PAṬICCA-SAMUPPĀDA

“Whoever sees the Dhamma, sees me; whoever sees me, see the Dhamma.”

“Whoever sees paṭicca-samuppāda, sees the Dhamma; whoever sees the Dhamma, sees paṭicca-samuppāda.”

1. The Law of Idappaccayatā:
The Heart of Paṭicca-Samuppāda

Imasmiṁ sati idaṁ hoti
When this exists, this naturally exists;
Imasuppādā idaṁ uppaṭṭhāti
Due to the arising of this, this consequently arises.
Imasmiṁ asati idaṁ nā hoti
When this does not exist, this naturally does not exist;
Imassa nirodhā idaṁ nirujjhāti
Due to the quenching of this, this consequently quenches.

[Maj. Maj. 13/355/371; Saṁ. Nidāna. 16/84/154; and a dozen others.]

2. Hey! What's the Problem?
(some guide questions for introspection)

1. What's the problem? What about it really bugs me, hurts me, or feels most heavy? (Focus on a particular instance or situation in which the “problem” manifested. If we think we have a problem, that's suffering.) Then, simply hold the experience of being troubled, disturbed, upset, etc., whatever the storyline.

2. How do I relate to it emotionally (fear, resentment, anger, boredom, lust, greed, worry, guilt, pride …)?

3. Who do you think you are in this story (“I am this,” “I am not that”)? Who's got the problem? What are the particular identities, personas, masks, self-images, roles involved in this problem?

4. What is mind/thought stuck on & trying to control? To what idea or memory or experience does it keep coming back? Around what is the sense of being "somebody" congealed? How?

5. What does it want (positively or negatively)? What is its agenda, goal, or motivation? (Look carefully. Sometimes this in the “shadow” and may arising in the opposite direction.)

6. Which experiences & events connected with the “problem” feel unpleasant (uncomfortable, painful), which feel pleasant (nice, convenient, happy), and which are ambivalent or neutral yet grab your attention?

7. Which experiences & events of seeing, hearing, smelling, tasting, touching, remembering,
imagining, and thinking trigger these cycles? Are there any sense stimuli that regularly trigger your stuff? How?

8. Which assumptions, beliefs, interpretations, and misunderstandings underlie this process and keep it spinning?

These questions are intended to aid introspection and reflection. They may have multiple answers and varying layers of subtlety. They may require time and further observation (not just thinking) to go deeper. They may be investigated repeatedly. Go into specifics and real-life detail. Notice how things interdependently co-originate and proliferate.

The above guide questions are derived from the Buddha's “short form” teaching on paṭicca-samuppāda.

Depending on the eyes (cakkhu) and form (rūpa), eye-consciousness (cakkhuviññāna) arises. The meeting together of these three dhammas is contact (phassa).

With contact as condition, there is feeling (vedanā);
with feeling as condition, there is craving (taṇhā);
with craving as condition, there is clinging (upādāna);
with clinging as condition, there is becoming (bhava);
with becoming as condition, there is birth (jāti);
with birth as condition, old age and death (jarāmaraṇa), sorrow, grief, pain, lamentation, and despair arise completely.

The dependent co-origination of the entire mass of dukkha happens in just this way.

Depending on the ears (sota) and sound, ear-consciousness (sotaviññāna) arises. ... (and so on) ...

Depending on the nose and odor, nose-consciousness arises. ... (and so on) ...

Depending on the tongue and flavor, tongue-consciousness arises. ... (and so on) ...

Depending on the body (kāya) and physical sensation, body-consciousness (kāyaviññāna) arises. ... (and so on) ...

Depending on the mind (mano) and an “idea” (dhammāramaṇa), mind-consciousness (cakkhuviññāna) arises. The meeting together of these three dhammas is contact (phassa).

