

MN 38  
The Greater Discourse on the Destruction of Craving  
Mahātaṇhāsankhaya Sutta

Dhamma Talk by Bhante Vimalaramsi  
DSMC  
16-Oct-06

SN 12:2 Analysis of Dependent Origination - Vibhaṅgasuttaṃ

SN 12:3 The Two Ways - Paṭipadāsuttaṃ

SN 12:10 Gotama the Great Sakyan Sage - Gotamasuttaṃ

First 35 sec of introduction not transcribed.

TT: 0:35

BV: OK.

(SETTING)

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion a pernicious view had arisen in a monk named Sāti, son of a fisherman, thus:

BV: Apparently, he was the son of a fisherman, and hated fish, and hated the smell of fish, so they call him the son of a fisherman, which in his mind was not a good thing. (Laughs)

MN:

"As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

3. Several monks, having heard about this, went to the monk Sāti and asked him: "Friend Sāti, is it true that such a pernicious view has arisen in you?"

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

BV: This is one of the prevailing Brahman views, and that's why he's saying that.

MN:

Then those monks, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: "Friend Sāti, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus. For in many ways the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness."

Yet although pressed and questioned and cross-questioned by those monks in this way, the monk Sāti, son of a fisherman, still obstinately adhered to that pernicious view and continued to insist upon it.

4. Since the monks were unable to detach him from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding: "Venerable sir, since we could not detach the monk Sāti, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One."

5. Then the Blessed One addressed a certain monk thus: "Come, monk, tell the monk Sāti, son of a fisherman, in my name that the Teacher calls him."—"Yes, venerable sir," he replied, and he went to the monk Sāti and told him: "The Teacher calls you, friend Sāti."

BV: During the time of the Buddha, they didn't use the word Bhante. They always used āvuso. It didn't have anything to do with seniority and that sort of thing. And now, a junior monk calls the senior monk Bhante. And the senior monk calls the junior monk āvuso, which is friend. But during the time of the Buddha, all of the monks just called each other friend. It didn't have anything to do with seniority.

MN:

"Yes, friend," he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then asked him: "Sāti, is it true that the following pernicious view has arisen in you: 'As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another?'"

"Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

"What is that consciousness, Sāti?"

"Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions."

"Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a condition there is no origination of consciousness? But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time."

6. Then the Blessed One addressed the monks thus: "Monks, what do you think? Has this monk Sāti, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?"

"How could he, venerable sir? No, venerable sir."

When this was said, the monk Sāti, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him: "Misguided man, you will be recognized by your own pernicious view. I shall question the monks on this matter."

7. Then the Blessed One addressed the monks thus: "Monks, do you understand the Dhamma taught by me as this monk Sāti, son of a fisherman, does when he misrepresents us by his wrong grasp and injures himself and stores up much demerit?"

"No, venerable sir. For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness."

BV: You got it?

S: ~

BV: Well, the potential of consciousness arises right after the formation. It's mind and body; it's the six sense doors; and then when the six internal senses hit the six external senses, then, that consciousness arises. But the latent tendency for having consciousness arise, happened earlier than that. Ok?

S: ~

BV: But when the color and form hit the good working eye, then eye-consciousness arises. But the consciousness always has the

potential to arise, but it doesn't arise until the conditions are right for it to arise, and the conditions are the six internal sense doors and the six external sense doors. And then when the meeting of these, occur, that consciousness arises. And the meeting of these three things is called contact.

S: ~

BV: Well your external, is sound for the ear, taste for the tongue, odor for the nose. It's the color and form for the eye, and touch for the body, and thought, for mind. With contact as condition, feeling arises. Feeling is pleasant, painful, neither painful nor pleasant. These things happen fast, and they're very subtle. When you're sitting in meditation, and you start to see your mind move just a little bit and you relax right then, Dependent Origination has already arose and passed away, a few hundred thousand times. (Laughs)

So, the whole thing is, until those conditions are met, like mind, and thought, mind object, they come together and then that mind consciousness arises. Until that happens, there is no consciousness at all. There's a potential for consciousness, but the consciousness will not arise because it is a conditioned phenomena. Ok?

