

Dependent Co-arising

§ 1. Ananda: It's amazing, lord, it's astounding, how deep this dependent co-arising is, & how deep its appearance, and yet to me it seems as clear as clear can be.

The Buddha: Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding & not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes & reeds, and does not go beyond the cycle of the planes of deprivation, woe, & bad destinations-DN 15

§ 2. When this is, that is. From the arising of this comes the arising of that. When this isn't, that isn't. From the cessation of this comes the cessation of that. -AN 10:92

§3. "Monks, I will describe & analyze dependent co-arising for you. And what is dependent co-arising?"

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/ sustenance.

From clinging/ sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now what is aging and death? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] media of the various beings in this or that group of beings, that is called birth.

"And what is becoming? These three are becomings: sensual becoming, form becoming, & formless becoming. This is called becoming.

"And what is clinging/sustenance? These four are clingings: sensuality-clinging, view-clinging, precept-&-practice-clinging, and doctrine-of-self-clinging. This is called clinging.

3B "And what is craving? These six are classes of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.

"And what is feeling? These six are classes of feeling: feeling born from eyecontact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

"And what is contact? These six are classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact.

"And what are the six sense media? These six are sense media: the eyemedium, the ear-medium, the nose-medium, the tongue-medium, the bodymedium, the intellect-medium. These are called the six sense media.

3C "And what is name-&-form? Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&-form.

"And what is consciousness? These six are classes of consciousness: eyeconsciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

3D "And what are fabrications? These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

"And what is ignorance? Not knowing in terms of stress, not knowing in terms of the origination of stress, not knowing in terms of the cessation of stress, not knowing in terms of the way of practice leading to the cessation of stress: This is called ignorance.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging! sustenance. From the cessation of clinging/ sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."-SN 12:2

IGNORANCE

§4. "A beginning point for ignorance-[such that one might say], 'Before this, ignorance did not exist; then it came into play'-cannot be discerned. This has been said. Nevertheless, it can be discerned, 'Ignorance comes from this condition.' And I tell you, ignorance has its nutriment. It is not without nutriment. And what is the nutriment for ignorance? The five hindrances And what is the nutriment for the five hindrances? The three forms of misconduct And what is the nutriment for the three forms of misconduct? Lack of restraint of the senses And what is the nutriment for lack of restraint of the senses? Lack of

mindfulness & alertness And what is the nutriment for lack of mindfulness & alertness? Inappropriate attention And what is the nutriment for inappropriate attention? Lack of conviction And what is the nutriment for lack of conviction? Not hearing the true Dhamma And what is the nutriment for not hearing the true Dhamma? Associating with people who are not truly good, (or: not associating with people who are truly good)"-AN 10:61

§ 5. "Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming-accompanied by passion & delight, relishing now here & now there-i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path-right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"This noble truth of stress is to be comprehended'... 'This noble truth of the origination of stress is to be abandoned' ... 'This noble truth of the cessation of stress is to be directly experienced' ... 'This noble truth of the way of practice leading to the cessation of stress is to be developed. "-SN 56:11

FABRICATIONS

§ 6. "And why do you call them 'fabrications'? Because they fabricate fabricated things, thus they are called 'fabrications.' What do they fabricate as a fabricated thing? For the sake of form-ness, they fabricate form as a fabricated thing. For the sake of feeling-ness, they fabricate feeling as a fabricated thing. For the sake of perception-hood... For the sake of fabrication-hood... For the sake of consciousness-hood, they fabricate consciousness as a fabricated thing. Because they fabricate fabricated things, they are called fabrications. "-SN 22:79

§7. Visakha: And what, lady, are bodily fabrications, what are verbal fabrications, what are mental fabrications?

Sister Dhammadinna: In-&-out breathing is bodily, bound up with the body, therefore is it called a bodily fabrication. Having directed one's thought and evaluated [the matter], one breaks into speech. Therefore directed thought & evaluation are called verbal fabrications. Perception & feeling are mental, bound up with the mind. Therefore perception & feeling are called mental fabrications.-MN 44

§8. Bodily fabrication: "There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his

legs crosswise, holding his body erect, and setting mindfulness to the fore.' Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body. He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication. He trains himself, 'I will breathe out calming the bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication. He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' [11] He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind.' [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion [literally, fading].' He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'" -MN 118

