

Craving & Clinging

§1. “All phenomena are rooted in desire.” — *AN 10:58*

CRAVING

§2. “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....

“This noble truth of the origination of stress is to be abandoned.” — *SN 56:11*

§3. “And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“The ear.... The nose.... The tongue.... The body.... The intellect....

“Forms.... Sounds.... Smells.... Tastes.... Tactile sensations.... Ideas....

“Eye-consciousness.... Ear-consciousness.... Nose-consciousness.... Tongue-consciousness.... Body-consciousness.... Intellect-consciousness....

“Eye-contact.... Ear-contact.... Nose-contact.... Tongue-contact.... Body-contact.... Intellect-contact....

“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 intellect-contact....

“Perception of forms.... Perception of sounds.... Perception of smells.... Perception of tastes.... Perception of tactile sensations.... Perception of ideas....

“Intention for forms.... Intention for sounds.... Intention for smells.... Intention for tastes.... Intention for tactile sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for smells.... Craving for tastes.... Craving for tactile sensations.... Craving for ideas is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.” — *DN 22*

Sensuality

§4. “Monks, there are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable... enticing; sounds... aromas... flavors... tactile sensations cognizable via the body—agreeable... enticing. But these are not sensuality. They are called stings 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.”

“And what is the cause by which sensuality comes into play? Contact....

“And what is the diversity in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to smells is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another....

“And what is the result of sensuality? One who wants sensuality produces a corresponding self-state [*attabhāva*] on the side of merit or demerit.” — *AN 6:63*

§5. “As he [an uninstructed run-of-the-mill person] is touched by [a] 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 has come to be, 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, he senses it as though joined with it. Sensing a feeling of pain, he senses it as though joined with it. Sensing 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.” — *SN 36:6*

Becoming & Non-becoming

§6. “Which becoming? These three becomings: sensual becoming, form becoming, & formless becoming. This is called becoming.” — *SN 12:2*

§7. “Having seen danger
right in becoming,
and becoming
in searching for non-becoming,
I didn’t affirm any kind of becoming,
or cling to any delight.” — *MN 49*

§8. “Overcome by two viewpoints, some devas & human beings adhere, other devas & human beings slip right past, while those with vision see.

“And how do some adhere? Devas & human 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

§9. “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 unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful....

“This noble truth of stress is to be comprehended.” — *SN 56:11*

§10. “And what, monks, are clingable phenomena? What is clinging? Form, monks, is a clingable phenomenon. Any desire or passion related to it, is clinging related to it. Feeling... Perception... Fabrications... Consciousness is a clingable phenomenon. Any desire & passion related to it, is clinging related to it.” — *SN 22:121*

§11. Visākha: “Is it the case that clinging is the same thing as the five clinging-aggregates, or is it something separate?”

Sister Dhammadinnā: “Neither is clinging the same thing as the five clinging-aggregates, my friend, nor is it something separate. Whatever desire & passion there is with regard to the five clinging-aggregates, that is the clinging there.” — *MN 44*

§12. “There is the case where one enjoys, welcomes, & remains fastened. And what does one enjoy & welcome, to what does one remain fastened? One enjoys, welcomes, & remains fastened to form. As one enjoys, welcomes, & remains fastened to form, there arises delight. Any delight in form is clinging. [Similarly with feeling, perception, fabrications, & consciousness.]” — *SN 22:5*

§13. “And what is comprehension? Any ending of passion, ending of aversion, ending of delusion: This is called comprehension.” — *SN 22:23*

§14. Then Ven. Rādhā went to the Blessed One and, on arrival, having bowed down to him sat to one side. As he was sitting there he said to the Blessed One: “‘A being,’ lord. ‘A being,’ it’s said. To what extent is one said to be ‘a being?’”

“Any desire, passion, delight, or craving for form, Rādhā: When one is caught up [*satta*] there, tied up [*visatta*] there, one is said to be ‘a being [*satta*].’

“Any desire, passion, delight, or craving for feeling... perception... fabrications...”

“Any desire, passion, delight, or craving for consciousness, Rādhā: When one is caught up there, tied up there, one is said to be ‘a being.’” — *SN 23:2*

§15. “If one stays obsessed with form, that’s what one is measured by. Whatever one is measured by, that’s how one is classified.