With contact as condition, there is feeling (vedanā);
with feeling as condition, there is craving (taṇhā);
with craving as condition, there is clinging (upādāna);
with clinging as condition, there is becoming (bhava);
with becoming as condition, there is birth (jāti);
with birth as condition, old age and death (jarāmaraṇa), sorrow, grief, pain, lamentation, and despair arise completely.

The dependent co-origination of the entire mass of dukkha happens in just this way.
3. Searching Out The Modes of Dukkha
Before Awakening

Bhikkhus, before the awakening, while we were as yet unawakened and still a Bodhisatva, this intuition arose. “This world's beings are immersed in difficulties, naturally are born, age, die, move on, and arise again. When the world's beings do not know the upāya, the escape beyond dukkha — that is, jarāmaraṇa (old age and death) — how will release from dukkha (old and death) ever happen?

Bhikkhus, the question occurred to us that “with the existence of what, does jarāmaraṇa exist? Old age and death exist because of what paccaya (condition)?”

Bhikkhus, through careful reflection the wise insight arose for us that “Because just this jātī (birth) exists, there is jarāmaraṇa. Old age and death exist with birth as their condition.”

... “Because just this bhava (becoming) exists, there is jātī. Birth exists with becoming as its condition.”

... “Because just this upādāna (clinging, attachment) exists, there is bhava. Becoming exists with clinging as its condition.”

... “Because just this taṇhā (craving) exists, there is upādāna. Clinging exists with craving as its condition.”

... “Because just this vedanā (feeling) exists, there is taṇhā. Craving exists with feeling as its condition.”

... “Because just this phassa (contact) exists, there is vedanā. Feeling exists with sense contact as its condition.”

... “Because just these saḷāyatanas (sense media) exist, there is phassa. Sense contact exists with the sense media (“connectors”) as its condition.”

... “Because just this nāmarūpa (mind-body) exists, there are saḷāyatanas. The sense media exist with mind-body as their condition.”

... “Because just this viññāṇa (consciousness) exists, there is nāmarūpa. Mind-body exists with consciousness as its condition.”

... “Because just these sankhāra (power of concocting) exist, there is viññāṇa. Consciousness exists with the sankhāra as its condition.”

... “Because just this avijjā (ignorance) exists, there are sankhāra. Sankhāra exist with avijjā as their condition.” With ignorance as the condition, there are sankhāra,
with the *sankhāra* as the condition, there is consciousness;
with consciousness as the condition, there is mind-body;
with mind-body as the condition, there are the sense media;
with the sense media as the condition, there is contact;
with contact as the condition, there is feeling;
with feeling as the condition, there is craving;
with craving as the condition, there is clinging;
with clinging as the condition, there is becoming;
with becoming as the condition, there is birth;
with birth as the condition, there are old age and death, sorrow, grief, pain, lamentation, and despair.

The dependent co-origination of the entire mass of dukkha happens in just this way.

Bhikkhus, the eye (*cakkhu*) arose, knowledge (*ñāpa*) arose, understanding (*paññā*) arose, insight (*vijjā*) arose, and light appeared in us regarding something we had never heard before that there is this “dependent co-origination, dependent co-origination.”

Bhikkhus, the question occurred to us, “with the non-existence of what, does *jarāmarāṇa* not exist? Due to the quenching of what, does old age and death quench?”

Bhikkhus, through careful reflection the wise insight arose for us that “Because just this *jāti* does not exist, *jarāmarāṇa* will not exist. Old age and death quench because birth quenches.”

... “Because just this *bhava* does not exist, *jāti* will not exist. Birth quenches because becoming quenches.”

... “Because just this *upādāna* does not exist, *bhava* will not exist. Becoming quenches because clinging quenches.”

... “Because just this *tāṇhā* does not exist, *upādāna* will not exist. Clinging quenches because craving quenches.”

... “Because just this *vedānā* does not exist, *tāṇhā* will not exist. Craving quenches because feeling quenches.”

... “Because just this *phassa* does not exist, *vedānā* will not exist. Feeling quenches because contact quenches.”

