

CONTACT (Phassa)

“‘Friends, (1) all things are rooted in desire. (2) They come into being through attention. (3) They originate from contact. (4) They converge upon feeling. (5) They are headed by concentration. (6) Mindfulness exercises authority over them. (7) Wisdom is their supervisor. (8) Liberation is their core. (9) They culminate in the deathless. (10) Their consummation is nibbāna.’

AN 10.58

For one who dwells contemplating impermanence in the six bases for contact, revulsion toward contact becomes established: this is its outcome.

AN 5.30

“And what is the cause of sensuality? Contact is the cause of sensuality.

“And what is the cause of feeling? Contact is the cause of feeling.

“And what is the cause of perception? Contact is the cause of perception.

“And what is the cause of kamma? Contact is the cause of kamma.

AN 6.63

“Having emerged from the cessation of perception and feeling, friend Visākha, three contacts touch that monastic: emptiness contact, desirelessness contact, signlessness contact.”

MN 44

There are four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those about to come to be. What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

MN 9

SN 12.11&12

“And how, bhikkhus, should the nutriment contact be seen? Suppose there is a flayed cow. If she stands exposed to a wall, the creatures dwelling in the wall would nibble at her. If she stands exposed to a tree, the creatures dwelling in the tree would nibble at her. If she stands exposed to water, the creatures dwelling in the water would nibble at her. If she stands exposed to the open air, the creatures dwelling in the open air would nibble at her. Whatever that flayed cow stands exposed to, the creatures dwelling there would nibble at her.

SN 12.63

“If there is lust for the nutriment edible food, or for the nutriment contact, or for the nutriment mental volition, or for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth ... I say that is accompanied by sorrow, anguish, and despair.

SN 12.64

“Thus this way of regarding things and the notion ‘I am’ have not vanished in him. As ‘I am’ has not vanished, there takes place a descent of the five faculties—of the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty. There is, bhikkhus, the mind, there are mental phenomena, there is the element of ignorance. When the uninstructed worldling is contacted by a feeling born of ignorance-contact, ‘I am’ occurs to him; ‘I am this’ occurs to him; ‘I will be’ and ‘I will not be,’ and ‘I will consist of form’ and ‘I will be formless,’ and ‘I will be percipient’ and ‘I will be nonpercipient’ and ‘I will be neither percipient nor nonpercipient’—these occur to him.

SN 22.47

“The four great elements, bhikkhu, are the cause and condition for the manifestation of the form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate. Contact is the cause and condition for the manifestation of the perception aggregate. Contact is the cause and condition for the

manifestation of the volitional formations aggregate. Name-and-form is the cause and condition for the manifestation of the consciousness aggregate.”

SN 22.82

“Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness. And what is it, bhikkhus, that is not yours? The eye is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Forms are not yours ... Eye-consciousness is not yours ... Eye-contact is not yours ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

“The ear is not yours ... The mind is not yours ... Whatever feeling arises with mind-contact as condition ... that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

SN 35.101

“And how, bhikkhus, is a bhikkhu a universal conqueror? When, having understood as they really are the origin, the passing away, the gratification, the danger, and the escape in regard to the six bases for contact, a bhikkhu is liberated by nonclinging, such a bhikkhu is a universal conqueror.

SN 35.103

“It is in this way, householder, that in dependence on the diversity of elements there arises the diversity of contacts, and in dependence on the diversity of contacts there arises the diversity of feelings.”

SN 35.130

“Good, bhikkhu! And here, bhikkhu, you should clearly see the eye as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ Thus this first base for contact will be abandoned by you for no future renewed existence.

Idem for the other bases.

SN 35.72

“Here, bhikkhu, a bhikkhu has heard, ‘Nothing is worth adhering to.’ When a bhikkhu has heard, ‘Nothing is worth adhering to,’ he directly knows everything. Having directly known everything, he fully understands everything. Having fully understood everything, he sees all signs differently. He sees the eye differently, he sees forms differently ... whatever feeling arises with mind-contact as condition ... that too he sees differently.

SN 35.80

“It is disintegrating, bhikkhu, therefore it is called the world. And what is disintegrating? The eye, bhikkhu, is disintegrating, forms are disintegrating, eye-consciousness is disintegrating, eye-contact is disintegrating, and whatever feeling arises with eye-contact as condition ... that too is disintegrating. The ear is disintegrating ... The mind is disintegrating ... Whatever feeling arises with mind-contact as condition ... that too is disintegrating. It is disintegrating, bhikkhu, therefore it is called the world.”

SN 35.82

“It is, Ānanda, because it is empty of self and of what belongs to self that it is said, ‘Empty is the world.’ And what is empty of self and of what belongs to self? The eye, Ānanda, is empty of self and of what belongs to self. Forms are empty of self and of what belongs to self. Eye-consciousness is empty of self and of what belongs to self. Eye-contact is empty of self and of what belongs to self.... Whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is empty of self and of what belongs to self.

SN 35.85

“Ānanda, these three feelings—pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling—are called feeling. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling.

SN 36.15

“Contacted, one feels. Contacted, one intends. Contacted, one perceives. These phenomena are both wavering & fluctuating — inconstant, changeable, of a nature to become otherwise. This is how it's in dependence on a pair that eye-consciousness comes into play.

SN 35.93

Note: In other suttas (SN 12.62 & MN 18) the order is:

contact>feeling>perception>sankhara>consciousness.

This shows the binding nature of the force that is sankhara. The order of the triad has no import, as long as sankhara comes at least as second.

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