

felt as neither-painful-nor-pleasant, its corresponding feeling ... ceases and subsides.”

(from MN 140: *Dhātuvibhaṅga Sutta*; III 240–43)

(4) *By Way of Dependent Origination*

(a) What Is Dependent Origination?

“Monks, I will teach you dependent origination. 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 as condition, 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, dejection, and despair come to be. Such is the origin of this whole mass of suffering. This, monks, is called dependent origination.

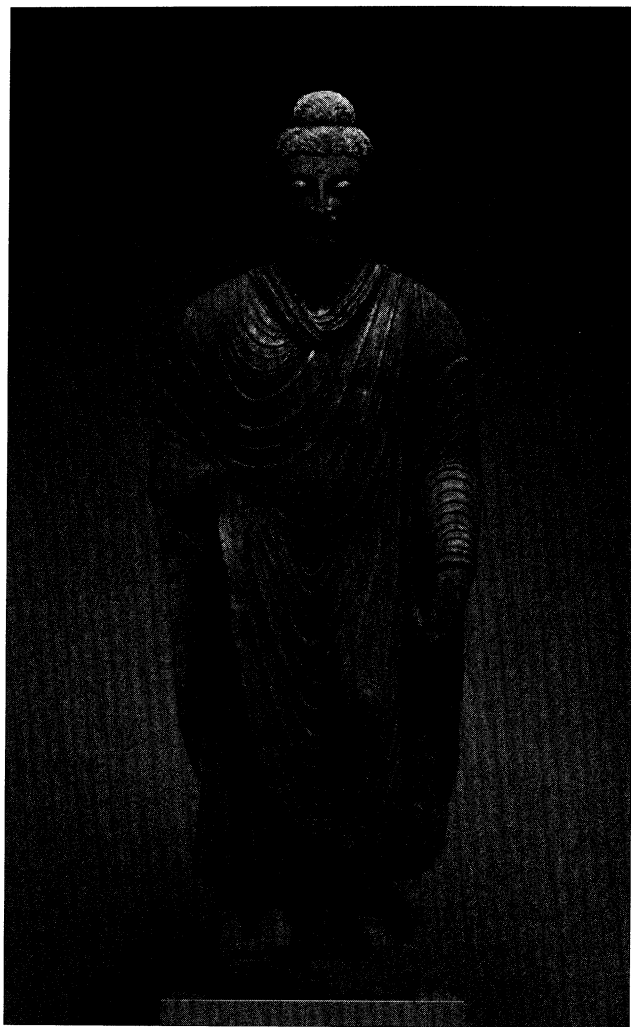
“But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, 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 existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, dejection, and despair cease. Such is the cessation of this whole mass of suffering.”

(SN 12:1; II 1–2)

(b) The Stableness of the Dhamma

“Monks, I will teach you dependent origination and dependently arisen phenomena. Listen and attend closely, I will speak.”

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



Tamed, he is supreme among those who tame;
At peace, he is the sage among those who bring peace;
Freed, he is the chief of those who set free;
Delivered, he is the best of those who deliver.

—*Āṅguttara Nikāya* 4:23

In the Buddha's Words



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