... “Because just these *sālāyatanas* do not exist, *phassa* will not exist. Contact quenches because the sense media quench.”

... “Because just this *nāmarūpa* does not exist, the *sālāyatanas* will not exist. The sense connectors quench because mind-body quenches.”

... “Because just this *viññāṇa* does not exist, *nāmarūpa* will not exist. Mind-body quenches because consciousness quenches.”

Bhikkhus, the question occurred to us “with the non-existence of what, does *viññāṇa* not exist? Due to the quenching of what, does consciousness quench?”
Bhikkhus, through careful reflection, the wise insight arose for us that “Because just this nāmarūpa does not exist, viññāna will not exist. Consciousness quenches because mind-body quenches.”

Bhikkhus, the insight occurred to us that “the path to perfect awakening which we have finally reached is the following:

due to the quenching of mind-body, consciousness quenches;
due to the quenching of consciousness, mind-body quenches;
due to the quenching of mind-body, the sense media quench;
due to the quenching of the sense media, contact quenches;
due to the quenching of contact, feeling quenches;
due to the quenching of feeling, craving quenches;
due to the quenching of craving, clinging quenches;
due to the quenching of clinging, becoming quenches;
due to the quenching of becoming, birth quenches;
due to the quenching of birth; old age and death, sorrow, lamentation, pain, grief, and despair quench.

The quenching of the entire mass of dukkha happens in just this way.

Bhikkhus, the eye (cakkhu) arose, knowledge (pañña) arose, understanding (paññā) arose, insight (vijjā) arose, and light appeared in us regarding something we had never heard before that there is this “remainderless quenching, remainderless quenching (nirodha).”

[Dasama-Sutta, Buddha-vagga, Nidāna-saṁyutta, Nidāna-vagga, Saṁyutta-nikāya, 16/11/26; from Evolution/Liberation #5. The Connected Discourses of the Buddha, 537-540.]

4. How The Buddha Investigated Paṭicca-Samuppāda After the Great Awakening

At that time, the Blessed Lord Buddha, recently awakened, remained seated at the base of the Bodhi Tree, near the bank of the Nerañjarā River, in the area of Uruvelā. The Blessed One sat in one spot beneath the Bodhi Tree for all of seven days tasting the bliss of liberation.

Then, the Blessed One reflected upon paṭicca-samuppāda forwards and backwards throughout the first watch of the night, as follows:

with avijjā (ignorance) as condition, there are the sankhāra,
with the sankhāra as condition, there is viññāna (consciousness);
with viññāna as condition, there is nāmarūpa (mind-body);
with nāmarūpa as condition, there is saḷāyatana (sense-media);
with saḷāyatana as condition, there is phassa (contact);
with phassa as condition, there is vedanā (feeling);
with vedanā as condition, there is taṇhā (craving);
with taṇhā as condition, there is upādāna (clinging);

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3 Translated from Paṭicca-samuppāda from His Own Lips, p. 5-10.
with upādāna as condition, there is bhava (existence); with bhava as condition, there is jāti (birth);

with jāti as condition, old age and death, sorrow, grief, pain, lamentation, and despair arise completely. The dependent co-origination of the entire mass of dukkha naturally happens in just this way.

Due to the fading away and remainderless quenching of avijjā, the sankhāra quench; due to the quenching of the sankhāra, viññāṇa quenches; due to the quenching of viññāṇa, mind-body quenches; due to the quenching of mind-body, the sense-media quench; due to the quenching of the sense-media, contact quenches; due to the quenching of contact, feeling quenches; due to the quenching of feeling, craving quenches; due to the quenching of craving, clinging quenches; due to the quenching of clinging, existence quenches; due to the quenching of existence, birth quenches; due to the quenching of birth, old age and death, sorrow, lamentation, pain, grief, and despair are quenched. The quenching of the entire mass of dukkha naturally happens in just this way.

