

MN 28

Mahā Hatthipadopama Sutta **“Greater Discourse on The Elephant’s Footprint”**

Translated by Bhikkhu Candana
Copyright © Bhikkhu Candana 2023

I have personally heard this.

At one time, The Blessed One lived in the monastery offered by Anāthapiṇḍika in Jeta’s Park, in the City of Sāvattṥi.

Then, the Venerable Sāriputta addressed the Bhikkhus by saying:

“Friends, just as the footprints of all living beings could fit or be enclosed within the footprint of the elephant, for it happens to be the biggest among them; in the same manner, Friends, all wholesome actions producing merits, fit in and are enclosed within the Four Noble Truths.

“What are these Four?

“The Noble Truth of Suffering; the Noble Truth of its Arising; the Noble Truth of its Cessation; and the Noble Truth of the Path that leads to the very cessation of suffering.

“And what, Friends, is the Noble Truth of Suffering?

“Birth is suffering, aging is suffering, illness is suffering, death is suffering; to be brought together with what is painful and displeasing is suffering; whereas separation from what is pleasing is suffering; not to get what one wants and yearns for is suffering; in short, the five grabbing aggregates themselves are all suffering.

“And what, Friends, are the Five Grabbing Aggregates?

“They are the aggregate of matter or form that one grabs on to; the aggregate of feelings that one grabs on to; the aggregate of perceptions or memories and mental conjurings that one grabs on to; the aggregate of habitual tendencies and drives that one grabs on to; and the aggregate of consciousness or sense awareness that one grabs on to.

“And what, Friends, is the aggregate of matter or form that one grabs on to?

“The four primary elements, plus all that is derived from the four primary elements to give this body its shape and form, are considered as the aggregate of matter or form that one grabs on to.

“And what, Friends, are the Four Primary Elements?

“They are the earth element, the water element, the fire element, and the air element.

1. “And what, Friends, is the earth element?

“The earth element has two aspects: the internal earth element and the external earth element.

“And what, Friends, is the internal earth element?

“Anything that is viewed as hard or rough, rigid or solid matter while being experienced internally and therefore looked at as ‘mine’ or belonging to ‘myself,’ such as head-hairs, body-hairs, nails, teeth, and skin; also, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, the stomach (with undigested food inside), feces; any other hard, rough, rigid or solid matter that is experienced internally, and therefore looked at as ‘mine’ or belonging to ‘myself,’ are all internal earth element. Now, whether reflecting on the internal earth element or the external earth element, all these are looked upon as simply the **earth element**, which must be correctly seen as it truly is and with true wisdom, in this manner: ‘This is *not* mine, this I am *not*, this is *not* my self.’

“When you thus start seeing all this the way it truly is, with the right understanding and wisdom, then the heart becomes detached from being affected by the earth element anymore, as it experiences disenchantment towards everything that has to do with the earth element.

“Now, Friends, there may come a time when the external water element gets agitated, enough so that even the external earth element becomes flooded with it, and thus vanishes from sight. So, as great as it is and despite having been there for eons, nevertheless, this shows the unreliable and transitory nature, the destruction and impermanence, of even the earth element.

“And if this is the case with the mighty earth element, then what can be said about grabbing and holding onto this fleetingly brief and frail body, which is looked upon as ‘mine’ or belonging to ‘myself?’

“Therefore, when others may revile, blame, defame, or disrespect the Bhikkhu, then the Bhikkhu should pause and carefully consider:

‘This painful feeling that I am now experiencing, was not always there; hence it is dependent on conditions, and not without its causes and conditions.’

“And what is it conditioned by? What is its cause?

“It is **contact** itself, which is the condition and the cause for experiencing this painful feeling.”

“Then, he carefully reflects on how contact itself is impermanent; the feelings it generates are also impermanent; the perception or memory of them is also impermanent, as are all the habitual tendencies and drives that are coming up because of these feelings and memories. And finally, the awareness or being conscious of the contact itself is also impermanent.

As a response to this, the Bhikkhu's heart becomes settled and more secure with these supportive signs that such a contemplation brings up, along with the elemental changes he notices taking place within him. Thus, he becomes confident again, as his heart springs forward with this newly gained faith, becoming pleased, trusting, and released.