Ok-

MN:  
{...}

### (CONDITIONALITY OF CONSCIOUSNESS)

8. "Monks, consciousness is reckoned by the particular condition dependent upon which it arises. When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness; when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness; when consciousness arises dependent on the nose and odors, it is reckoned as nose-consciousness; when consciousness arises dependent on the tongue and flavors, it is reckoned as tongue-consciousness; when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness; when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness. Just as fire is reckoned by the particular condition dependent on which it burns—when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when

fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cowdung, it is reckoned as a cowdung fire; when fire burns dependent on chaff, it is reckoned as a chaff fire; when fire burns dependent on rubbish, it is reckoned as a rubbish fire—so too, consciousness is reckoned by the particular condition dependent on which it arises. {...}

(GENERAL QUESTIONNAIRE ON BEING)

9. "Monks, do you see: This has come to be'?"—"Yes, venerable sir."—"Monks, do you see: 'Its origination occurs with that as nutriment'?"—"Yes, venerable sir."—"Monks, do you see: 'With the cessation of that nutriment, what has come to be is subject to cessation'?"—"Yes, venerable sir."

BV: So you take away the color and form, turn out the lights, then eye-consciousness does not arise.

I got in a big discussion with a Mahayana monk, and he claimed that the eye-consciousness does not depend on whether you have an eye in good working order or not. Can you imagine? (Laughs) "No, eye-consciousness is still there."—"Well you can't see anything."—"Doesn't matter. It's still there."

S: ~

BV: Well, If somebody is born and they don't have an eye, they don't have the potential to see, in this lifetime, anyway. But we can't say that about being deaf, because they have machines now that you can hook up in back of your skull, and you can hear, through your skin. And it's just like somebody's right in the middle of your head, talking.

MN:

10. "Monks, does doubt arise when one is uncertain thus: 'Has this come to be'?"—"Yes, venerable sir."—"Monks, does doubt arise when one is uncertain thus: 'Does its origination occur with that as nutriment'?"—"Yes, venerable sir."—"Monks, does doubt arise when one is uncertain thus: 'With the cessation of that nutriment, is what has come to be subject to cessation'?"—"Yes, venerable sir."

11. "Monks, is doubt abandoned in one who sees as it actually is with proper wisdom thus: 'This has come to be'?"—"Yes, venerable sir."—"Monks, is doubt abandoned in one who sees as it actually is with proper wisdom thus: 'Its origination occurs with that as nutriment'?"—"Yes, venerable sir."—"Monks, is doubt

abandoned in one who sees as it actually is with proper wisdom thus: 'With the cessation of that nutriment, what has come to be is subject to cessation?'—"Yes, venerable sir."

12. "Monks, are you thus free from doubt here: 'This has come to be'?"—"Yes, venerable sir."—"Monks, are you thus free from doubt here: 'Its origination occurs with that as nutriment'?"—"Yes, venerable sir."—"Monks, are you thus free from doubt here: 'With the cessation of that nutriment, what has come to be is subject to cessation'?"—"Yes, venerable sir."

13. "Monks, has it been seen well by you as it actually is with proper wisdom thus: 'This has come to be'?"

BV: So he must be talking to some pretty advanced monks.

MN:

—"Yes, venerable sir."—"Monks, has it been seen well by you as it actually is with proper wisdom thus: 'Its origination occurs with that as nutriment'?"—"Yes, venerable sir."—"Monks, has it been seen well by you as it actually is with proper wisdom thus: 'With the cessation of that nutriment, what has come to be is subject to cessation'?"—"Yes, venerable sir."

14. "Monks, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?"—"No, venerable sir."—"Monks, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?"—"Yes, venerable sir."

(NUTRIMENT AND DEPENDENT ORIGINATION)

15. "Monks, there are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

BV: Do you see that as nutriment?

S: ~

BV: Physical food is nutriment. Contact, is nutriment. Mental volition, is nutriment. Consciousness, is nutriment.

MN:

16. "Now, monks, these four kinds of nutriment have what as their source, what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving. And this craving has what as its source...? Craving has feeling as its source...And this feeling has what as its source...? Feeling has contact as its source...And this contact has what as its source...? Contact has the sixfold base as its source...And this sixfold base has what as its source...? The sixfold base has mentality-materiality as its source...And this mentality-materiality has what as its source...? Mentality-materiality has consciousness as its source...And this consciousness has what as its source...? Consciousness has formations as its source...And these formations have what as their source, what as their origin, from what are they born and produced? Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

BV: What's ignorance? Not knowing, applying and realizing the Four Noble Truths. Let's go through the whole ball of wax.