§9. Verbal fabrication: "Furthermore, quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born from withdrawal. Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder-saturated, moisture-laden, permeated within & without-would nevertheless not drip; even so, the monk permeates ... this very body with the rapture & pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture & pleasure born from withdrawal. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered." -MN 119

§ 10. "And what is the right resolve that is without fermentations, transcendent, a factor of the path? The thinking, directed thinking, resolve, mental absorption, mental fixity, focused awareness, & verbal fabrications in one

developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right resolve that is without fermentations, transcendent, a factor of the path. -MN 117

§ 11. Mental fabrication-feeling: "When touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, & laments, beats his breast, becomes distraught. So he feels two pains, physical & mental. Just as if they were to shoot a man with an arrow and, right afterward, were to shoot him with another one, so that he would feel the pains of two arrows

"As he is touched by that painful feeling, he is resistant. Any resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he delights in sensuality. Why is that? Because the uninstructed run-of-the-mill person does not discern any escape from painful feeling aside from sensuality. As he is delighting in sensuality, any passion-obsession with regard to that feeling of pleasure obsesses him. He does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling. As he does not discern the origination, passing away, allure, drawback, or escape from that feeling, then any ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure ... a feeling of pain ... a feeling of neither-pleasure-nor-pain, he senses it as though joined with it. This is called an uninstructed run-of-the-mill person joined with birth, aging, & death; with sorrows, lamentations, pains, distresses, & despairs. He is joined, I tell you, with suffering & stress.

"Now, the well-instructed disciple of the noble ones, when touched with a feeling of pain, does not sorrow, grieve, or lament, does not beat his breast or become distraught. So he feels one pain: physical, but not mental. Just as if they were to shoot a man with an arrow and, right afterward, did not shoot him with another one, so that he would feel the pain of only one arrow

"As he is touched by that painful feeling, he is not resistant. No resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he does not delight in sensuality. Why is that? Because the well-instructed disciple of the noble ones discerns an escape from painful feeling aside from sensuality. As he is not delighting in sensuality, no passion-obsession with regard to that feeling of pleasure obsesses him. He discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling. As he discerns the origination, passing away, allure, drawback, and escape from that feeling, no ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain, he senses it disjoined from it. Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. This is called a well-instructed disciple of the noble ones disjoined from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is disjoined, I tell you, from suffering & stress. "-SN 36:6

§ 12. Mental fabrication-perception: "Monks, there are these four perversions of perception, perversions of mind, perversions of view. Which four? 'Constant' with regard to the inconstant is a perversion of perception, a

perversion of mind, a perversion of view. 'Pleasant' with regard to the stressful ... 'Self' with regard to not-self ... 'Attractive' with regard to the unattractive is a perversion of perception, a perversion of mind, a perversion of view."-AN 4:49

§ 13. "Ananda, if you go to the monk Girimananda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten? The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

[1] "And what is the perception of inconstancy? There is the case where a monk-having gone to the wilderness, to the shade of a tree, or to an empty building-reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ananda, is called the perception of inconstancy.

[2] "And what is the perception of not-self? There is the case where a monk-having gone to the wilderness, to the shade of a tree, or to an empty building-reflects thus: 'The eye is not-self; forms are not-self. The ear is not-self; sounds are not-self. The nose is not-self; aromas are not-self. The tongue is not-self; flavors are not-self. The body is not-self; tactile sensations are not-self. The intellect is not-self; ideas are not-self.' Thus he remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.

[3] "And what is the perception of unattractiveness? There is the case where a monk ponders this very body-from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things: 'There is in this body: hair of the head, hair of the body, nails, teeth, skin, muscle, tendons, bones, bone marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, gorge, feces, gall, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints, urine.' Thus he remains focused on unattractiveness with regard to this very body. This is called the perception of unattractiveness.

[4] "And what is the perception of drawbacks? There is the case where a monk-having gone to the wilderness, to the foot of a tree, or to an empty dwelling-reflects thus: 'This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomachache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-diseases, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.' Thus he remains focused on drawbacks with regard to this body. This is called the perception of drawbacks.

[5] "And what is the perception of abandoning? There is the case where a monk does not tolerate an arisen thought of sensuality. He abandons it, destroys

it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of ill-will. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.

[6] "And what is the perception of dispassion? There is the case where a monk-having gone to the wilderness, to the shade of a tree, or to an empty building-reflects thus: 'This is peace, this is exquisite-the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, Unbinding.' This is called the perception of dispassion.