“If one stays obsessed with feeling... perception... fabrications... consciousness, that’s what one is measured by. Whatever one is measured by, that’s how one is classified.

“But if one doesn’t stay obsessed with form, that’s not what one is measured by. Whatever one isn’t measured by, that’s not how one is classified.

“If one doesn’t stay obsessed with feeling... perception... fabrications... consciousness, that’s not what one is measured by. Whatever one isn’t measured by, that’s not how one is classified.” — *SN 22:36*

§16. “Mahāli, if form were exclusively stressful—followed by stress, infused with stress and not infused with pleasure—beings would not be infatuated with form. But because form is also pleasurable—followed by pleasure, infused with pleasure and not infused with stress—beings are infatuated with form. Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition.

[Similarly with feeling, perception, fabrications, & consciousness.]...

“Mahāli, if form were exclusively pleasurable—followed by pleasure, infused with pleasure and not infused with stress—beings would not be disenchanted with form. But because form is also stressful—followed by stress, infused with stress and not infused with pleasure—beings are disenchanted with form. Disenchanted, they become dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition.

[Similarly with feeling, perception, fabrications, & consciousness.” — *SN 22:60*

§17. “I designate the rebirth of one who has sustenance [or: clinging], *Vaccha*, and not of one without sustenance. Just as a fire burns with sustenance and not

without sustenance, even so I designate the rebirth of one who has sustenance and not of one without sustenance.”

“But, Master Gotama, at the moment a flame is being swept on by the wind and goes a far distance, what do you designate as its sustenance then?”

“Vaccha, when a flame is being swept on by the wind and goes a far distance, I designate it as wind-sustained, for the wind is its sustenance at that time.”

“And at the moment when a being sets this body aside and is not yet reborn in another body, what do you designate as its sustenance then?”

“Vaccha, when a being sets this body aside and is not yet reborn in another body, I designate it as craving-sustained, for craving is its sustenance at that time.” — *SN 44:9*

§18. “Which clinging? These four clingings: sensuality-clinging, view-clinging, habit-&-practice-clinging, and self-doctrine-clinging.” — *SN 12:2*

Views

§19. “Having approached the contemplatives & brahmans who hold that... ‘Whatever a person experiences... is all caused by what was done in the past,’ I said to them: ‘Is it true that you hold that... whatever a person experiences... is all caused by what was done in the past?’ Thus asked by me, they admitted, ‘Yes.’ Then I said to them, ‘Then in that case, a person is a killer of living beings because of what was done in the past. A person is a thief... uncelibate... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views because of what was done in the past.’ When one falls back on what was done in the past as being essential, monks, there is no desire, no effort (at the thought), ‘This should be done. This shouldn’t be done.’ When one can’t pin down as a truth or reality what should & shouldn’t be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my first righteous refutation of those contemplatives & brahmans who hold to such teachings, such views.”

[The Buddha then applies the same argument to two other views: “Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all caused by a supreme being’s act of creation,” and “Whatever a person experiences—pleasant, painful, or neither pleasant nor painful—is all without cause & without condition.”] — *AN 3:62*

§20. “This is how [an uninstructed run-of-the-mill person] attends inappropriately: ‘Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?’ Or else he is inwardly perplexed about the immediate present: ‘Am I? Am I not? What am I? How am I? 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-the-mill 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] 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: self-identification view, doubt, and grasping at habits & practices.” — MN 2

§21. “Vaccha, the position [*ditṭhi-gata*] that ‘the cosmos is eternal’ is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, & fever, and it does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, self-awakening, unbinding.

“The position that ‘the cosmos is not eternal’...

“... ‘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 Tathāgata exists’...

“... ‘after death a Tathāgata does not exist’...

“... ‘after death a Tathāgata both exists & does not exist’...

“... ‘after death a Tathāgata neither exists nor does not exist’... does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, self-awakening, unbinding.”

“Does Master Gotama have any position at all?”

