

PROACTIVE PRACTICE

Mundane right view:

“And what is the right view with effluents, siding with merit, resulting in acquisitions? ‘There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are contemplatives & brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.’ This is the right view with effluents, siding with merit, resulting in acquisitions.”
— MN 117

From mundane to transcendent right view:

Then the Blessed One gave a graduated talk to Upāli the householder, i.e., a talk on giving, a talk on virtue, a talk on heaven; he proclaimed the drawbacks, degradation, and defilement in sensuality, and the rewards of renunciation. Then, when he knew that Upāli the householder was of ready mind, malleable mind, unhindered mind, exultant mind, confident mind, he proclaimed to him the distinctive teaching of the Awakened Ones: stress, origination, cessation, path. Just as a white cloth with stains removed would rightly take dye, in the same way there arose to Upāli the householder, in that very seat, the dustless, stainless Dhamma eye: *Whatever is subject to origination is all subject to cessation*. Then—having seen the Dhamma, having reached the Dhamma, known the Dhamma, gained a footing in the Dhamma, having crossed over & beyond doubt, having had no more questioning—Upāli the householder gained fearlessness and was independent of others with regard to the Teacher’s message. — MN 56

Transcendent right view

“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.

“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.

“And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

“And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before ... ‘This noble truth of stress is to be comprehended’ ... ‘This noble truth of the origination of stress is to be abandoned’ ... ‘This noble truth of the cessation of stress is to be directly experienced’ ... ‘This noble truth of the way of practice leading to the cessation of stress is to be developed.’” — SN 56:11

Right view beyond the four noble truths:

Then Anāthapiṇḍika the householder went to where the wanderers of other sects were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, “Tell us, householder, what views Gotama the contemplative has.”

“Venerable sirs, I don’t know entirely what views the Blessed One has.”

“Well, well. So you don’t know entirely what views Gotama the contemplative has. Then tell us what views the monks have.”

“I don’t even know entirely what views the monks have.”

“So you don’t know entirely what views Gotama the contemplative has or even that the monks have. Then tell us what views you have.”

“It wouldn’t be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his view-standpoint, and then it won’t be difficult for me to expound to you what views I have.”

When this had been said, one of the wanderers said to Anāthapiṇḍika the householder, “*The cosmos is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have.*”

Another wanderer said to Anāthapiṇḍika, “*The cosmos is not eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have.*”

Another wanderer said, “*The cosmos is finite...*” ... “*The cosmos is infinite...*” ... “*The soul is the same thing as the body...*” ... “*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 does & does not exist...*” ... “*After death a Tathāgata neither does nor does not exist. Only this is true; anything otherwise is worthless. This is the sort of view I have.*”

When this had been said, 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 stressful. This venerable

one thus adheres to that very stress, submits himself to that very stress.”
[Similarly for the other view-standpoints.]

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 view-standpoints. 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 stressful. Whatever is stressful 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 stressful. 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 stressful. Whatever is stressful 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.”

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Anāthapiṇḍika the householder, sensing that the wanderers were silent, abashed... at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he told the Blessed One the entirety of his discussion with the wanderers.

[The Blessed One said,] “Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men.” Then he instructed, urged, roused, and encouraged Anāthapiṇḍika the householder with a talk on Dhamma. When Anāthapiṇḍika the householder had been instructed, urged, roused, and encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: “Monks, even a monk who has long penetrated the Dhamma in this Dhamma & Vinaya would do well, periodically & righteously, to refute the wanderers of other sects in just the way Anāthapiṇḍika the householder has done.” — *AN 10:93*

“By & large, Kaccāyana, this world is supported by/takes as its object a polarity, that of existence & non-existence. But when one sees the origination of the world with right discernment as it has come to be, ‘non-existence’ with reference to the world does not occur to one. When one sees the cessation of the world with right discernment as it has come to be, ‘existence’ with reference to the world does not occur to one.

“By & large, Kaccāyana, this world is in bondage to attachments, clingings, & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he

resolved on ‘my self.’ He has no uncertainty or doubt that mere stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It’s to this extent, Kaccāyana, that there is right view.” — SN 12:15

“There is the case, Moggallāna, 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, then whatever feeling he experiences—pleasure, pain, neither pleasure nor pain—he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling. As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is unsustained by [doesn’t cling to] anything in the world. Unsustained, he isn’t agitated. Unagitated, he is unbound right within. He discerns: ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’

“It’s in this respect, Moggallāna, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among devas & human beings.” — AN 7:58

On not confusing levels of right view:

[Potaliputta the wanderer:] “Having intentionally done an action with body, with speech, or with mind, what does one experience?”