[7] "And what is the perception of cessation? There is the case where a monk-having gone to the wilderness, to the shade of a tree, or to an empty building-reflects thus: 'This is peace, this is exquisite-the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, cessation, Unbinding.' This is called the perception of cessation.

[8] "And what is the perception of distaste for every world? There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved. This is called the perception of distaste for every world.

[9] "And what is the perception of the undesirability of all fabrications? There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications. This is called the perception of the undesirability of all fabrications.

[10] "And what is mindfulness of in-&-out breathing? [AS ABOVE] -AN 10:60

CONSCIOUSNESS

§ 13. The Blessed One said: "Monks, there are these five means of propagation. Which five? Root-propagation, stem-propagation, jointpropagation, cutting-propagation, & seed-propagation as the fifth. And if these five means of propagation are not broken, not rotten, not damaged by wind & sun, mature, and well-buried, but there is no earth and no water, would they exhibit growth, increase, & proliferation?"

"No, lord."

"And if these five means of propagation are broken, rotten, damaged by wind & sun, immature, and poorly-buried, but there is earth & water, would they exhibit growth, increase, & proliferation?"

"No, lord."

"And if these five means of propagation are not broken, not rotten, not damaged by wind & sun, mature, and well-buried, and there is earth & water, would they exhibit growth, increase, & proliferation?"

"Yes, lord."

"Like the earth property, monks, is how the four standing-spots for consciousness should be seen. Like the liquid property is how delight & passion should be seen. Like the five means of propagation is how consciousness together with its nutriment should be seen.

"Should consciousness, when taking a stance, stand attached to form, supported by form (as its object), established on form, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when taking a stance, stand attached to feeling

"Should consciousness, when taking a stance, stand attached to perception

"Should consciousness, when taking a stance, stand attached to fabrications, supported by fabrications (as its object), established on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

"If a monk abandons passion for the property of form.

"If a monk abandons passion for the property of feeling.

"If a monk abandons passion for the property of perception "If a monk abandons passion for the property of fabrications

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no base for consciousness. Consciousness, thus unestablished, not proliferating, not performing any function, is released. Owing to its release, it is steady. Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'" -SN 22:54

§ 14. "Just as if there were a roofed house or a roofed hall having windows on the north, the south, or the east. When the sun rises, and a ray has entered by way of the window, where does it land?"

"On the western wall, lord."

"And if there is no western wall, where does it land?"

"On the ground, lord."

"And if there is no ground, where does it land?"

"On the water, lord."

"And if there is no water, where does it land?"

"It does not land, lord."

"In the same way, where there is no passion for the nutriment of physical food ... contact ... intellectual intention ... consciousness, where there is no delight, no craving, then consciousness does not land there or grow. Where consciousness does not land or grow, name-&-form does not alight. Where name-&-form does not alight, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair." -SN 12:64

NAME

§ 15. Intention: "Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect." -AN 6:63

§ 16. "There is kamma that is dark with dark result; kamma that is bright with bright result; kamma that is dark & bright with dark & bright result; and kamma

that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma ... And what is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."-AN 4: 237

§ 17. Attention: "There is the case where an uninstructed, run-of-the-mill person-who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma-does not discern what ideas are fit for attention or what ideas are unfit for attention. This being so, he does not attend to ideas fit for attention and attends [instead] to ideas unfit for attention.

"This is how he attends inappropriately: 'Was Tin the past? Was I not in the past? What was Tin the past? How was Tin the past? Having been what, what was Tin the past? Shall T be in the future? Shall T not be in the future? What shall T be in the future? How shall T be in the future? Having been what, what shall T be in the future?' Or else he is inwardly perplexed about the immediate present: 'Am T? Am T not? What am I? How am T? Where has this being come from? Where is it bound?'

"As he attends inappropriately in this way, one of six kinds of view arises in

him: The view I have a self arises in him as true & established, or the view I have no self... or the view It is precisely by means of self that I perceive self... or the view It is precisely by means of self that I perceive not-self... or the view It is precisely by means of not-self that I perceive self arises in him as true & established, or else he has a view like this: This very self of mine-the knower that is sensitive here & there to the ripening of good & bad actions-is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity. This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-themill person is not freed from birth, aging, & death, from sorrow, lamentation, pain, distress, & despair. He is not freed, I tell you, from suffering & stress.