Then, as the Blessed One experienced this, he uttered this verse:

“Whenever the dhammas manifest clearly
To the Brahmin striving in focused contemplation,
Then all of this Brahmin's doubts vanish,
For this Brahmin fully comprehends all dhammas and their causes.”

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Then, the Blessed One reflected upon pañicca-samuppāda forwards and backwards throughout the middle watch of the night, as follows:

With avijjā (ignorance) as condition, there are the sankhāra; ... [as above] ...

With jāti as condition, old age and death, sorrow, grief, pain, lamentation, and despair arise completely. The dependent co-origination of the entire mass of dukkha naturally happens in just this way.

Due to the fading away and remainderless quenching of avijjā, the sankhāra quench; ... [as above] ...

Due to the quenching of birth, old age and death, sorrow, lamentation, pain, grief, and despair are quenched. The quenching of the entire mass of dukkha naturally happens in just this way.

Then, as the Blessed One experienced this, he uttered this verse:

“Whenever the dhammas manifest clearly
To the Brahmin striving in focused contemplation,
Then all of this Brahmin's doubts vanish,
For this Brahmin has known the ending of all conditions.”

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Then, the Blessed One reflected upon *pañca-samuppāda* forwards and backwards throughout the final watch of the night, as follows:

With *avijjā* (ignorance) as condition, there are the *sankhāra*; ... [as above] ...

With *jātī* as condition, old age and death, sorrow, grief, pain, lamentation, and despair arise completely. The dependent co-origination of the entire mass of *dukkha* naturally happens in just this way.

Due to the fading away and remainderless quenching of *avijjā*, the *sankhāra* quench; ... [as above] ...

Due to the quenching of birth, old age and death, sorrow, lamentation, pain, grief, and despair are quenched. The quenching of the entire mass of *dukkha* naturally happens in just this way.

Then, as the Blessed One experienced this, he uttered this verse:

> “Whenever the dhammas manifest clearly
> To the Brahmin striving in focused contemplation,
> Then this Brahmin incinerates Māra and his armies
> Just as the sun (vanquishing darkness) keeps the air bright.”

[Vinaya-piṭaka, Mahāvagga; 4/1/1. Appears in other places, such as Khuddaka-nikāya, Udāna, Bodhi-vagga, Bodhi-suttas #1, 2, & 3.]

5. **The *Pañca-Samuppāda* of *Avijjā*’s Food**

Bhikkhus, the original beginning of *avijjā* (ignorance) does not appear. Before this, *avijjā* did not exist; however, *avijjā* came to exist later. Bhikkhus, the following statement is worthy of being spoken and should be said that “*avijjā* naturally appears due to having this as condition (*paccaya*)”.

Bhikkhus, we say that even this *avijjā* is a nature with food, that it is without food cannot be. What then is the food of *avijjā*? The answer ought to be that “the five *nīvaraṇa* (hindrances)⁵ are the food of *avijjā*.”

Bhikkhus, we say that even these five *nīvaraṇa* are natures with food, that they have no food cannot be. What then is the food of the *nīvaraṇa*? The answer ought to be “the three *ducarita* (wrong behaviors).”⁶

... “not restraining the senses” ...
... “lack of mindfulness and clear comprehension” ...
... “unsystematic, irrational reflection” (*ayonisomanasikāra*) ...
... “lack of faith” (*asaddhā*) ...

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⁴ Translated from *Pañca-samuppāda from His Own Lips*, p. 622-6.
⁵ Sensuousness, aversion, sloth & torpor, worry & flurry, and doubt.
⁶ In body, speech, and mind.
... “not having heard the True Dhamma” ...

Bhikkhus, we say that even not hearing the True Dhamma is a nature with food, that it has no food cannot be. What then is the food of not hearing the True Dhamma? The answer ought to be “not associating with sappurisa (noble persons).”