“Now, even if others may go ahead and mistreat that same Bhikkhu, by attacking him with insults, or with hateful, painful, unwelcome, and unkind ways, or if they strike him with their fists, sticks, rocks, and swords, then he would understand and know how this body is conditioned in such a way, that by nature it is susceptible to making contact with fists, sticks, rocks, and swords.

“After all, as we know from ‘The Simile of the Saw,’ which The Blessed One had declared: *‘Even if robbers and bandits cut you into pieces, limb by limb with a two-handed saw, whoever allows his mind to become defiled and agitated with hatred or anger, while being subjected to such torture, then he has turned his back on what I have been teaching all this time, and therefore, he would not be practicing according to My Dispensation!’*

“For this reason, my persevering effort must be untiring, with the kind of energy that is aroused relentlessly, and with continuous mindfulness established within me, while the body remains relaxed and fully available, undisturbed by anger, and my heart fully collected in *samādhi*.

“Now, from such a state, let the body endure as it makes contact with the striking of fists, sticks, rocks, and knives; after all, this is *how* the Teaching, the Dispensation, of all the Buddhas is put into practice!’

“And if, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, his heart still does not experience the appropriate level of equanimity, then, as the Bhikkhu knows and sees that he is still not established in equanimity, he should immediately arouse the feeling of inner urgency, while exclaiming to himself: *‘This is so bad! It is such a great loss for me! I have missed such a rare opportunity, for until now, my heart still does not experience nor becomes established in the appropriate level of equanimity!’*

“And much like the daughter-in-law, who on seeing her father-in-law approaching, would quickly be filled with a feeling of urgency, in the same manner, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, if the Bhikkhu's heart still does not experience the appropriate level of equanimity, then, as the Bhikkhu knows and sees how he is still not established in equanimity, he should immediately arouse the feeling of inner urgency, while exclaiming to himself: *‘This is so bad! It is such a great loss for me! I have missed such a rare opportunity, for until now, my heart still does not experience nor becomes established in the appropriate level of equanimity!’*

“But, Friends, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, if he *does* experience the appropriate level of equanimity in his

heart, then, he should be delighted, for this itself would mean that much has already been done and accomplished by such a Bhikkhu.

2. “And what, Friends, is the water element?”

“The water element has two aspects: the internal water element and the external water element.

“And what, Friends, is internal water element?”

“All that is felt as liquid or watery, and considered to be yours, such as bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, and urine, and anything else that is seen as internal, belonging to oneself, and whatever that is watery and fluid, is called the ‘internal water element.’ Now, whether reflecting on the internal water element or the external water element, all these are looked upon as simply the **water element**, which must be correctly seen as it truly is, and with true wisdom, in this manner: ‘This is *not* mine, this I am *not*, this is *not* my self.’

“When you thus start seeing all this the way it truly is, with the right understanding and wisdom, then the heart becomes detached from being affected by the water element anymore, as it experiences disenchantment towards everything that has to do with the water element.

“Now, Friends, there may come a time when the external water element gets agitated, enough so that it carries away with it entire villages, cities, regions, states, and even countries too; or a time when the water of the great oceans recedes as far as one hundred kilometers, one thousand kilometers, two thousand kilometers, five thousand kilometers, eight thousand kilometers, ten thousand kilometers, and even recedes by eleven thousand kilometers.

“Friends, there is a time when the water in the ocean sinks to the depth of seven palm trees, six palm trees, five palm trees, four palm trees, three palm trees, two palm trees, a single palm tree. There is a time when the water in the ocean sinks to the depth of seven men, six men, five men, four men, three men, two men, a single average height man. Or it may sink to half the height of an average man, who stands only waist deep, only knee deep, or only up to the ankle.

“There is a time when the water in the ocean is not enough to even wet one’s toes. So, as great as it is and despite having been there for eons, nevertheless, this shows the unreliable and transitory nature, the destruction and impermanence, of even the water element.