This is from the Saṃyutta Nikāya, number two, two, the Analysis of Dependent Origination

SN:12:2

2 (2) Analysis of Dependent Origination

At Savatthi. "Monks, I will teach you dependent origination and I will analyse it for you. Listen to that and attend closely, I will speak."

"Yes, venerable sir," those monks replied. The Blessed One said this:

"And what, monks, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition,

existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“And what, monks, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and this death are together called aging-and-death.

“And what, monks, is birth? The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.

“And what, monks, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.

“And what, monks, is clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging.

BV: Now this is where, the clinging to views. That’s where all of the concepts, ideas, stories, and what all. Now, this when it’s talking about clinging to a doctrine of a self, that doesn’t mean that that’s exactly where that belief starts. That’s where it turns into concept.

SN:

“And what, monks, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

BV: And they always manifest as tension and tightness.

SN:

“And what, monks, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

“And what, monks, is contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

“And what, monks, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

“And what, monks, is name-and-form? Feeling, perception, volition, contact, attention: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.

BV: Feeling is mental. That’s a mentality. So you have feeling, perception, volition, contact and attention. These are all considered to be part of mentality. And any of the four great elements that come together to make material form as basically what it’s saying is the materiality.

SN:

“And what, monks, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

“And what, monks, are the volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.

“And what, monks, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance.

{...}

BV: There's another interesting part here. This is called the origination. And I'm not going to read the whole thing through, but this gives you an idea that, the Bodhisatta was working on this stuff a long time before he became enlightened.

SN:12:10

*10 (10) Gotama the Great Sakyan Sage*

(i. Origination)

"Monks, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: 'Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering [headed by] aging-and-death. When now will an escape be discerned from this suffering [headed by] aging-and-death?'

"Then, monks, it occurred to me: 'When what exists does aging-and-death come to be? By what is aging-and-death conditioned?' Then, monks, through careful attention, there took place in me a breakthrough by wisdom: 'When there is birth, aging-and-death comes to be; aging-and-death has birth as its condition.'

BV: Now he had breakthroughs all the through, when he was, taking apart and analysing, how this process works. He already had a mind that could get into the eighth absorption jhāna. He could keep his attention on something very, very minute, to see how it worked, and that's how he came up with it.

There's another thing in here that I think we ought to hear.

SN:12:3

*3 (3) The Two Ways*

At Savatthi "Monks, I will teach you the wrong way and the right way. Listen to that and attend closely, I will speak."

"Yes, venerable sir," those monks replied. The Blessed One said this:

"And what, monks, is the wrong way? With ignorance as condition, volitional formations [come to be]; with volitional

formations as condition, consciousness.... Such is the origin of this whole mass of suffering. This, monks, is called the wrong way.

“And what, monks, is the right way? With the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering. This, monks, is called the right way.”

BV: Now what’s the difference? One way is showing you the cause and effect, and how to perpetuate the problem and the other one is showing you how to let go of the problem. So, this is kind of an important sutta, I think. And when you read sutta number ten in the Majjhima Nikāya, Sāriputta goes through All of the links of Dependent Origination, and he starts at aging and death, and goes down to ignorance, so he was teaching the right way. That’s kind of an interesting phenomenon.

MN 38:

(FORWARD EXPOSITION ON ARISING)

17. “So, monks, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

(REVERSE ORDER QUESTIONNAIRE ON ARISING)

18. “‘With birth as condition, ageing and death’: so it was said. Now, monks, do ageing and death have birth as condition or not, or how do you take it in this case?”

“Ageing and death have birth as condition, venerable sir. Thus we take it in this case: ‘With birth as condition, ageing and death.’”

“With being as condition, birth’: so it was said. Now, monks, does birth have being as condition or not, or how do you take it in this case?”

“Birth has being as condition, venerable sir. Thus we take it in this case: ‘With being as condition, birth.’”

“With clinging as condition, being’: so it was said. Now, monks, does being have clinging as condition or not, or how do you take it in this case?”

