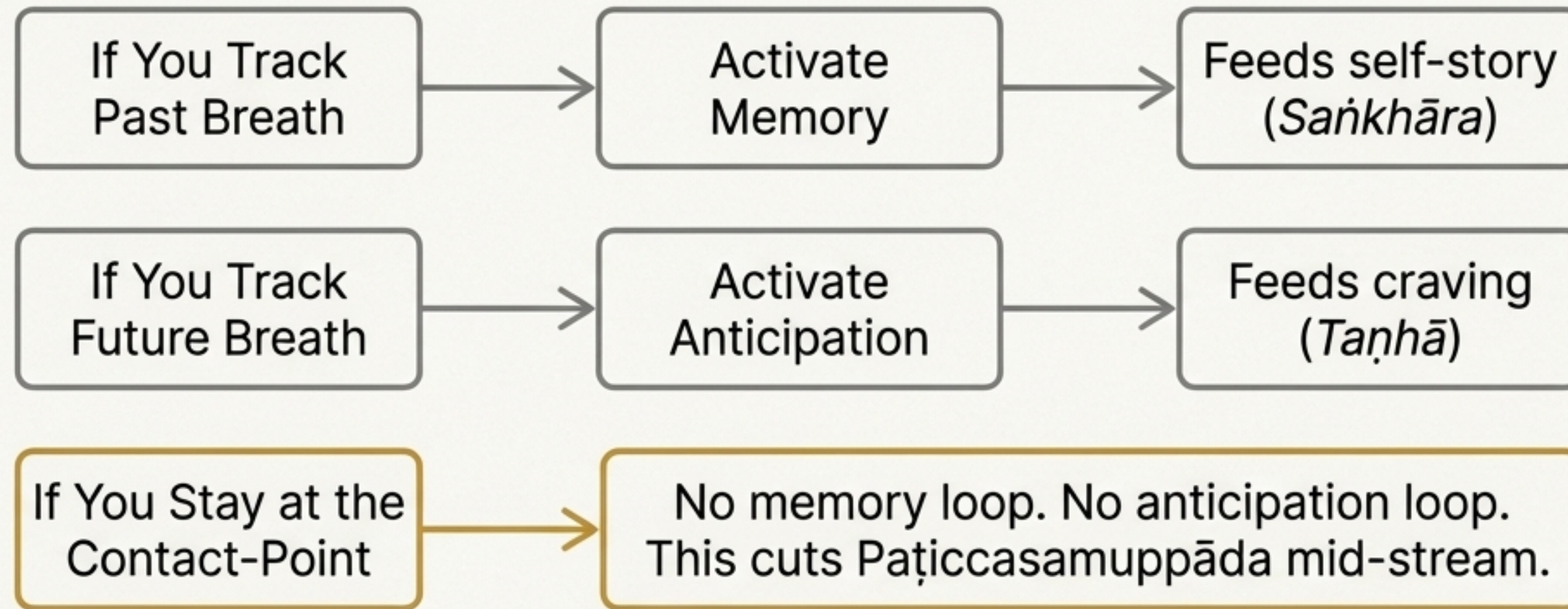
## The Mechanism

-  **1. No Movement of Attention**  
Latent tendencies lose their camouflage.
-  **2. No Conceptual Processing**  
Craving for pleasant/unpleasant sensations loses its fuel.
-  **3. No Narrative Thinking**  
Latent identity view (*Diṭṭhānusaya*) and conceit (*Mānanusaya*) lose their traction.

**Anusayas are not *suppressed*; they are *structurally disabled* and brought to an end.**

# Not Just Meditation Advice: A Direct Intervention in Dependent Origination

Why Sāriputta forbids tracking past and future breaths.