"The well-instructed disciple of the noble ones-who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma-discerns what ideas are fit for attention and what ideas are unfit for attention. This being so, he does not attend to ideas unfit for attention and attends [instead] to ideas fit for attention.

"He attends appropriately, This is stress ... This is the origination of stress This is the cessation of stress ... This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: identity-view, doubt, and grasping at precepts & practices. These are called the fermentations to be abandoned by seeing."-MN 2

FORM

§ 18. "And what is the form clinging-aggregate? The four great elements and the form derived from them. And what are the four great elements? The earth property, the liquid property, the fire property, & the wind property.

18A "And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Whatever internal, within oneself, is hard, solid, & sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internal, within oneself, is hard, solid, & sustained: This is called the internal earth property. Now both the internal earth property and the external earth property are simply earth property. And that should be seen as it actually is with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is with right discernment, one becomes disenchanted with the earth property and makes the mind dispassionate toward the earth property.

18B "Now there comes a time, friends, when the external liquid property is provoked, and at that time the external earth property vanishes. So when even in the external earth property-so vast-inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what of this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

18C "Now if other people insult, malign, exasperate, & harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [earth] property as its object/support, leaps up, grows confident, steadfast, & released.

18D "And if other people attack the monk in ways that are undesirable, displeasing, & disagreeable-through contact with fists, contact with stones, contact with sticks, or contact with knives-the monk discerns that 'This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, & contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw [MN 21], "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused & untiring, my mindfulness established & unconfused, my body calm & unaroused, my mind centered & unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

18E "And if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha,

Dhamma, & Sangha in this way, equanimity based on what is skillful is not established within me.'

18F "But if, in the monk recollecting the Buddha, Dhamma, & Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Whatever internal, belonging to oneself, is liquid, watery, & sustained: bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine, or whatever else internal, within oneself, is liquid, watery, & sustained: This is called the internal liquid property. Now both the internal liquid property and the external liquid property are simply liquid property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the liquid property and makes the mind dispassionate toward the liquid property.

"Now there comes a time, friends, when the external liquid property is provoked and washes away village, town, city, district, & country. There comes a time when the water in the great ocean drops down one hundred leagues, two hundred ... three hundred ... four hundred ... five hundred ... six hundred seven hundred leagues. There comes a time when the water in the great ocean stands seven palm-trees deep, six ... five ... four ... three ... two palm-trees deep, one palm-tree deep. There comes a time when the water in the great ocean stands seven fathoms deep, six ... five ... four ... three ... two fathoms deep, one fathom deep. There comes a time when the water in the great ocean stands half a fathom deep, hip-deep, knee-deep, ankle deep. There comes a time when the water in the great ocean is not even the depth of the first joint of a finger.

"So when even in the external liquid property-so vast-inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what of this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no'...

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Whatever internal, belonging to oneself, is fire, fiery, & sustained: that by which [the body] is warmed, aged, & consumed with fever; and that by which what is eaten, drunk, chewed, & savored gets properly digested, or whatever else internal, within oneself, is fire, fiery, & sustained: This is called the internal fire property. Now both the internal fire property and the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the mind dispassionate toward the fire property.

Now there comes a time, friends, when the external fire property is provoked and consumes village, town, city, district, & country; and then, coming to the edge of a green district, the edge of a road, the edge of a rocky district, to the water's edge, or to a lush, well-watered area, goes out from lack of sustenance. There comes a time when people try to make fire using a wing-bone & tendon parings.

"So when even in the external fire property-so vast-inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what of this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no'

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Whatever internal, belonging to oneself, is wind, windy, & sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in&-out breathing, or whatever else internal, within oneself, is wind, windy, & sustained: This is called the internal wind property. Now both the internal wind property and the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the mind dispassionate toward the wind property.

"Now there comes a time, friends, when the external wind property is provoked and blows away village, town, city, district, & country. There comes a time when, in the last month of the hot season, people try to start a breeze with a fan or bellows, and even the grass at the fringe of a thatch roof doesn't stir.

"So when even in the external wind property-so vast-inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what of this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no' -MN 28

SENSE MEDIA, CONTACT, FEELING

§ 19. "Dependent on eye & forms, eye-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one complicates. Based on what a person complicates, the perceptions & categories of complication assail him/her with regard to past, present, & future forms cognizable via the eye. [Similarly with the other sense media.]-MN 18

CRAVING

§ 20. "There are these five strands of sensuality. Which five? Forms cognizable via the eye-agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear ... aromas cognizable via the nose flavors cognizable via the tongue ... tactile sensations cognizable via the body-agreeable, pleasing, charming, endearing, fostering desire, enticing. But these are not sensuality. They are called strands of sensuality in the discipline of the noble ones.