[Ven. Samiddhi:] “Having intentionally done an action with body, with speech, or with mind, one experiences stress.”

Then Potaliputta the wanderer neither delighted in nor scorned Ven. Samiddhi’s words. Neither delighting nor scorning, he got up from his seat and left.

Then, not long after Potaliputta the wanderer had left, Ven. Samiddhi went to Ven. Ānanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he reported to Ven. Ānanda the Elder the entirety of his discussion with Potaliputta the wanderer. When this was said, Ven. Ānanda said to him, “Friend Samiddhi, there is warrant here for seeing the Blessed One. Let’s go to the Blessed One and, on arrival, report this matter to him. However he explains it to us, that’s how we should bear it in mind.”

“As you say, friend, Ven. Samiddhi responded to Ven. Ānanda.

So Ven. Samiddhi and Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Ven. Ānanda reported to the Blessed One the entirety of the discussion between Ven. Samiddhi and Potaliputta the wanderer.

When this was said, the Blessed One said, “I do not recall even having seen Potaliputta the wanderer, much less having that sort of discussion. And his question, which deserved an analytical answer, has been given a categorical answer by this worthless man, Samiddhi.”

When this was said, Ven. Udāyin said to the Blessed One, “But what if Ven. Samiddhi was speaking in reference to this: ‘Whatever is felt comes under stress’?”

When this was said, the Blessed One said to Ven. Ānanda, “Look, Ānanda, at how this worthless Udāyin interrupts. I knew just now that he would interrupt in an inappropriate way. From the very beginning, Potaliputta the wanderer was asking about the three kinds of feeling. When this worthless Samiddhi was asked by him in this way, he should have answered, ‘Having intentionally done—with body, with speech, or with mind—an action that is to be felt as pleasure, one experiences pleasure. Having intentionally done—with body, with speech, or with mind—an action that is to be felt as pain, one experiences pain. Having intentionally done—with body, with speech, or with mind—an action that is to be felt as neither-pleasure-nor-pain, one experiences neither-pleasure-nor-pain. Answering this way, this worthless Samiddhi would have rightly answered Potaliputta the wanderer.’ — *MN 135*

“Suppose a man were traveling along a path. He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, ‘Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other. What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?’ Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet. Having crossed over to the further shore, he might think, ‘How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don’t I, having hoisted it on my head or carrying on my back, go wherever I like?’ What do you think, monks? Would the man, in doing that, be doing what should be done with the raft?”

“No, lord.”

“And what should the man do in order to be doing what should be done with the raft? There is the case where the man, having crossed over, would think, ‘How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore. Why don’t I, having dragged it on dry land or sinking it in the water, go wherever I like?’ In doing this, he would be doing what should be

done with the raft. In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dhamma as taught compared to a raft, you should let go even of Dhammas, to say nothing of non-Dhammas.” — MN 22

“Among whatever dhammas there may be, fabricated or unfabricated, the dhamma of dispassion—the subduing of intoxication, the elimination of thirst, the uprooting of attachment, the breaking of the round, the destruction of craving, dispassion, cessation, the realization of unbinding—is considered supreme. Those who have confidence in the dhamma of dispassion have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

“Among whatever fabricated dhammas 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. Those who have confidence in the dhamma of the noble path have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.” — *Iti 90*

Pragmatic discernment:

“This is the way leading to discernment: when visiting a contemplative or brahman, to ask: ‘What is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm & suffering? Or what, having been done by me, will be for my long-term benefit & happiness?’” — MN 135

“As for the course of action that is unpleasant to do but that, when done, leads to what is profitable, it’s in light of this course of action that one may be known—in terms of manly stamina, manly persistence, manly effort—as a fool or a wise person. For a fool doesn’t reflect, ‘Even though this course of action is unpleasant to do, still when done it leads to what is profitable.’ So he doesn’t do it, and thus the non-doing of that course of action leads to what is unprofitable for him. But a wise person reflects, ‘Even though this course of action is unpleasant to do, still when done it leads to what is profitable.’ So he does it, and thus the doing of that course of action leads to what is profitable for him.