“And if this is the case with the mighty water element, then what can be said about grabbing and holding onto this fleetingly brief and frail body, which is looked upon as ‘mine’ or belonging to ‘myself?’

“Therefore, when others may revile, blame, defame, or disrespect the Bhikkhu, then the Bhikkhu would pause and carefully consider:

‘This painful feeling that I am now experiencing, was not always there; hence it is dependent on conditions, and not without its causes and conditions.’

“And what is it conditioned by? What is its cause?”

“It is **contact** itself, which is the condition and the cause for experiencing this painful feeling.”

“Then, he carefully reflects on how contact itself is impermanent; the feelings it generates are also impermanent; the perception or memory of them is also impermanent, as are all the habitual tendencies and drives that are coming up because of these feelings and memories. And finally, the awareness and being conscious of the contact itself, is also impermanent.

“As a response to this, his heart becomes settled and more secure with these supportive signs that such contemplation brings up, along with the elemental changes he notices in him. Thus, he becomes confident again, as his heart springs forward with this newly gained faith, becoming pleased, trusting, and released.

“Now, even if others may go ahead and mistreat that same Bhikkhu, by attacking him with insults, or with hateful, painful, unwelcome, and unkind ways, or if they strike him with their fists, sticks, rocks, and swords, then he would understand and know how this body is conditioned in such a way, that by nature it is susceptible to making contact with fists, sticks, rocks, and swords.

“After all, as we know from ‘The Simile of the Saw,’ which The Blessed One had declared: *‘Even if robbers and bandits cut you into pieces, limb by limb, with a two-handled saw, whoever allows his mind to become defiled and agitated with hatred or anger, while being subjected to such torture, then he has turned his back on what I have been teaching all this time, and therefore, he would not be practicing according to My Dispensation!’*

“For this reason, my persevering effort must be untiring, with the kind of energy that is aroused relentlessly, and with continuous mindfulness established within me, while the body remains relaxed and fully available, undisturbed by anger, and my heart fully collected in *samādhi*.

“Now, from such a state, let the body endure as it makes contact with the striking of fists, sticks, rocks, and knives; after all, this is *how* the Teaching, the Dispensation of all the Buddhas is put into practice!’

“And if, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, his heart still does not experience the appropriate level of equanimity, then, as the Bhikkhu knows and sees how he is still not established in equanimity, he should immediately arouse the feeling of inner urgency, while exclaiming to himself:

‘This is so bad! It is such a great loss for me! I have missed such a rare opportunity, for until now, my heart still does not experience nor becomes established in the appropriate level of equanimity!’

“And much like the daughter-in-law, who on seeing her father-in-law approaching, would quickly be filled with a feeling of urgency, in the same manner, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, if the Bhikkhu’s heart still does not experience the appropriate level of equanimity, then, as the Bhikkhu knows and sees how he is still not established in equanimity, he should immediately arouse the feeling of inner urgency, while exclaiming to himself:

‘This is so bad! It is such a great loss for me! I have missed such a rare opportunity, for until now, my heart still does not experience nor becomes established in the appropriate level of equanimity!’

“But, Friends, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, if he *does* experience the appropriate level of equanimity in his heart, then he should be delighted, for this itself would mean that much has already been done and accomplished by such a Bhikkhu.

3. “And what, Friends, is the fire element?

“The fire element has two aspects: the internal fire element and the external fire element.

“And what, Friends, is the internal fire element?

“All that is experienced within this body, all that is felt as heat or fiery, and considered to be yours, such as the warming up, the burning and decaying of whatever that is tasted, drunk, eaten, or consumed which gets thoroughly digested, or any internal fire, and anything else that is seen as internal, belonging to oneself, and whatever that is of a burning nature, being fiery and warm, is called the ‘internal fire element.’ Now, whether reflecting on the internal fire element or the external fire element, all these are looked upon as simply the **fire element**, which must be correctly seen as it truly is and with true wisdom, in this manner: ‘This is *not* mine, this I am *not*, this is *not* my self.’

“When you thus start seeing all this the way it truly is, with the right understanding and wisdom, then the heart becomes detached from being affected by the fire element anymore, as it experiences disenchantment towards everything that has to do with the fire element.