Bhikkhus, in just this way, when not associating with sappurisa is fulfilled, it causes not hearing the True Dhamma to be fulfilled. When not hearing the True Dhamma is fulfilled, it causes lack of faith to be fulfilled. ... causes unsystematic, irrational reflection to be fulfilled. ... causes lack of mindfulness and clear comprehension to be fulfilled. ... causes non-restraint of the sense to be fulfilled. ... causes the three wrong behaviors to be fulfilled. ... cause the five hindrances to be fulfilled. When the five hindrances are fulfilled, they cause ignorance to be fulfilled.

Bhikkhus, the food of avijjā happen in just this way and are fulfilled just like this.

Bhikkhus, this process can be compared to a heavy rain falling upon the mountains. The rain seeks the lower places and naturally fills the crevices, ravines, and streams. Once the crevices, ravines, and streams are filled, they naturally fill the bogs. Once the bogs are filled, they naturally fill the marshes. Once the marshes are filled, they naturally fill the small rivers. Once the small rivers are filled, they naturally fill the large rivers. Once the large rivers are filled, they naturally fill the oceans.

Bhikkhus, in the same way the fulfillment of not associating with sappurisa naturally causes not hearing the True Dhamma to be fulfilled. The fulfillment of not hearing the True Dhamma causes lack of faith to be fulfilled. ... causes unsystematic, irrational reflection to be fulfilled. ... causes lack of mindfulness and clear comprehension to be fulfilled. ... causes non-restraint of the sense to be fulfilled. ... causes the three wrong behaviors to be fulfilled. ... cause the five hindrances to be fulfilled. The fulfillment of the five hindrances causes ignorance to be fulfilled.

Bhikkhus, the food of avijjā happen in just this way and are fulfilled just like this.

**Note:** The student should observe that this entire passage has the characteristic of idappacca-yatā, that is, these are the modes of the paṭicca-samuppāda of avijjā through which avijjā arises before it functions to concoct the primary paṭicca-samuppāda process that creates dukkha.

[Anguttara-nikāya, Tens, Yamaka-vagga, Āvijj-sutta #1; 24/120/61.
Spoken to a group of bhikkhus.]

6. **The Paṭicca-Samuppāda Beyond Paṭicca-Samuppāda** (having 23 modes)\(^7\)

Bhikkhus, we speak of the āsava (outflows, eruptions from the unconscious) ending for the one who knows (jānato) and who sees (passato), not for the one who neither knows nor sees.

\(^7\) Translated from Paṭicca-samuppāda from His Own Lips, p. 615-21.
Bhikkhus, the ending of the āsava happens in one who knows and who sees in what way?

Bhikkhus, the ending of the āsava occurs naturally in one who knows and sees that “rūpa is like this, the origin of rūpa is like this, and the non-establishment of rūpa is just like this”; and that “vedanā is like this, the origin of vedanā is like this, and the non-establishment of vedanā is just like this”; and that “saññā is like this, the origin of saññā is like this, and the non-establishment of saññā is just like this”; and that “sankhāra is like this, the origin of sankhāra is like this, and the non-establishment of sankhāra is just like this”; and that “viññāna is like this, the origin of viññāna is like this, and the non-establishment of viññāna is just like this.”

Bhikkhus, the ending of the āsava happens in one who knows and sees in just this way.

1) Bhikkhus, the ending of the āsava occurs, the knowledge that the āsava have ended (āsavakkhayañāna) naturally occurs. Bhikkhus, we speak even of this knowledge as having a basis, it is not without basis.

2) Bhikkhus, then what is the basis for the knowledge of the āsava’s ending? The answer ought to be that “vimutti (liberation) is the basis for the knowledge of the āsava’s ending.” Bhikkhus, we speak even of liberation as having a basis, it is not without basis.

3) Bhikkhus, then what is the basis for liberation? The answer ought to be that “vīrāga (the fading away of attachment) is the basis for liberation.” Bhikkhus, we speak even of fading away as having a basis, it is not without basis.