“Being has clinging as condition, venerable sir. Thus we take it in this case: ‘With clinging as condition, being.’”

“With craving as condition, clinging’: so it was said. Now, monks, does clinging have craving as condition or not, or how do you take it in this case?”

“Clinging has craving as condition, venerable sir. Thus we take it in this case: ‘With craving as condition, clinging.’”

“With feeling as condition, craving’: so it was said. Now, monks, does craving have feeling as condition or not, or how do you take it in this case?”

“Craving has feeling as condition, venerable sir. Thus we take it in this case: ‘With feeling as condition, craving.’”

“With contact as condition, feeling’: so it was said. Now, monks, does feeling have contact as condition or not, or how do you take it in this case?”

“Feeling has contact as condition, venerable sir. Thus we take it in this case: ‘With contact as condition, feeling.’”

“With the sixfold base as condition, contact’: so it was said. Now, monks, does contact have the sixfold base as condition or not, or how do you take it in this case?”

“Contact has the sixfold base as condition, venerable sir. Thus we take it in this case: ‘With the sixfold base as condition, contact.’”

“With mentality-materiality as condition, the sixfold base’: so it was said. Now, monks, does the sixfold base have mentality-materiality as condition or not, or how do you take it in this case?”

"The sixfold base has mentality-materiality as condition, venerable sir. Thus we take it in this case: 'With mentality-materiality as condition, the sixfold base.'"

"'With consciousness as condition, mentality-materiality': so it was said. Now, monks, does mentality-materiality have consciousness as condition or not, or how do you take it in this case?"

"Mentality-materiality has consciousness as condition, venerable sir. Thus we take it in this case: 'With consciousness as condition, mentality-materiality.'"

"'With formations as condition, consciousness': so it was said. Now, monks, does consciousness have formations as condition or not, or how do you take it in this case?"

"Consciousness has formations as condition, venerable sir. Thus we take it in this case: 'With formations as condition, consciousness.'"

"'With ignorance as condition, formations': so it was said. Now, monks, do formations have ignorance as condition or not, or how do you take it in this case?"

"Formations have ignorance as condition, venerable sir. Thus we take it in this case: 'With ignorance as condition, formations.'"

(RECAPITULATION ON ARISING)

19. "Good, monks. So you say thus, and I also say thus: 'When this exists, that comes to be; with the arising of this, that arises.' That is, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

(FORWARD EXPOSITION ON CESSATION)

20. "But with the remainderless fading away and cessation of ignorance comes cessation of formations; with the cessation of

formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

#### (REVERSE ORDER QUESTIONNAIRE ON CESSATION)

21. "“With the cessation of birth, cessation of ageing and death’: so it was said. Now, monks, do ageing and death cease with the cessation of birth or not, or how do you take it in this case?”

“Ageing and death cease with the cessation of birth, venerable sir. Thus we take it in this case: ‘With the cessation of birth, cessation of ageing and death.’”

““With the cessation of being, cessation of birth’... ‘With the cessation of clinging, cessation of being’... ‘With the cessation of craving, cessation of clinging’... ‘With the cessation of feeling, cessation of craving’... ‘With the cessation of contact, cessation of feeling’ ... ‘With the cessation of the sixfold base, cessation of contact’... ‘With the cessation of mentality-materiality, cessation of the sixfold base’... ‘With the cessation of consciousness, cessation of mentality-materiality’... ‘With the cessation of formations, cessation of consciousness’... ‘With the cessation of ignorance, cessation of formations’: so it was said. Now, monks, do formations cease with the cessation of ignorance or not, or how do you take it in this case?”

“Formations cease with the cessation of ignorance, venerable sir. Thus we take it in this case: ‘With the cessation of ignorance, cessation of formations.’”

#### (RECAPITULATION ON CESSATION)

22. “Good, monks. So you say thus, and I also say thus: ‘When this does not exist, that does not come to be; with the cessation of this, that ceases.’ That is, with the cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of

mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

(PERSONAL KNOWLEDGE)

23. "Monks, knowing and seeing in this way, would you run back to the past thus: 'Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?'"—"No, venerable sir."—"Knowing and seeing in this way, would you run forward to the future thus: 'Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?'"—"No, venerable sir."—"Knowing and seeing in this way, would you now be inwardly perplexed about the present thus: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?'"—"No, venerable sir."