“Now, Friends, there may come a time when the fire element gets agitated, enough so that it completely burns entire villages, cities, regions, states, and even countries too. But, on reaching the boundary of moist green grass, or the end of a forest, or the coastline, or becoming halted by the presence of a body of water, or to some pleasant and open stretch of land, it finally dies down and extinguishes, owing to lack of fuel.

Or there may come a time when people fight over fire that is made with a cock’s feather or a small lump of lard. So, as great as it is and despite its powerful and proliferating nature, this shows the unreliable and transitory nature, the destruction and impermanence, of even the fire element.

“And if this is the case with the mighty fire element, then what can be said about grabbing and holding onto this fleetingly brief and frail body, which is looked upon as ‘mine’ or belonging to ‘myself?’

“Therefore, when others may revile, blame, defame, or disrespect the Bhikkhu, then the Bhikkhu should pause and carefully consider: *‘This painful feeling that I am now experiencing, was not always there; hence it is dependent on conditions, and not without its causes and conditions.’*

“And what is it conditioned by? What is its cause?”

“It is **contact** itself, which is the condition and the cause for experiencing this painful feeling.”

“Then, he carefully reflects on how contact itself is impermanent; the feelings it generates are also impermanent; the perception or memory of them is also impermanent, as are all the habitual tendencies and drives that are coming up because of these feelings and memories. And finally, the awareness and being conscious of the contact itself, is also impermanent.

“As a response to this, his heart becomes settled and more secure with these supportive signs that such contemplation brings up, along with the elemental changes he notices in him. Thus, he becomes confident again, as his heart springs forward with this newly gained faith, becoming pleased, trusting, and released.

“Now, even if others may go ahead and mistreat that same Bhikkhu, by attacking him with insults, or with hateful, painful, unwelcome, and unkind ways, or if they strike him with their fists, sticks, rocks, and swords, then he would understand and know how this body is conditioned in such a way, that it is by nature susceptible to making contact with fists, sticks, rocks, and swords.

“After all, as we know from ‘The Simile of the Saw,’ which The Blessed One had declared: *‘Even if robbers and bandits cut you into pieces, limb by limb, with a two-handled saw, whoever allows his mind to become defiled and agitated with hatred or anger, while being subjected to such torture, then he has turned his back on what I have been teaching all this time, and therefore, he would not be practicing according to My Dispensation!’*

“For this reason, my persevering effort must be untiring, with the kind of energy that is aroused relentlessly, and with continuous mindfulness established within me, while the body remains relaxed and fully available, undisturbed by anger, and my heart fully collected in *samādhi*.

“Now, from such a state, let the body endure as it makes contact with the striking of fists, sticks, rocks, and knives; after all, this is *how* the Teaching, the Dispensation of all the Buddhas, is put into practice!”

“And if, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, his heart still does not experience the appropriate level of equanimity, then, as the Bhikkhu knows and sees how he is still not established in equanimity, he should immediately arouse the feeling of inner urgency, while exclaiming to himself: *‘This is so bad! It is such a great loss for me! I have missed such a rare opportunity, for until now, my heart still does not experience nor becomes established in the appropriate level of equanimity!’*

“And much like the daughter-in-law, who on seeing her father-in-law approaching, would quickly be filled with a feeling of urgency, in the same manner, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, if the Bhikkhu’s heart still does not experience the appropriate level of equanimity, then, as the

Bhikkhu knows and sees how he is still not yet established in equanimity, he should immediately arouse the feeling of inner urgency, while exclaiming to himself:

'This is so bad! It is such a great loss for me! I have missed such a rare opportunity, for until now, my heart still does not experience nor becomes established in the appropriate level of equanimity!'

"But, Friends, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, if he *does* experience the appropriate level of equanimity in his heart, then he should be delighted, for this itself would mean that much has already been done and accomplished by such a Bhikkhu.

4. "And what, Friends, is the wind (air) element?

"The wind element has two aspects: the internal wind element and the external wind element.

"And what, Friends, is the internal wind element?