The passion for his resolves is a man's sensuality, not the beautiful sensual pleasures found in the world. The passion for his resolves is a man's sensuality.

The beauties remain as they are in the world, while the wise, in this regard, subdue their desire.-AN VI.63

§ 21. Ananda: This word, 'becoming, becoming'-to what extent is there becoming?

The Buddha: If there were no kamma ripening in the property of sensuality, would sensual becoming be discerned?

Ananda: No, lord.

The Buddha: Thus kamma is the field, consciousness the seed, and craving the moisture. The intention & determination of living beings hindered by ignorance & fettered by craving is established in (tuned to) a lower property. Thus there is the production of renewed becoming in the future.

[Similarly for the more refined "properties" of form-becoming and formless becoming.]-AN 3:77

§ 22. "Overcome by two viewpoints, some human & divine beings adhere, other human & divine beings slip right past, while those with vision see.

"And how do some adhere? Human & divine beings enjoy becoming, delight in becoming, are satisfied with becoming. When the Dhamma is being taught for the sake of the cessation of becoming, their minds do not take to it, are not calmed by it, do not settle on it or become resolved on it. This is how some adhere.

"And how do some slip right past? Some, feeling horrified, humiliated, & disgusted with that very becoming, relish non-becoming: 'When this self, at the break-up of the body, after death, perishes & is destroyed, and does not exist after death, that is peaceful, that is exquisite, that is sufficiency!' This is how some slip right past.

"And how do those with vision see? There is the case where a monk sees what has come into being as come into being. Seeing what has come into being as come into being, he practices for disenchantment with what has come into being, dispassion toward what has come into being, cessation of what has come into being. This is how those with vision see. "-Iti 49

CLINGING

§ 23. Sensuality. "Now what, monks, is the allure of sensuality? ... Whatever pleasure or happiness arises in dependence on the five strands of sensuality, that is the allure of sensuality.

23A "And what is the drawback of sensuality? There is the case where, on account of the occupation by which a clansman makes a living-whether checking or accounting or calculating or plowing or trading or cattle-tending or archery or as a king's man, or whatever the occupation may be-he faces cold, he faces heat, being harassed by mosquitoes & flies, wind & sun & creeping things, dying from hunger & thirst.

"Now this drawback in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"If the clansman gains no wealth while thus working & striving & making effort, he sorrows, grieves, & laments, beats his breast, becomes distraught: 'My work is in vain, my efforts are fruitless!'"

"If the clansman gains wealth while thus working & striving & making effort, he experiences pain & distress in protecting it: 'How will neither kings nor thieves make off with my property, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' And as he thus guards and watches over his property, kings or thieves make off with it, or fire burns it, or water sweeps it away, or hateful heirs make off with it. And he sorrows, grieves, & laments, beats his breast, becomes distraught: 'What was mine is no more!'"

"Again, it is with sensuality for the reason, sensuality for the source, sensuality for the cause, the reason being simply sensuality, that kings quarrel with kings, nobles with nobles, priests with priests, householders with householders, mother with child, child with mother, father with child, child with father, brother with brother, sister with sister, brother with sister, sister with brother, friend with friend. And then in their quarrels, brawls, & disputes, they attack one another with fists or with clods or with sticks or with knives, so that they incur death or deadly pain

"Again, it is with sensuality for the reason, sensuality for the source... that (men), taking swords & shields and buckling on bows & quivers, charge into battle massed in double array while arrows & spears are flying and swords are flashing; and there they are wounded by arrows & spears, and their heads are cut off by swords, so that they incur death or deadly pain

"Again, it is with sensuality for the reason, sensuality for the source... that (men), taking swords & shields and buckling on bows & quivers, charge slippery bastions while arrows & spears are flying and swords are flashing; and there they are splashed with boiling cow dung and crushed under heavy weights, and their heads are cut off by swords, so that they incur death or deadly pain

