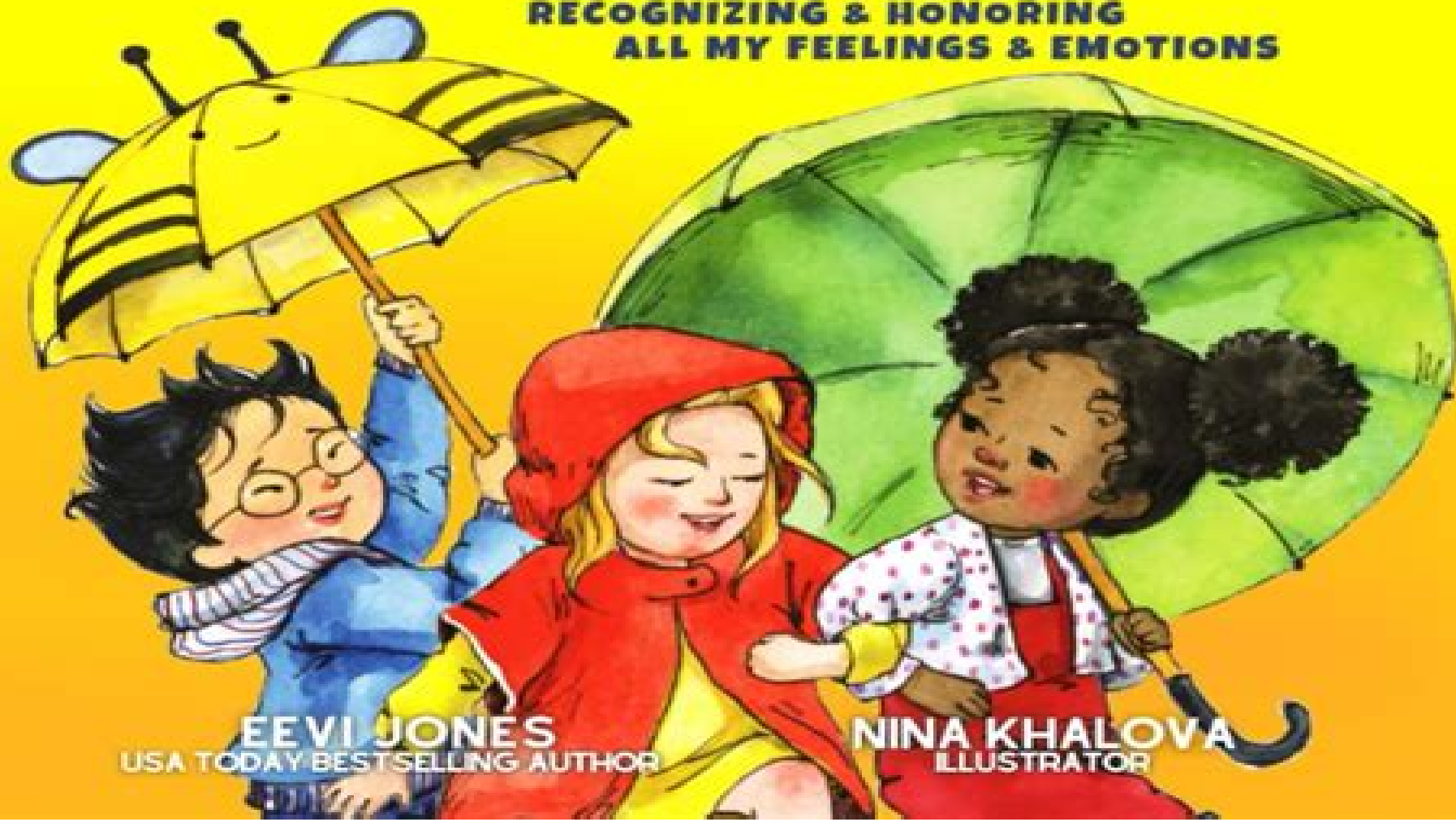


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RECOGNIZING & HONORING
ALL MY FEELINGS & EMOTIONS



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USA TODAY BESTSELLING AUTHOR

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1580-1920 Burton Egbert Stevenson, 1926 Collects both American and English children's poetry from 1580-1920 **SN3 - Collection of Interlaced Speeches** Tomás Morales y Durán, 2024-03-31 The Book of the Factors of Clinging to Existence is the third of the five books of the Interwoven Discourses. It is named after its first sa yutta which is the dominant one both in length and importance since it deals with a key aspect of the teachings. The analysis of the factors of clinging to existence represents the logical level systematization of experience and is key to understanding suffering and describes how we are chained to Samsara. Experience involves five processes: qualia, emotional reaction, perception, conditional situation, and cognition. The first is the process related to sense inputs and the other four are the processes of conceptualization. Qualia are the result of encoding and processing inputs from the six sense gates: sight, hearing, smell, taste, touch, and intellect, and deliver images, sounds, smells, tastes, tactile sensations, and ideas. The emotional reaction is the first thing that intervenes through the limbic system and is the process that translates the experience into pleasant, unpleasant, or indifferent. A pleasant experience will incite clinging and an unpleasant one aversion. Perception is the process that gives meaning to the experience. The conditional situation affects the experience from the moment in which the same experience is not processed in the same way over time depending on the previous history. Each experience will change the conditional situation so that no experience will be repeated. Our perception of time is a conceptualization of the conditional situation. And finally, cognition is the act of knowing. As we see, all these components are perishable and last as long as the experience lasts. We have no other connection with Samsara than these five elements which grouped together we will call qualia and conceptualization. Understand that all five are conditioned and therefore perishable. That which is conditioned we have no control over. And that over which one has no control cannot be said to be me or mine. And that which is neither me nor mine which is perishable and conditioned is unsatisfactory. And that which is unsatisfactory becomes easy to abandon. And abandoning it, one abandons the enchainment to Samsara. We see that the consciousness is clinging to existence by these five clinging factors. Liberation is untying the consciousness from these five factors and constitutes the ultimate goal. A consciousness untied from Samsara is a free consciousness and freedom is Nibbana. This is the core of the Dhamma. Of the remaining booklets, three continue with this theme and the rest deal with various secondary subjects, some organized by theme, others by persons. Of note is the sa yutta devoted to the Naga beings whose bodies are described as those of serpents, although they can assume human form at will. Also to the Supa as mythical creatures imagined as winged, considered enemies of the Nagas, the Gandhabbas, a class of semi-divine beings who inhabit the Cātummahārjika realm and are the lowest among the devas, and the Valhikas who are the cloud devas who control the weather.

The New Cambridge English Course Michael Swan, The New Cambridge English Course is a four-level course for learners of English. Level 3 takes learners from pre-intermediate up to a good intermediate level. It can be used with learners who have studied level 1 and 2 of the course or as an independent intermediate course.

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