"All that is experienced within this body, all that is felt as wind or airy, and considered to be yours, such as the upward-moving or the downward-moving winds or gases experienced within the body, winds in the belly or the bowels, and those that course through the limbs, the in and out breathing, and anything else that is seen as internal, belonging to oneself, and whatever that is of an airy or windy nature, that is called the 'internal wind element.' Now, whether reflecting on the internal wind element or the external wind element, all these are looked upon as simply the **wind or air element**, which must be correctly seen as it truly is and with true wisdom, in this manner: 'This is *not* mine, this I am *not*, this is *not* my self.'

"When you thus start seeing all this the way it truly is, with the right understanding and wisdom, then the heart becomes detached from being affected by the wind element anymore, as it experiences disenchantment towards everything that has to do with the wind element.

"Now, Friends, there may come a time when the wind element gets agitated, enough so that it completely tears apart and blows away entire villages, cities, regions, states, and even countries too. Or a time may come, as in the last months of the hot season, when people desperately seek out even a gentle breeze, as they go on fanning themselves to create wind, yet not even the edges of the thatched grass hanging from the roof would move or stir. So, as great as it is and despite its powerful nature and free range in motion, this shows the unreliable and transitory nature, the destruction and impermanence, of even the wind element.

"And if this is the case with the mighty air or wind element, then what can be said about grabbing and holding onto this fleetingly brief and frail body, which is looked upon as 'mine' or belonging to 'myself?'

"Therefore, when others may revile, blame, defame, or disrespect the Bhikkhu, then the Bhikkhu should pause and carefully consider: *'This painful feeling that I am now experiencing, was not always there; hence it is dependent on conditions, and not without its causes and conditions.'*

“And what is it conditioned by? What is its cause?”

“It is **contact** itself, which is the condition and the cause for experiencing this painful feeling.”

“Then, he carefully reflects on how contact itself is impermanent; the feelings it generates are also impermanent; the perception or memory of them is also impermanent, as are all the habitual tendencies and drives that are coming up because of these feelings and memories. And finally, the awareness and being conscious of the contact itself, is also impermanent.

“As a response to this, his heart becomes settled and more secure with these supportive signs that such contemplation brings up, along with the elemental changes he notices in him. Thus, he becomes confident again, as his heart springs forward with this newly gained faith, becoming pleased, trusting, and released.

“Now, even if others may go ahead and mistreat that same Bhikkhu, by attacking him with insults, or with hateful, painful, unwelcome, and unkind ways, or if they strike him with their fists, sticks, rocks, and swords, then he would understand and know how this body is conditioned in such a way, that by nature it is susceptible to making contact with fists, sticks, rocks, and swords.

“After all, as we know from ‘The Simile of the Saw,’ which The Blessed One had declared: *‘Even if robbers and bandits cut you into pieces, limb by limb, with a two-handled saw, whoever allows his mind to become defiled and agitated with hatred or anger, while being subjected to such torture, then he has turned his back on what I have been teaching all this time, and therefore, he would not be practicing according to My Dispensation!’*

“For this reason, my persevering effort must be untiring, with the kind of energy that is aroused relentlessly, and with continuous mindfulness established within me, while the body remains relaxed and fully available, undisturbed by anger, and my heart fully collected in *samādhi*.

“Now, from such a state, let the body endure as it makes contact with the striking of fists, sticks, rocks, and knives; after all, this is *how* the Teaching, the Dispensation of all the Buddhas, is put into practice!”

“And if, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, his heart still does not experience the appropriate level of equanimity, then, as the Bhikkhu knows and sees how he is still not established in equanimity, he should immediately arouse the feeling of inner urgency, while exclaiming to himself: *‘This is so bad! It is such a great loss for me! I have missed such a rare opportunity, for until now, my heart still does not experience nor becomes established in the appropriate level of equanimity!’*

“And much like the daughter-in-law, who on seeing her father-in-law approaching, would quickly be filled with a feeling of urgency, in the same manner, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, if the Bhikkhu’s heart still does not experience the appropriate level of equanimity, then, as the

Bhikkhu knows and sees how he is still not established in equanimity, he should immediately arouse the feeling of inner urgency, while exclaiming to himself:

‘This is so bad! It is such a great loss for me! I have missed such a rare opportunity, for until now, my heart still does not experience nor becomes established in the appropriate level of equanimity!’