“A ‘position,’ Vaccha, is something that a Tathāgata has done away with. What a Tathāgata sees is this: ‘Such is form, such its origination, such its disappearance; such is feeling, such its origination, such its disappearance; such is perception... such are fabrications... such is consciousness, such its origination, such its disappearance.’ Because of this, I say, a Tathāgata—with the ending, fading away, cessation, renunciation, & relinquishment of all suppositions, all excogitations, all I-making & mine-making & obsessions with conceit—is, through lack of clinging/sustenance, released.” — MN 72

§22. Anāthapiṇḍika 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 co-arisen. Whatever has been brought into being, is fabricated, willed, dependently co-arisen: 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 Anāthapiṇḍika 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 co-arisen: 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 co-arisen: 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 co-arisen: 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 has come to be, I also discern the higher escape from it as it has come to be.” — *AN 10:93*

Self Doctrines

§23. “Monks, do you see any clinging in the form of a self doctrine which, in clinging to, there would not arise sorrow, lamentation, pain, distress, & despair?”

“No, lord.”

“... Neither do I... How do you conceive this, monks: If a person were to gather or burn or do as he likes with the grass, twigs, branches, & leaves here in Jeta’s Grove, would the thought occur to you, ‘It’s us that this person is gathering, burning, or doing with as he likes’?”

“No, lord. Why is that? Because those things are not our self and do not pertain to our self.”

“Even so, monks, whatever is not yours: Let go of it. Your letting go of it will be for your long-term happiness & benefit. And what is not yours? Form is not yours... Feeling is not yours... Perception is not yours... Fabrications are not yours... Consciousness is not yours. Let go of it. Your letting go of it will be for your long-term happiness & benefit.” — *MN 22*

§24. “Monks, whatever contemplatives or brahmans who assume in various ways when assuming a self, all assume the five clinging-aggregates, or a certain one of them. Which five? 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 people of integrity, is not well-versed or disciplined in their Dhamma—assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

“He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling.

“He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception.

“He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications.

“He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

“Thus, both this assumption & the understanding, ‘I am,’ occur to him. And so it is with reference to the understanding ‘I am’ that there is the appearance of the five faculties—eye, ear, nose, tongue, & body [the senses of vision, hearing, smell, taste, & touch].

“Now, there is the intellect, there are ideas [or: mental qualities], there is the property of ignorance. To an uninstructed run-of-the-mill person, touched by experience born of the contact of ignorance, there occur (the thoughts): ‘I am,’ ‘I am thus,’ ‘I shall be,’ ‘I shall not be,’ ‘I shall be possessed of form,’ ‘I shall be formless,’ ‘I shall be percipient [conscious],’ ‘I shall be non-percipient,’ or ‘I shall be neither percipient nor non-percipient.’

“The five faculties, monks, continue as they were. And with regard to them the well-instructed disciple of the noble ones abandons ignorance and gives rise to clear knowing. Owing to the fading of ignorance and the arising of clear knowing, (the thoughts)—‘I am,’ ‘I am this,’ ‘I shall be,’ ‘I shall not be,’ ‘I shall be possessed of form,’ ‘I shall be formless,’ ‘I shall be percipient,’ ‘I shall be non-percipient,’ and ‘I shall be neither percipient nor non-percipient’—do not occur to him.” — *SN 22:47*

§25. As he was sitting there, Vacchagotta the wanderer asked the Blessed One: “Now then, Master 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. Ānanda said to the Blessed One, “Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?”

“Ānanda, 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 contemplatives & brahmans 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 contemplatives & brahmans 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*

§26. “Form, monks, is not self. If form were the self, this form would not lend itself to dis-ease. It would be possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’ But precisely because form is not self, this form lends itself to dis-ease. And it is not possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’

[Similarly with feeling, perception, fabrications, & consciousness.]

“What do you think, monks? Is form constant or inconstant?”

“Inconstant, lord.”

“And is that which is inconstant easeful or stressful?” — “Stressful, lord.”

“And is it fitting to regard what is inconstant, stressful, subject to change as: ‘This is mine. This is my self. This is what I am?’” — “No, lord.”

[Similarly with feeling, perception, fabrications, & consciousness.]

“Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every¹ form is to be seen with right discernment as it has come to be: ‘This is not mine. This is not my self. This is not what I am.’

[Similarly with feeling, perception, fabrications, & consciousness.]

“Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’” — *SN 22:59*

CLINGING & CRAVING ON THE PATH

§27. “Among whatever fabricated phenomena there may be, the noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is considered supreme.” — *Iti 90*

§28. “And what is right resolve? Right resolve, I tell you, is of two sorts: There is right resolve with effluents, siding with merit, resulting in the acquisitions [of

becoming]; and there is noble right resolve, without effluents, transcendent, a factor of the path.

