

## Instructions to Anathapindika on his deathbed by Venerable Sariputta

A powerful exercise in non-attachment as one works through the map of the inner landscape step-by-step.

### I WILL NOT CLING TO and MY CONSCIOUSNESS WILL NOT BE DEPENDENT ON:

- the six sense-bases — the eye, ear, nose, tongue, body, and mind
- the six sense-objects — forms, sounds, smells, tastes, touch, and mind-objects
- the six types of consciousness — eye-, ear-, nose-, tongue-, body-, and mind- consciousness
- the six contacts — eye-, ear-, nose-, tongue-, body-, and mind- contact
- the six feelings born of eye-, ear-, nose-, tongue-, body-, and mind- contact
- the four elements of earth, water, fire, and air
- the five aggregates — form, feeling, perception, mental formations, and consciousness
- the immaterial jhana pertaining to the sphere of — infinite space, infinite consciousness, nothingness, and neither-perception-nor-non-perception
- this world or the world beyond
- what is seen, heard, sensed, cognized, encountered, sought after, and examined by the mind.

Attachment to these phenomena brings suffering. Why? All these formations have the nature of arising and ceasing. When what we strongly attach to – for example, pleasant feeling – undergoes change and dissolution, we suffer enormously.

Furthermore, when there is attachment, consciousness becomes dependent. When consciousness becomes dependent, five aggregates of clinging are built up. When five aggregates arise, aging, sickness and death inevitably follow.

But how do we abandon clinging and free our heart? By practicing mindfulness and developing wisdom. Mindfulness is aware of whatever arises at this moment without producing further reactions. Wisdom sees through whatever arises and knows it is impermanent, conditional and stressful — prompting the mind to let go of grasping.

Such understanding arises when one follows the instruction given by Venerable Sariputta above.

**When there is clinging, there is suffering. To be free from suffering, I will let go of any clinging whatsoever.**

**How can one let go? By contemplating Anicca, Dukkha and Anattā.**