“But, Friends, while reflecting on and reminding himself of The Buddha, The Dhamma, and The Sangha of the Noble Disciples, if he *does* experience the appropriate level of equanimity in his heart, then he should be delighted, for this itself would mean that much has already been done and accomplished by such a Bhikkhu.

“Friends, just like a certain enclosure that is made up by the binding together of timbers, sticks, vines, grass, and mud, where the space that forms within them becomes a house, likewise an enclosure made out of bones, nerves, and flesh is ‘matter’ or ‘form.’

1. “When internally, one has a functioning **eye**, but does not come across any external **visible forms**, and nothing comes to **view** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **eye with visible forms**, then the respective consciousness or sense awareness does not arise.

“And when internally, one has a functioning **eye**, which comes across external **visible forms**, but nothing comes to **view** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **eye with visible forms**, then the respective consciousness or sense awareness, again, does not arise.

“But, when internally, one has a functioning **eye**, which comes across external **visible forms**, and **visible forms** come to **view** due to the presence of the necessary condition of attention, which is the complementariness of conscious engagement of the **eye with visible forms**, then the respective consciousness or sense awareness does in fact arise.

“Now, whatever matter or form that arises, as a result of this process, becomes the aggregate of *nāmarūpa* that one grabs on to.

“Similarly, whatever feeling that arises, as a result of this process, becomes the aggregate of *vedanā* that one grabs on to.

“Whatever memory or mental association that arises, as a result of this process, becomes the aggregate of *saññā* that one grabs on to.

“Whatever habitual tendency or drive that arises as a result of this process, becomes the aggregate of *saṅkhārā* that one grabs on to.

“And whatever sense awareness or consciousness that arises, as a result of this process, becomes the aggregate of *viññāna* that one grabs on to.

“It is in this way that he sees and understands:

‘This indeed is how the five grabbing aggregates come together, and by leaning on each other, they accumulate and momentarily appear as one, behaving together.’

“Now, remember what Our Lord Buddha has said: *‘He who sees Dependent Arising, sees the Dhamma. He who sees the Dhamma, sees Dependent Arising.’* As you see, these five grabbing aggregates arise dependently, and thus each could *never* stand on its own.

“Therefore, the removal and giving up of desire and lust for these five aggregates that one grabs on to, is *itself* the cessation and ending of suffering.

“With this, it must be declared that, indeed, much has already been done and accomplished by the Bhikkhu.

2. “When internally, one has a functioning **ear**, but does not come across any external **audible sounds**, and nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **ear with audible sounds**, then the respective consciousness or sense awareness does not arise.

“And when internally, one has a functioning **ear**, which comes across external **audible sounds**, but nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **ear with audible sounds**, then the respective consciousness or sense awareness, again, does not arise.

“But, when internally, one has a functioning **ear**, which comes across external **audible sounds**, and **these** come to **one’s awareness** due to the presence of the necessary condition of attention, which is the complementariness of conscious engagement of the **ear with audible sounds**, then the respective consciousness or sense awareness does in fact arise.

“Now, whatever matter or form that arises, as a result of this process, becomes the aggregate of *nāmarūpa* that one grabs on to.

“Similarly, whatever feeling that arises, as a result of this process, becomes the aggregate of *vedanā* that one grabs on to.

“Whatever memory or mental association that arises, as a result of this process, becomes the aggregate of *saññā* that one grabs on to.

“Whatever habitual tendency or drive that arises, as a result of this process, becomes the aggregate of *saṅkhārā* that one grabs on to.

“And whatever sense awareness or consciousness that arises, as a result of this process, becomes the aggregate of *viññāna* that one grabs on to.

“It is in this way that he sees and understands:

‘This indeed is how the five grabbing aggregates come together, and by leaning on each other, they accumulate and momentarily appear as one, behaving together.’