“And what is the right resolve with effluents, siding with merit, resulting in acquisitions? Resolve for renunciation, resolve for non-ill will, resolve for harmlessness. This is the right resolve with effluents, siding with merit, resulting in acquisitions.

“And what is the right resolve that is noble, without effluents, transcendent, a factor of the path? The thinking, directed thinking, resolve, mental fixity, mental transfixion, focused awareness, & verbal fabrications in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path. This is the right resolve that is noble, without effluents, transcendent, a factor of the path.” — *MN 117*

§29. “And what is right effort? There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen ... for the sake of the abandoning of evil, unskillful qualities that have arisen ... for the sake of the arising of skillful qualities that have not yet arisen ... for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This, monks, is called right effort.” — *SN 45:8*

§30. *Māgandiya:*

“Sage, you speak of not grasping
at any theorized judgments.
This ‘inner peace’: What does it mean?
How is it, by the enlightened, proclaimed?”

The Buddha:

“He doesn’t speak of purity
in terms of view,
 learning,
 knowledge,
 habit or practice.
Nor is it found by a person
through lack of view,
 of learning,
 of knowledge,
 of habit or practice.
Letting these go, without grasping,
at peace, independent,
one wouldn’t long for becoming.” — *Sn 4:9*

§31. “And what is the self as a governing principle? There is the case where a monk, having gone to a wilderness, to the foot of a tree, or to an empty dwelling,

reflects on this: ‘It is not for the sake of robes that I have gone forth from the home life into homelessness; it is not for the sake of almsfood, for the sake of lodgings, or for the sake of this or that state of (future) becoming that I have gone forth from the home life into homelessness. Simply that I am beset by birth, aging, & death; by sorrows, lamentations, pains, distresses, & despairs; beset by stress, overcome with stress, (and I hope,) “Perhaps the end of this entire mass of suffering & stress might be known!” Now, if I were to seek the same sort of sensual pleasures that I abandoned in going forth from home into homelessness—or a worse sort—that would not be fitting for me.’ So he reflects on this: ‘My persistence will be aroused & not lax; my mindfulness established & not confused; my body calm & not aroused; my mind centered & unified.’ Having made himself his governing principle, he abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is unblameworthy, and looks after himself in a pure way. This is called the self as a governing principle.” — *AN 3:40*

§32. As he was sitting there, Uṇṇābha the brahman said to Ven. Ānanda: “Master Ānanda, what is the aim of this holy life lived under Gotama the contemplative?”

“Brahman, the holy life is lived under the Blessed One with the aim of abandoning desire.”

“Is there a path, is there a practice, for the abandoning of that desire?”

“Yes, there is a path, there is a practice, for the abandoning of that desire.”

“What is the path, the practice, for the abandoning of that desire?”

“Brahman, there is the case where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence... concentration founded on intent... concentration founded on discrimination & the fabrications of exertion. This, brahman, is the path, this is the practice for the abandoning of that desire.”

“If that’s so, Master Ānanda, then it’s an endless path, and not one with an end, for it’s impossible that one could abandon desire by means of desire.”

“In that case, brahman, let me cross-question you on this matter. Answer as you see fit. What do you think? Didn’t you first have desire, thinking, ‘I’ll go to the monastery,’ and then when you reached the monastery, wasn’t that particular desire allayed?” — “Yes, sir.” ...

“So it is with an arahant whose effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis. Whatever desire he first had for the attainment of arahantship, on attaining arahantship that particular desire is allayed. ... So what do you think, brahman? Is this an endless path, or one with an end?”

Uṇṇābha the brahman: “You’re right, Master Ānanda. This is a path with an end, and not an endless one.” — *SN 51:15*

§33. Ven. Ānanda: “‘This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.’ Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, ‘The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having known & realized them for himself in the here & now.’ The thought occurs to him, ‘I hope that I, too, will—through the ending of the effluents—enter & remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here & now.’ Then, at a later time, he abandons craving, having relied on craving. ‘This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.’ Thus it was said. And in reference to this was it said.