“As for the course of action that is pleasant to do but that, when done, leads to what is unprofitable, it’s in light of this course of action that one may be known—in terms of manly stamina, manly persistence, manly effort—as a fool or a wise person. For a fool doesn’t reflect, ‘Even though this course of action is pleasant to do, still when done it leads to what is unprofitable.’ So he does it, and thus the doing of that course of action leads to what is unprofitable for him. But a wise person reflects, ‘Even though this course of action is pleasant to do, still

when done it leads to what is unprofitable.’ So he doesn’t do it, and thus the non-doing of that course of action leads to what is profitable for him.” — *AN 4:115*

“And how is striving fruitful, how is exertion fruitful? There is the case where a monk, when not loaded down, does not load himself down with pain, nor does he reject pleasure that accords with the Dhamma, although he is not infatuated with that pleasure. He discerns that ‘When I exert a [physical, verbal, or mental] fabrication against this cause of stress, then from the fabrication of exertion there is dispassion. When I look on with equanimity at that cause of stress, then from the development of equanimity there is dispassion.’ So he exerts a fabrication against the cause of stress for which dispassion comes from the fabrication of exertion, and develops equanimity with regard to the cause of stress for which dispassion comes from the development of equanimity. Thus the stress coming from the cause of stress where there is dispassion from the fabrication of exertion is exhausted, and the stress coming from the cause of stress where there is dispassion from the development of equanimity is exhausted.” — *MN 101*

Visakha: “Now, lady, what are fabrications?”

Sister Dhammānā: “These three fabrications, friend Visākha: bodily fabrications, verbal fabrications, & mental fabrications.”

“But what are bodily fabrications? What are verbal fabrications? What are mental fabrications?”

“In-&-out breaths are bodily fabrications. Directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental fabrications.”

“But why are in-&-out breaths bodily fabrications? Why are directed thought & evaluation verbal fabrications? Why are perceptions & feelings mental fabrications?”

“In-&-out breaths are bodily; these are things tied up with the body. That’s why in-&-out breaths are bodily fabrications. Having first directed one’s thoughts and made an evaluation, one then breaks out into speech. That’s why directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental; these are things tied up with the mind. That’s why perceptions & feelings are mental fabrications.” — *MN 44*

“And why do you call it ‘form’ [*rūpa*]? ‘It is afflicted [*ruppāti*],’ thus it is called ‘form.’ Afflicted with what? With cold & heat & hunger & thirst, with the touch of flies, mosquitoes, wind, sun, & reptiles. ‘It is afflicted,’ thus it is called ‘form.’

“And why do you call it ‘feeling’? ‘It feels,’ thus it is called ‘feeling.’ What does it feel? It feels pleasure, it feels pain, it feels neither-pleasure-nor-pain. ‘It feels,’ it is called ‘feeling.’

“And why do you call it ‘perception’? ‘It perceives,’ thus it is called ‘perception.’ What does it perceive? It perceives blue, it perceives yellow, it perceives red, & it perceives white. ‘It perceives,’ it is called ‘perception.’

“And why do you call them ‘fabrications’? ‘They fabricate fabricated things,’ thus they are called ‘fabrications.’ What do they fabricate as a fabricated thing? For the sake of form-ness, they fabricate form as a fabricated thing. For the sake of feeling-ness, they fabricate feeling as a fabricated thing. For the sake of perception-hood... For the sake of fabrication-hood... For the sake of consciousness-hood, they fabricate consciousness as a fabricated thing. ‘They fabricate fabricated things,’ thus they are called ‘fabrications.’¹

“And why do you call it ‘consciousness’? ‘It cognizes,’ thus it is called ‘consciousness.’ What does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes alkaline, it cognizes non-alkaline, it cognizes salty, & it cognizes unsalty. ‘It cognizes,’ thus it is called ‘consciousness.’

“Thus an instructed disciple of the noble ones reflects in this way: ‘I am now being chewed up by form. But in the past I was also chewed up by form in the same way I am now being chewed up by present form. And if I delight in future form, then in the future I will be chewed up by form in the same way I am now being chewed up by present form.’ Having reflected in this way, he becomes indifferent to past form, does not delight in future form, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present form.

“(He reflects:) ‘I am now being chewed up by feeling... perception... fabrications... consciousness. But in the past I was also chewed up by consciousness in the same way I am now being chewed up by present consciousness. And if I delight in future consciousness, then in the future I will be chewed up by consciousness in the same way I am now being chewed up by present consciousness.’ Having reflected in this way, he becomes indifferent to past consciousness, does not delight in future consciousness, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present 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.”

“... Is feeling constant or inconstant?” — “Inconstant, lord.” ...

“... Is perception constant or inconstant?” — “Inconstant, lord.” ...

“... Are fabrications constant or inconstant?” — “Inconstant, lord.” ...