“Now, remember what Our Lord Buddha has said: *‘He who sees Dependent Arising, sees the Dhamma. He who sees the Dhamma, sees Dependent Arising.’* As you see, these five grabbing aggregates arise dependently, and thus each could *never* stand on its own.

“Therefore, the removal and giving up of desire and lust for these five aggregates that one grabs on to, is *itself* the cessation and ending of suffering.

“With this, it must be declared that, indeed, much has already been done and accomplished by the Bhikkhu.

3. “When internally, one has a functioning **nose**, but does not come across any external **odors**, and nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **nose with odors**, then the respective consciousness or sense awareness does not arise.

“And when internally, one has a functioning **nose**, which comes across external **odors**, but nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **nose with odors**, then the respective consciousness or sense awareness, again, does not arise.

“But, when internally, one has a functioning **nose**, which comes across external **odors**, and **these** come to **one’s awareness** due to the presence of the necessary condition of attention, which is the complementariness of conscious engagement of the **nose with odors**, then the respective consciousness or sense awareness does in fact arise.

“Now, whatever matter or form that arises, as a result of this process, becomes the aggregate of *nāmarūpa* that one grabs on to.

“Similarly, whatever feeling that arises, as a result of this process, becomes the aggregate of *vedanā* that one grabs on to.

“Whatever memory or mental association that arises, as a result of this process, becomes the aggregate of *saññā* that one grabs on to.

“Whatever habitual tendency or drive that arises as a result of this process, becomes the aggregate of *saṅkhārā* that one grabs on to.

“And whatever sense awareness or consciousness that arises, as a result of this process, becomes the aggregate of *viññāna* that one grabs on to.

“It is in this way that he sees and understands:

‘This indeed is how the five grabbing aggregates come together, and by leaning on each other, they accumulate and momentarily appear as one, behaving together.’

“Now, remember what Our Lord Buddha has said: *‘He who sees Dependent Arising, sees the Dhamma. He who sees the Dhamma, sees Dependent Arising.’* As you see, these five grabbing aggregates arise dependently, and thus each could *never* stand on its own.

“Therefore, the removal and giving up of desire and lust for these five aggregates that one grabs on to, is *itself* the cessation and ending of suffering.

“With this, it must be declared that, indeed, much has already been done and accomplished by the Bhikkhu.

4. “When internally, one has a functioning **tongue**, but does not come across any external **flavors**, and nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **tongue with flavors**, then the respective consciousness or sense awareness does not arise.

“And when internally, one has a functioning **tongue**, which comes across external **flavors**, but nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **tongue with flavors**, then the respective consciousness or sense awareness, again, does not arise.

“But, when internally, one has a functioning **tongue**, which comes across external **flavors**, and **these** come to **one’s awareness** due to the presence of the necessary condition of attention, which is the complementariness of conscious engagement of the **tongue with flavors**, then the respective consciousness or sense awareness does in fact arise.

“Now, whatever matter or form that arises, as a result of this process, becomes the aggregate of *nāmarūpa* that one grabs on to.

“Similarly, whatever feeling that arises, as a result of this process, becomes the aggregate of *vedanā* that one grabs on to.

“Whatever memory or mental association that arises, as a result of this process, becomes the aggregate of *saññā* that one grabs on to.

“Whatever habitual tendency or drive that arises, as a result of this process, becomes the aggregate of *saṅkhārā* that one grabs on to.

“And whatever sense awareness or consciousness that arises, as a result of this process, becomes the aggregate of *viññāna* that one grabs on to.

“It is in this way that he sees and understands:

‘This indeed is how the five grabbing aggregates come together, and by leaning on each other, they accumulate and momentarily appear as one, behaving together.’

“Now, remember what Our Lord Buddha has said: *‘He who sees Dependent Arising, sees the Dhamma. He who sees the Dhamma, sees Dependent Arising.’* As you see, these five grabbing aggregates arise dependently, and thus each could *never* stand on its own.

“Therefore, the removal and giving up of desire and lust for these five aggregates that one grabs on to, is *itself* the cessation and ending of suffering.

“With this, it must be declared that, indeed, much has already been done and accomplished by the Bhikkhu.