4) Bhikkhus, then what is the basis for fading away? The answer ought to be that “nibbidā (disenchantment with the objects of attachment) is the basis for fading away.” Bhikkhus, we speak even of disenchantment as having a basis, it is not without basis.

5) Bhikkhus, then what is the basis for disenchantment? The answer ought to be that “yathābhāsaññadassana (knowing and seeing according to reality) is the basis for disenchantment.” Bhikkhus, we speak even of knowing and seeing according to reality as having a basis, it is not without basis.

6) Bhikkhus, then what is the basis for knowing and seeing according to reality? The answer ought to be that “samādhi (concentration, unity of mind) is the basis for knowing and seeing according to reality.” Bhikkhus, we speak even of samādhi as having a basis, it is not without basis.

7) Bhikkhus, then what is the basis for samādhi? The answer ought to be that “sukha (happiness) is the basis for samādhi.” Bhikkhus, we speak even of happiness as having a basis, it is not without basis.

8) Bhikkhus, then what is the basis for happiness? The answer ought to be that “passaddhi (tranquillity, physical and mental calm) is the basis for happiness.” Bhikkhus, we speak even of tranquility as having a basis, it is not without basis.

9) Bhikkhus, then what is the basis for tranquillity? The answer ought to be that “pīti (contentment, rapture) is the basis for tranquillity.” Bhikkhus, we speak even of contentment as having a basis, it is not without basis.

10) Bhikkhus, then what is the basis for contentment? The answer ought to be that “pāmojja (delight, inspiration) is the basis for contentment.” Bhikkhus, we speak even of delight as having a basis, it is not without basis.
11) Bhikkhus, then what is the basis for delight? The answer ought to be that “saddhā (faith, trust) is the basis for delight.” Bhikkhus, we speak even of faith as having a basis, it is not without basis.

12) Bhikkhus, then what is the basis for faith? The answer ought to be that “dukkha (pain, stress, malcontent) is the basis for faith.” Bhikkhus, we speak even of dukkha as having a basis, it is not without basis.

13) “jāti (birth, egoism) is the basis for dukkha.”...

14) “bhava (existence, identity) is the basis for ego-birth.”...

15) “upādāna (attachment, clinging) is the basis for identity.”...

16) “taṅhā (craving, blind desire) is the basis for clinging.”...

17) “vedanā (feeling) is the basis for craving.”...

18) “phassa (contact) is the basis for feeling.”...

19) “saḷāyātana (sense media) is the basis for contact.”...

20) “nāmarūpa (name-form) is the basis for the sense media.”...

21) “viññāna (consciousness) is the basis for name-form.”...

22) “the sankhāra (concoctings) are the basis for consciousness.”...

23) Bhikkhus, then what is the basis for the sankhāra? The answer ought to be that “avijjā (ignorance) is the basis for the concoctings.”

24) [When we count the ending of the āsava there are 24 modes or ākāra.]

Bhikkhus, for the reasons we have just given, the sankhāra are said to have avijjā as their basis of dependence;

viññāna is said to have the sankhāra as its basis of dependence;

nāma-rūpa is said to have viññāna as its basis of dependence;

saḷāyātana is said to have nāma-rūpa as its basis of dependence;

phassa is said to have saḷāyātana as its basis of dependence;

vedanā is said to have phassa as its basis of dependence;

taṅhā is said to have vedanā as its basis of dependence;

upādāna is said to have taṅhā as its basis of dependence;

bhava is said to have upādāna as its basis of dependence;

jāti is said to have bhava as its basis of dependence;

dukkha is said to have jāti as its basis of dependence;

saddhā is said to have dukkha as its basis of dependence;

pāmojja is said to have saddhā as its basis of dependence;

piti is said to have pāmojja as its basis of dependence;

passaddhi is said to have piti as its basis of dependence;

sukha is said to have passaddhi as its basis of dependence;

samādhi is said to have sukha as its basis of dependence;
yathābhūtañānañadassana is said to have samādhi as its basis of dependence; nibbidā is said to have yathābhūtañānañadassana as its basis of dependence; virāga is said to have nibbidā as its basis of dependence; vimutti is said to have virāga as its basis of dependence; and the knowledge of ending is said to have vimutti as its basis of dependence.