“What do you think, monks? Is consciousness 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.” — SN 22:79

“Suppose, monks, that there were a beverage in a bronze cup—consummate in its color, consummate in its smell, consummate in its flavor, but mixed with

poison—and a man were to come along: scorched from the heat, oppressed by heat, exhausted, trembling, & thirsty. They would say to him, 'Here, my good man, is a beverage for you in a bronze cup: consummate in its color, consummate in its smell, consummate in its flavor, but mixed with poison. Drink it, if you want. Having been drunk, it will please you with its color, smell, & flavor. But having drunk it, you will—from that cause—meet with death or death-like suffering.' He would drink it quickly without reflection—he wouldn't reject it—and from that cause he would meet with death or death-like suffering.

"In the same way, monks, any contemplatives & brahmans in the past... future... present who see whatever seems endearing & alluring in terms of the world as constant, as pleasant, as self, as freedom from disease, as safety, make craving grow. Those who make craving grow make acquisition grow. Those who make acquisition grow make stress grow. Those who make stress grow are not released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are not released, I tell you, from suffering & stress....

"Suppose, monks, that there were a beverage in a bronze cup—consummate in its color, consummate in its smell, consummate in its flavor, but mixed with poison—and a man were to come along: scorched from the heat, oppressed by heat, exhausted, trembling, & thirsty. They would say to him, 'Here, my good man, is a beverage for you in a bronze cup: consummate in its color, consummate in its smell, consummate in its flavor, but mixed with poison. Drink it, if you want. Having been drunk, it will please you with its color, smell, & flavor. But having drunk it, you will—from that cause—meet with death or death-like suffering.' The thought would occur to that man, 'It's possible to subdue this thirst of mine with water, with whey, with salted porridge, or with bean-broth. I certainly shouldn't drink that which would be for my long-term harm & suffering.' Having reflected on that beverage in the bronze cup, he wouldn't drink it. He would reject it. And so from that cause he would not meet with death or death-like suffering.

"In the same way, monks, any contemplatives & brahmans in the past... future... present who see whatever seems endearing & alluring in terms of the world as inconstant, as stressful, as not-self, as a disease, as a danger: They abandon craving. Those who abandon craving abandon acquisition. Those who abandon acquisition abandon stress. Those who abandon stress are released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are released, I tell you, from suffering & stress." — *SN 12:66*

"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.

"He discerns feeling.... He discerns perception.... He discerns fabrications....

"He discerns consciousness, the origination of consciousness, the cessation of consciousness, the path of practice leading to the cessation of consciousness. He

discerns the allure of consciousness, the drawback of consciousness, and the escape from consciousness.

“And what is form? The four great existents [the earth property, the liquid property, the fire property, & the wind property] and the form derived from them: this is called form. From the origination of nutriment comes the origination of form. From the cessation of nutriment comes the cessation of form. And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. 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....

“And what is feeling? These six bodies of feeling—feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: This is called feeling. From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And just this noble eightfold path is the path of practice leading to the cessation of feeling.... The fact that pleasure & happiness arise in dependence on feeling: That is the allure of feeling. The fact that feeling is inconstant, stressful, subject to change: That is the drawback of feeling. The subduing of desire-passion for feeling, the abandoning of desire-passion for feeling: That is the escape from feeling....

“And what is perception? These six bodies of perception—perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: This is called perception. From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception. And just this noble eightfold path is the path of practice leading to the cessation of perception.... The fact that pleasure & happiness arise in dependence on perception: That is the allure of perception. The fact that perception is inconstant, stressful, subject to change: That is the drawback of perception. The subduing of desire-passion for perception, the abandoning of desire-passion for perception: That is the escape from perception....

“And what are fabrications? These six bodies of intention—intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: These are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications.... The fact that pleasure & happiness arise in dependence on fabrications: That is the allure of fabrications. The fact that fabrications are inconstant, stressful, subject to change: That is the drawback of fabrications. The subduing of desire-passion for fabrications, the

abandoning of desire-passion for fabrications: That is the escape from fabrications....

“And what is consciousness? These six bodies of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness. From the origination of name-&-form comes the origination of consciousness. From the cessation of name-&-form comes the cessation of consciousness. And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure & happiness arise in dependence on consciousness: That is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: That is the drawback of consciousness. The subduing of desire-passion for consciousness, the abandoning of desire-passion for consciousness: That is the escape from consciousness....

“This is how a monk is skilled in seven bases.” — *SN 22:57*

“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 effluents. Or, if not, then—through this very Dhamma-passion, this Dhamma-delight, and from the total ending of the five lower fetters [self-identity views, uncertainty, grasping at habits & practices, 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 second, third, and fourth jhāna.]” — *AN 9:36*