

Contemplation of Impermanence in the Sense Bases

Eye

Because the **eye** arises due to causes, changes quickly, and ceases with the ceasing of those causes, the eye is impermanent, impermanent, impermanent. Eye is not me, not mine, not myself.

Because **forms** arise due to causes, change quickly, and cease with the ceasing of those causes, forms are impermanent, impermanent, impermanent. Forms are not me, not mine, not myself.

Because **eye consciousness** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Eye consciousness is not me, not mine, not myself.

Because the **union of eye, form, and eye consciousness** arise due to causes, change quickly, and cease with the ceasing of those causes, eye contact is impermanent, impermanent, impermanent. Eye contact is not me, not mine, not myself.

Because **feeling born from eye contact** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. The feeling born from eye contact is not me, not mine, or not myself.

Because the **perception of form** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. perception of form is not me, not mine, not myself.

Because **volitions regarding form** arise due to causes, changes quickly, and ceases with the ceasing of those causes, they are impermanent, impermanent, impermanent. Volitions regarding form are not me, not mine, not myself.

Because the **desire for forms** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Desire for forms is not me, not mine, not myself.

Ear

Because the **ear** arises due to causes, changes quickly, and ceases with the ceasing of those causes, the ear is impermanent, impermanent, impermanent. The ear is not me, not mine, not myself.

Because **sounds** arise due to causes, changes quickly, and ceases with the ceasing of those causes, sounds are impermanent, impermanent, impermanent. Sounds are not me, not mine, not myself.

Because **sound consciousness** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Sound consciousness is not me, not mine, not myself.

Because the **union of ear, sound, and ear consciousness** arise due to causes, change quickly, and cease with the ceasing of those causes, ear contact is impermanent, impermanent, impermanent. Ear contact is not me, not mine, not myself.

Because **feeling born from ear contact** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. The feeling born from ear contact is not me, not mine, or not myself.

Because the **perception of sound** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Perception of sound is not me, not mine, not myself.

Because **volitions regarding sound** arise due to causes, changes quickly, and ceases with the ceasing of those causes, they are impermanent, impermanent, impermanent. Volitions regarding sounds are not me, not mine, not myself.

Because the **desire for sound** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Desire for sounds is not me, not mine, not myself.

Nose

Because the **nose** arises due to causes, changes quickly, and ceases with the ceasing of those causes, the nose is impermanent, impermanent, impermanent. The nose is not me, not mine, not myself.

Because **smells** arise due to causes, changes quickly, and ceases with the ceasing of those causes, smells are impermanent, impermanent, impermanent. Smells are not me, not mine, not myself.

Because **nose consciousness** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Nose consciousness is not me, not mine, not myself.

Because the **union of nose, smells, and nose consciousness** arise due to causes, changes quickly, and ceases with the ceasing of those causes, nose contact is impermanent, impermanent, impermanent. Nose contact is not me, not mine, not myself.

Because **feeling born from nose contact** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. The feeling born from nose contact is not me, not mine, not myself.

Because the **perception of smells** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Perception of smells is not me, not mine, not myself.

Because **volitions regarding smells** arise due to causes, changes quickly, and ceases with the ceasing of those causes, they are impermanent, impermanent, impermanent. Volitions regarding smells are not me, not mine, not myself.

Because the **desire for smells** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. desire for smells is not me, not mine, not myself.

Tongue

Because the **tongue** arises due to causes, changes quickly, and ceases with the ceasing of those causes, the tongue is impermanent, impermanent, impermanent. The tongue is not me, not mine, not myself.

Because **tastes** arise due to causes, changes quickly, and ceases with the ceasing of those causes, tastes are impermanent, impermanent, impermanent. Tastes are not me, not mine, not myself.

Because **tongue consciousness** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Tongue consciousness is not me, not mine, not myself.

Because the **union of tongue, taste, and tongue consciousness** arise due to causes, changes quickly, and ceases with the ceasing of those causes, tongue contact is impermanent, impermanent, impermanent. Tongue contact is not me, not mine, not myself.

Because **feeling born from tongue contact** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. The feeling born from tongue contact is not me, not mine, or not myself.

Because the **perception of taste** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Perception of taste is not me, not mine, not myself.

Because **volitions regarding taste** arise due to causes, changes quickly, and ceases with the ceasing of those causes, they are impermanent, impermanent, impermanent. Volitions regarding taste are not me, not mine, not myself.

Because the **desire for taste** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Desire for taste is not me, not mine, not myself.

Body

Because the **body** arises due to causes, changes quickly, and ceases with the ceasing of those causes, the body is impermanent, impermanent, impermanent. The body is not me, not mine, not myself.

Because **tangibles** arise due to causes, changes quickly, and ceases with the ceasing of those causes, tangibles are impermanent, impermanent, impermanent. Tangibles are not me, not mine, not myself.

Because **body consciousness** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Body consciousness is not me, not mine, not myself.

Because the **union of body, tangibles, and body consciousness** arise due to causes, changes quickly, and ceases with the ceasing of those causes, body contact is impermanent, impermanent, impermanent. Body contact is not me, not mine, not myself.

Because **feeling born from body contact** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. The feeling born from body contact is not me, not mine, or not myself.

Because the **perception of tangibles** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Perception of tangibles is not me, not mine, not myself.

Because **volitions regarding tangibles** arise due to causes, changes quickly, and ceases with the ceasing of those causes, they are impermanent, impermanent, impermanent. Volitions regarding tangibles are not me, not mine, not myself.

Because the **desire for tangibles** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Desire for tangibles is not me, not mine, not myself.

Mind

Because the **mind** arises due to causes, changes quickly, and ceases with the ceasing of those causes, the mind is impermanent, impermanent, impermanent. Mind is not me, not mine, not myself.

Because **thoughts** arise due to causes, changes quickly, and ceases with the ceasing of those causes, thoughts are impermanent, impermanent, impermanent. Thoughts are not me, not mine, not myself.

Because **mind consciousness** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Mind consciousness is not me, not mine, not myself.

Because the **union of mind, thought, and mind consciousness** arise due to causes, changes quickly, and ceases with the ceasing of those causes, mind contact is impermanent, impermanent, impermanent. Mind contact is not me, not mine, not myself.

Because **feeling born from mind contact** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. The feeling born from mind contact is not me, not mine, or not myself.

Because the **perception of thought** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Perception of thought is not me, not mine, not myself.

Because **volitions regarding thought** arise due to causes, changes quickly, and ceases with the ceasing of those causes, they are impermanent, impermanent, impermanent. Volitions regarding thought are not me, not mine, not myself.

Because the **desire for thoughts** arises due to causes, changes quickly, and ceases with the ceasing of those causes, it is impermanent, impermanent, impermanent. Desire for forms is not me, not mine, not myself.