Bhikkhus, this process can be compared to a heavy rain falling upon the mountains. The rain seeks the lower places and naturally fills the crevices, ravines, and streams. Once the crevices, ravines, and streams are filled, they naturally fill the bogs. Once the bogs are filled, they naturally fill the marshes. Once the marshes are filled, they naturally fill the small rivers. Once the small rivers are filled, they naturally fill the large rivers. Once the large rivers are filled, they naturally fill the oceans.

Bhikkhus, in the same way the sankhāra are said to have avijjā as their basis of dependence; viññāṇa is said to have the sankhāra as its basis of dependence; nāma-rūpa is said to have viññāṇa as its basis of dependence; saḷāyatana is said to have nāma-rūpa as its basis of dependence; phassa is said to have saḷāyatana as its basis of dependence; vedanā is said to have phassa as its basis of dependence; taṇhā is said to have vedanā as its basis of dependence; upādāna is said to have taṇhā as its basis of dependence; bhava is said to have upādāna as its basis of dependence; jāti is said to have bhava as its basis of dependence; dukkha is said to have jāti as its basis of dependence; saddhā is said to have dukkha as its basis of dependence; pāmojja is said to have saddhā as its basis of dependence; piti is said to have pāmojja as its basis of dependence; passaddhi is said to have piti as its basis of dependence; sukha is said to have passaddhi as its basis of dependence; samādhi is said to have sukha as its basis of dependence; yathābhūtañānañadassana is said to have samādhi as its basis of dependence; nibbidā is said to have yathābhūtañānañadassana as its basis of dependence; virāga is said to have nibbidā as its basis of dependence; vimutti is said to have virāga as its basis of dependence; and the knowledge of ending is said to have vimutti as its basis of dependence.

[Samyutta-nikāya, Nidāna-saṁyutta, Dasabala-vagga, Sutta #3; 16/35/68. Spoken to the bhikkhus at Jetavana.]

7. Dhamma Flows Into Dhamma Without Anyone Who Intends (Liberation is a Natural Process)\(^8\)

Truth Seekers,\(^9\) when morality is perfected there is no need to intend\(^{10}\) “may a clear conscience arise in me.” Seekers, it is natural that when morality is perfected, a clear conscience arises by itself.

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\(^{8}\) Translated from Paṭicca-samuppāda from His Own Lips, p. 805-7 (Anguttara, Ekadasaka. #2, Cetanākaraṇīya Sutta, 24/336/209).

\(^{9}\) "Truth Seekers" and "Seekers" are used in place of the original bhikkhu (monks, beggars, mendicants) for the sake of inclusiveness.
Seekers, when there is a clear conscience there is no need to intend “may delight (pāmojja, gladness, inspiration.) arise in me.” Seekers, it is natural that when there is no bad conscience, delight arises by itself.

Seekers, when there is delight there is no need to intend “may contentment (píti, satisfaction, rapture) arise in me.” Seekers, it is natural that when there is delight, contentment arises by itself.

Seekers, when there is contentment there is no need to intend “may my body relax.” Seekers, it is natural that when there is contentment, the body relaxes by itself (passaddhī).

Seekers, when the body is relaxed there is no need to intend “may I feel happy.” Seekers, it is natural that when the body is relaxed, happiness is experienced (sukha).

Seekers, when there is happiness there is no need to intend “may my mind be well established in samādhi.” Seekers, it is natural that when there is happiness, the mind establishes in samādhi by itself.