"Again, it is with sensuality for the reason, sensuality for the source... that (men) break into windows, seize plunder, commit burglary, ambush highways, commit adultery, and when they are captured, kings have them tortured in many ways. They flog them with whips, beat them with canes, beat them with clubs. They cut off their hands, cut off their feet, cut off their hands & feet. They cut off their ears, cut off their noses, cut off their ears & noses. They subject them to [many graphic tortures]. They have them splashed with boiling oil, devoured by dogs, impaled alive on stakes. They have their heads cut off with swords, so that they incur death or deadly pain. Now this drawback too in the case of sensuality, this mass of stress visible here & now, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"Again, it is with sensuality for the reason, sensuality for the source... that (people) engage in bodily misconduct, verbal misconduct, mental misconduct. Having engaged in bodily, verbal, and mental misconduct, they-on the breakup of the body, after death-re-appear in the plane of deprivation, the bad destination, the lower realms, in hell. Now this drawback too in the case of sensuality, this mass of stress in the future life, has sensuality for its reason, sensuality for its source, sensuality for its cause, the reason being simply sensuality.

"And what, monks, is the escape from sensuality? The subduing of desire-passion for sensuality, the abandoning of desire-passion for sensuality: That is the escape from sensuality."-MN 13

§ 24. Views. Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of bestial topics, making a great noise and racket. They saw Anathapindika the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Anathapindika the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Anathapindika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Tell us, householder, what views the contemplative Gotama has."

"Venerable sirs, I don't know entirely what views the Blessed One has."

"Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have."

"I don't even know entirely what views the monks have."

"So you don't know entirely what views the contemplative Gotama has or even that the monks have. Then tell us what views you have."

"It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have."

When this had been said, one of the wanderers said to Anathapindika the householder, "The cosmos is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said to Anathapindika, "The cosmos is not eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said, "The cosmos is finite..."... "The cosmos is infinite..."... "The soul & the body are the same..."... "The soul is one thing and the body another..."... "After death a Tathagata exists..."... "After death a Tathagata does not exist..."... "After death a Tathagata both does & does not exist..."... "After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless. This is the sort of view I have."

When this had been said, Anathapindika the householder said to the wanderers, "As for the venerable one who says, 'The cosmos is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have,' his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, dependently originated. Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. This venerable one thus adheres to that very stress, submits himself to that very stress." (Similarly for the other positions.)

When this had been said, the wanderers said to Anathapindikā the householder, "We have each & every one expounded to you in line with our own positions. Now tell us what views you have."

"Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. This is the sort of view I have."

"So, householder, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress."

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words-AN 10:93

§ 25. Precepts & practices. "Now where do unskillful habits cease without trace? ... There is the case where a monk abandons wrong bodily conduct & develops right bodily conduct, abandons wrong verbal conduct & develops right verbal conduct, abandons wrong livelihood & maintains his life with right livelihood Now where do skillful habits cease without trace? ... There is the case where a monk is virtuous, but not fashioned of virtue (na silamaya). "-MN 78

§ 26. "A person of no integrity..., enters & remains in the first jhāna. He notices, 'I have gained the attainment of the first jhāna, but these other monks have not gained the attainment of the first jhāna.' He exalts himself for the attainment of the first jhāna and disparages others. This is the quality of a person of no integrity.

"A person of integrity notices, 'The Blessed One has spoken of non-fashioning (atammayata-literally, "not-made-of-that-ness") even with regard to the attainment of the first jhāna, for however they construe it, it becomes otherwise.' So, making non-fashioning his focal point, he neither exalts himself for the attainment of the first jhāna. nor disparages others. This is the quality of a person of integrity." -MN 113

§ 27. Doctrines of self. Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he asked the Blessed One: "Now then, Venerable Gotama, is there a self?"

When this was said, the Blessed One was silent.

"Then is there no self?"

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Ananda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Ananda, if I-being asked by Vacchagotta the wanderer if there is a self-were to answer that there is a self, that would be conforming with those priests & contemplatives who are exponents of eternalism [the view that there is

an eternal, unchanging soul]. If I-being asked by Vacchagotta the wanderer if there is no self-were to answer that there is no self, that would be conforming with those priests & contemplatives who are exponents of annihilationism [the view that death is the annihilation of consciousness]. If I-being asked by Vacchagotta the wanderer if there is a self-were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?"

"No, lord."

"And if I-being asked by Vacchagotta the wanderer if there is no self-were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: 'Does the self I used to have now not exist?'" -SN 44:10

§ 28. Then Ven. Kaccayana Gotta approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & 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.

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that mere stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It's to this extent, Kaccayana, that there is right view.

"All exists': That is one extreme. 'All doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications" -SN XII15