5. “When internally, one has a functioning **body**, but does not come across any external **tactile objects**, and nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **body with tactile objects**, then the respective consciousness or sense awareness does not arise.

“And when internally, one has a functioning **body**, which comes across external **tactile objects**, but nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **body with tactile objects**, then the respective consciousness or sense awareness, again, does not arise.

“But, when internally, one has a functioning **body**, which comes across external **tactile objects**, and **these** come to **one’s awareness** due to the presence of the necessary condition of attention, which is the complementariness of conscious engagement of the **body with tactile objects**, then the respective consciousness or sense awareness does in fact arise.

“Now, whatever matter or form that arises, as a result of this process, becomes the aggregate of *nāmarūpa* that one grabs on to.

“Similarly, whatever feeling that arises, as a result of this process, becomes the aggregate of *vedanā* that one grabs on to.

“Whatever memory or mental association that arises, as a result of this process, becomes the aggregate of *saññā* that one grabs on to.

“Whatever habitual tendency or drive that arises as a result of this process, becomes the aggregate of *saṅkhārā* that one grabs on to.

“And whatever sense awareness or consciousness that arises, as a result of this process, becomes the aggregate of *viññāna* that one grabs on to.

“It is in this way that he sees and understands:

‘This indeed is how the five grabbing aggregates come together, and by leaning on each other, they accumulate and momentarily appear as one, behaving together.’

“Now, remember what Our Lord Buddha has said: *‘He who sees Dependent Arising, sees the Dhamma. He who sees the Dhamma, sees Dependent Arising.’* As you see, these five grabbing aggregates arise dependently, and thus each could *never* stand on its own.

“Therefore, the removal and giving up of desire and lust for these five aggregates that one grabs on to, is *itself* the cessation and ending of suffering.

“With this, it must be declared that, indeed, much has already been done and accomplished by the Bhikkhu.

6. “When internally, one has a functioning **mind**, but does not come in contact with external situations that would cause him to experience **thoughts**, and nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **mind with thoughts**, then the respective consciousness or sense awareness does not arise.

“And when internally, one has a functioning **mind**, which although may come in contact with external situations that cause him to experience **thoughts**, but nothing comes to **one’s awareness** due to the absence of the necessary condition of attention, which is the complementariness of conscious engagement of the **mind with thoughts**, then the respective consciousness or sense awareness, again, does not arise.

“But, when internally, one has a functioning **mind**, which comes in contact with external situations that would cause him to experience **thoughts**, and **these** come to **one’s awareness** due to the presence of the necessary condition of attention, which is the complementariness of conscious engagement of the **mind with thoughts**, then the respective consciousness or sense awareness does in fact arise.

“Now, whatever matter or form that arises, as a result of this process, becomes the aggregate of *nāmarūpa* that one grabs on to.

“Similarly, whatever feeling that arises, as a result of this process, becomes the aggregate of *vedanā* that one grabs on to.

“Whatever memory or mental association that arises, as a result of this process, becomes the aggregate of *saññā* that one grabs on to.

“Whatever habitual tendency or drive that arises as a result of this process, becomes the aggregate of *saṅkhārā* that one grabs on to.

“And whatever sense awareness or consciousness that arises, as a result of this process, becomes the aggregate of *viññāna* that one grabs on to.

“It is in this way that he sees and understands:

‘This indeed is how the five grabbing aggregates come together, and by leaning on each other, they accumulate and momentarily appear as one, behaving together.’

“Now, remember what Our Lord Buddha has said: ‘*He who sees Dependent Arising, sees the Dhamma. He who sees the Dhamma, sees Dependent Arising.*’ As you see, these five grabbing aggregates arise dependently, and thus each could *never* stand on its own.

“Therefore, the removal and giving up of desire and lust for these five aggregates that one grabs on to, is *itself* the cessation and ending of suffering.

“With this, it must be declared that, indeed, much has already been done and accomplished by the Bhikkhu.”

This is what the Venerable Sāriputta said.

Meanwhile, the Bhikkhus present were filled with joy in their hearts, as they carefully listened to Venerable Sāriputta’s teachings on the Dhamma.

Sādhu

Sādhu

Sādhu