Seekers, when the mind is well established in samādhi there is no need to intend “may I understand and see according to reality.” Seekers, it is natural that when the mind is well established in samādhi, it naturally understands and sees according to reality.

Seekers, when understanding and seeing according to reality there is no need to intend “may I be disenchanted (with attachments: nibbidā, weariness regarding attachments).” Seekers, it is natural that when there is understanding and seeing according to reality, there is disenchantment.

Seekers, when there is disenchantment there is no need to intend “may my attachments fade away (vīrāga).” Seekers, it is natural that when there is understanding and seeing according to reality, attachments fade way.

Seekers, when attachments fade away there is no need to intend “may I realize the knowing and seeing of liberation.” Seekers, it is natural that when attachments fade away, the knowing and seeing of liberation is realized in itself.

Truth Seekers, in this way fading away (vīrāga) has the knowing and seeing of liberation (vimuttiṅañadassana) as its benefit and purpose; disenchantment (nibbidā) has fading away as its benefit and purpose; knowing and seeing according to reality (yathābhūthaṅañadassana) has disenchantment as its benefit and purpose; concentration (samādhi) has knowing and seeing according to reality as its benefit and purpose; happiness (sukha) has concentration as its benefit and purpose; tranquillity (passaddhī) has concentration as its benefit and purpose; contentment (píti) has tranquillity as its benefit and purpose; delight (pāmojja) has contentment as its benefit and purpose; clear conscience (avipassīsāra) has delight as its benefit and purpose; and wholesome morality (silasamppanna) has delight as its benefit and purpose.

Truth Seekers, in this way dhamma flows into dhamma, dhamma completes dhamma, for the reaching of the shore (that is, nibbāna) from what is not shore (that is, saṁsāra). So it is.

(Aṅguttara-nikāya, Elevens, Nissaya-vagga, Sutta #2: translated from Buddhadāsa Bhikkhu's Thai rendering)

10 "Intend" (cetanā) has connotations of to hope, wish, and seek.
11 Sometimes erroneously translated as "revulsion" and "disgust."
8. Dhamma Pocket\textsuperscript{12}

Bhikkhus, a bhikkhu in this training (Dhamma-Vinaya) naturally studies the Dhamma teachings, namely, \textit{Sutta}, \textit{Geyya}, \textit{Veyyākaraṇa}, \textit{Gāthā}, \textit{Udāna}, \textit{Itivuttaka}, \textit{Jātaka}, \textit{Abbhāvdhamma}, and \textit{Vedalla}, but s/he doesn’t waste the whole day in learning that Dhamma, doesn’t avoid solitude, and regularly pursues the Dhamma which is a means of inner peace. This sort of bhikkhu is called “\textit{Dhammavīhārī} (Dhamma Dweller).

Bhikkhus, we have spoken of well learned bhikkhus, we have spoken of well instructed bhikkhus, we have spoken of bhikkhus who are expert reciters, we have spoken of intellectual bhikkhus, in this way.

Bhikkhus, any duty that a caring Master would discover for the benefit of and through kindness would do for his disciples, that duty I have done for all of you. There, bhikkhus, are the bases of trees. There, bhikkhus, are empty dwellings. Bhikkhus, you all ought to strive in burning up the defilements; don’t be careless. Don’t be someone who will end up anxious later. This is our repeated instruction to all of you.

\textit{[Aṅguttara-nikāya, Fives [22/99/73]]}

\textbf{Suggested Reading}

\begin{itemize}
\item \textit{Mahānidāna Sutta}, tr. Bhikkhu Bodhi (BPS).
\item \textit{Concept and Reality in Early Buddhist Thought}, Bhikkhu Nyanananda (1971, Buddhist Publication Society, Kandy, Sri Lanka)
\item \textit{The Embodied Mind}, Francisco Varela, et al. (1993, MIT Press)
\end{itemize}

\textsuperscript{12} Translated from \textit{Treasure Chest of Dhamma from His Own Lips}, p.348.