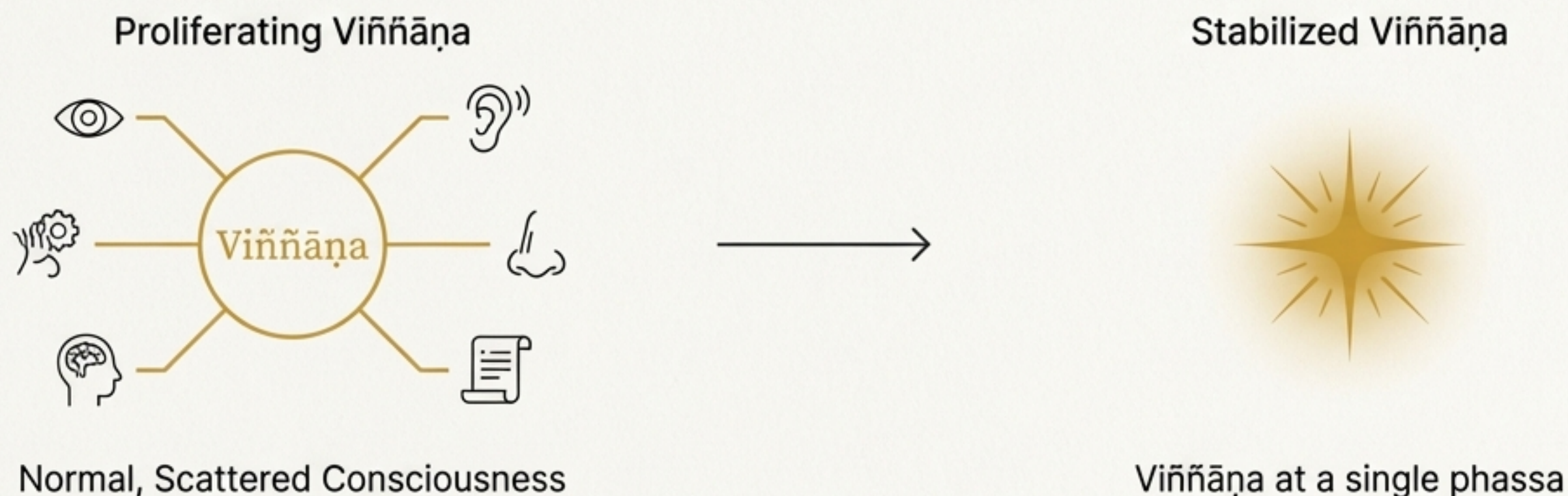
**Core Technical Insight:** This practice directly prevents the proliferation from Mental Formations (*Saṅkhāra*) to Consciousness (*Viññāṇa*) and Name-and-Form (*Nāmarūpa*).

# The Real Target: Consciousness Itself

## Key Distinction

Most people think: "I am watching the breath."

Sāriputta's method is: "I am stabilizing consciousness (*Viññāṇa*) at a single sensory contact (*phassa*)."



## The Mechanism of "Object Collapse"

- By fixing awareness on one tactile event, you prevent *Viññāṇa* from branching out.
- This starves the production of *Nāmarūpa* (Name-and-Form).
- Consciousness is left without narrative fuel. This is the preparation for "non-manifest consciousness" (*viññāṇam anidassanam*).

# The Structural Dismantling of Identity View (*Sakkāya-Diṭṭhi*)

Identity view (“I am this”) requires the aggregates to function as a basis for self.

## How The Practice Neutralizes The Aggregates

Feeling (*Vedanā*) → Is flattened into neutral equanimity (*upekkhā*).

Perception (*Saññā*) → Is reduced to “raw touch only,” without labels.

Formations (*Saṅkhāra*) → No intention or reaction is generated.

Consciousness (*Viññāṇa*) → Is not narrating, comparing, or owning.

No aggregate is able to provide a foundation for the concept ‘I am.’ You do not *think* ‘I am not this’; you are **structurally unable to generate an ‘I’ at all.**

This is not “watching the breath.”

**This is withholding  
consciousness from  
building a world.**