“‘This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.’ Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, ‘The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.’ The thought occurs to him, ‘The monk named such-&-such, they say, through the ending of the effluents, has entered & remains in the effluent-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now. Then why not me?’ Then, at a later time, he abandons conceit, having relied on conceit. ‘This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.’ Thus it was said, and in reference to this was it said.

“This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. With regard to sexual intercourse, the Buddha declares the cutting off of the bridge.” — *AN 4:159*

§34. “And how is a monk skilled in seven bases? There is the case where a monk discerns form, the origination of form, the cessation of form, the path of practice leading to the cessation of form. He discerns the allure of form, the drawback of form, and the escape from form.

[Similarly with feeling, perception, fabrications, & consciousness.] ...

“The fact that pleasure & happiness arise in dependence on form: That is the allure of form. The fact that form is inconstant, stressful, subject to change: That is the drawback of form. The subduing of desire-passion for form, the abandoning of desire-passion for form: That is the escape from form.

[Similarly with feeling, perception, fabrications, & consciousness.]” — *SN 22:57*

§35. “Even though a disciple of the noble ones has clearly seen as it has come to be with right discernment that sensuality is of much stress, much despair, & greater drawbacks, still—if he has not attained a rapture & pleasure apart from

sensuality, apart from unskillful qualities, or something more peaceful than that—he can be tempted by sensuality. But when he has clearly seen as it has come to be with right discernment that sensuality is of much stress, much despair, & greater drawbacks, and he has attained a rapture & pleasure apart from sensuality, apart from unskillful qualities, or something more peaceful than that, he cannot be tempted by sensuality.” — *MN 14*

§36. “As he is touched by a painful feeling, he [a well-instructed disciple of the noble ones] 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 has come to be, 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*

§37. “Suppose that an archer or archer’s apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk... enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: ‘This is peace, this is exquisite—the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; unbinding.’

“Staying right there, he reaches the ending of the effluents. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total ending of the five lower fetters [self-identification views, grasping at habits & practices, uncertainty, sensual passion, and irritation]—he is due to arise spontaneously (in the Pure Abodes), there to be totally unbound, never again to return from that world.

“[Similarly with the other jhānas.]” — *MN 64*

§38. “What do you think, Māluṅkyaputta? The forms cognizable via the eye that are unseen by you—that you have never before seen, that you don’t see, and that are not to be seen by you: Do you have any desire or passion or love there?”

“No, lord.”

“The sounds cognizable via the ear... The aromas cognizable via the nose... The flavors cognizable via the tongue... The tactile sensations cognizable via the body...

“The ideas cognizable via the intellect that are uncognized by you—the you have never before cognized, that you don’t cognize, and that are not to be cognized by you: Do you have any desire or passion or love there?”

“No, lord.”

“Then, Māluṅkyaputta, with regard to phenomena to be seen, heard, sensed, or cognized: In reference to the seen, there will be only the seen. In reference to the heard, only the heard. In reference to the sensed, only the sensed. In reference to the cognized, only the cognized. That is how you should train yourself. When for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized, then, Māluṅkyaputta, there is no you in connection with that. When there is no you in connection with that, there is no you there. When there is no you there, you are neither here nor yonder nor between the two. This, just this, is the end of stress.” — SN 35:95

§39. “There is the case, monk, where a monk has heard, ‘All dhammas are unworthy of attachment.’ Having heard that all dhammas are unworthy of attachment, he directly knows every dhamma. Directly knowing every dhamma, he comprehends every dhamma. Comprehending every dhamma, he sees all themes [*nimitta*] as something separate.

“He sees the eye as something separate. He sees forms as something separate. He sees eye-consciousness as something separate. He sees eye-contact as something separate. And whatever arises in dependence on eye-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too he sees as something separate.

“He sees the ear as something separate... He sees the nose as something separate... He sees the tongue as something separate... He sees the body as something separate...

“He sees the intellect as something separate. He sees ideas as something separate. He sees intellect-consciousness as something separate. He sees intellect-contact as something separate. And whatever arises in dependence on intellect-contact—experienced either as pleasure, as pain, or as neither-pleasure-nor-pain—that too he sees as something separate.

“This is how a monk knows, this is how a monk sees, so that ignorance is abandoned and clear knowing arises.” — SN 35:80

§40. “‘All phenomena [*dhammā*] have unbinding as their final end.’” — AN 10:58