Venerable Channa, having received and understood the teaching of non-self from the senior monk, thought to himself: “But still my mind does not leap up, grow confident, steadfast, and release in the ending of craving. Instead, agitation and clinging still arise. Who, then is my self?”

— Channa Sutta (SN22.90)

Agitation arises because of fear of losing the “self” that one has clung to so strongly.

He sought help from Venerable Ananda who preached to him: “The world is supported by a polarity, that of existence and non-existence. But when one sees the origination of the world as it actually is, with right discernment, “non-existence” with reference to the world does not occur to one. When one sees the cessation of the world as it actually is, with right discernment, “existence” with reference to the world does not occur to one.

He has no uncertainty or doubt that, when there is arising, only stress is arising, and that when there is passing away, stress is passing away.”

The Middle Path: “Everything exists. That is one extreme. Everything does not exist. That is a second extreme. Avoiding the two extremes, the Tathāgata teaches the Dhamma via the Middle Path (Dependent Origination).”

— Kaccayanagotta Sutta (SN12.15)

With clear understanding of Dependent Origination, one frees oneself from the wrong view of these two extremes. Understanding intellectually is not enough as insight knowledge is weak.