24. "Monks, knowing and seeing in this way, would you speak thus: 'The Teacher is respected by us. We speak as we do out of respect for the Teacher?'"—"No, venerable sir."—"Knowing and seeing in this way, would you speak thus: 'The Recluse says this, and we speak thus at the bidding of the Recluse?'" No, venerable sir."—"Knowing and seeing in this way, would you acknowledge another teacher?"—"No, venerable sir."—"Knowing and seeing in this way, would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core [of the holy life]?"—"No, venerable sir."—"Do you speak only of what you have known, seen, and understood for yourselves?"—"Yes, venerable sir."

25. "Good, monks. So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves. For it was with reference to this that it has been said: 'Monks, this Dhamma is visible here and now, immediately effective,

BV: I like that one.

MN:

inviting inspection, onward leading, to be experienced by the wise for themselves.'

#### (THE ROUND OF EXISTENCE: CONCEPTION TO MATURITY)

26. "Monks, the descent of the embryo takes place through the union of three things. Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not present—in this case no descent of an embryo takes place. Here, there is the union of the mother and father, and the mother is in season, but the gandhabba is not present—in this case too no descent of the embryo takes place. But when there is the union of the mother and father, and the mother is in season, and the gandhabba is present, through the union of these three things the descent of the embryo takes place.

27. "The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden. Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden. Then, when the child is born, she nourishes it with her own blood; for the mother's breast-milk is called blood in the Noble One's Discipline.

28. "When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults, toy windmills, toy measures, toy cars, and a toy bow and arrow.

29. "When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye...sounds cognizable by the ear...odours cognizable by the nose...flavours cognizable by the tongue...tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

#### (THE CONTINUATION OF THE ROUND)

30. "On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Engaged as he is in favoring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it. As he does so, delight

arises in him. Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

"On hearing a sound with the ear...On smelling an odor with the nose...On tasting a flavor with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he lusts after it if it is pleasing; he dislikes it if it is unpleasing...Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

(THE ENDING OF THE ROUND: THE GRADUAL TRAINING)

31-38. "Here, monks, a Tathāgata appears in the world, accomplished, fully enlightened... he purifies his mind from doubt.

39. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna...With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhāna...which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

(THE ENDING OF THE ROUND: FULL CESSATION)

40. "On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it. As he does not do so, delight in feelings ceases in him. With the

cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

“On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavor with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing...With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

### (CONCLUSION)

41. “Monks, remember this deliverance in the destruction of craving as taught in brief by me; but [remember] the monk Sāti, son of a fisherman, as caught up in a vast net of craving, in the trammel of craving.”

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One’s words.

BV:

Good to hear that every now and then. Keeps it fresh in your mind. It’s real important to be able to recognize when the feeling arises, and as soon as that you notice the feeling arise, if you can relax right then, you don’t have the rest of this mass of suffering arise any more. But that happens quick. There’s no getting around it. As you continue on with softening, and opening up your heart and starting to see more and more clearly how the process works, you start letting go of old habitual tendencies of mind being hard when something doesn’t happen in the way that you think it should, and this is how you let go of the suffering. Look at how, the habitual tendency arises, and how the pain arises right after that. And, it’s nothing but self responsibility, because you feel the pain arising in you, it’s your pain, and it’s your pain because of the craving and clinging and habitual tendency. As you let go of that more and more, you stop reacting in the same way that you reacted, and you start responding more with this clear mind. It’s tricky stuff, because it does happen so fast, and you have these old habitual tendencies, and something

doesn't happen quite like they want, it's right there. And then you start looking at how your mind starts getting into repeat thoughts. Any time you see repeat thoughts, there is attachment. Fastest way to get over that? Laugh. Laugh at your mind for being crazy. But really it isn't anything. The more you can develop your sense of humor, and sense of fun, with the meditation, the faster your progress becomes. So.

Let's share some merit then.

May suffering ones, be suffering free

And the fear struck, fearless be

May the grieving shed all grief

And may all beings find relief.

May all beings share this merit that we have thus acquired

For the acquisition of all kinds of happiness.

May beings inhabiting space and earth

Devas and nagas of mighty power

Share this merit of ours.

*May they long protect the Buddha's dispensation.*

*Sadhu . . . Sadhu . . . Sadhu*

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