

saṃyutta nikāya 12
Linked Discourses 12

1. buddhavagga
1. The Buddhas

1. paṭiccasamuppādasutta
1. Dependent Origination

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti,
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“paṭiccasamuppādaṃ vo, bhikkhave, desessāmi.
“Mendicants, I will teach you dependent origination.

taṃ suṇātha, sādhucaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“katamo ca, bhikkhave, paṭiccasamuppādo?
“And what is dependent origination?”

avijjāpaccayā, bhikkhave, saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ;
Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ;
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanam;
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;
The six sense fields are conditions for contact.

phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānam;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaṇaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

This is called dependent origination.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho;

When choices cease, consciousness ceases.

viññāṇaṇirodhā nāmarūpaṇirodho;

When consciousness ceases, name and form cease.

nāmarūpaṇirodhā saḷāyatanaṇirodho;

When name and form cease, the six sense fields cease.

saḷāyatanaṇirodhā phassaṇirodho;

When the six sense fields cease, contact ceases.

phassaṇirodhā vedanāṇirodho;

When contact ceases, feeling ceases.

vedanāṇirodhā taṇhāṇirodho;

When feeling ceases, craving ceases.

taṇhāṇirodhā upādānaṇirodho;

When craving ceases, grasping ceases.

upādānaṇirodhā bhavaṇirodho;

When grasping ceases, continued existence ceases.

bhavaṇirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

That is how this entire mass of suffering ceases.”

idaṃ avoca bhagavā.

That is what the Buddha said.

attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

paṭhamam.

samyutta nikāya 12

Linked Discourses 12

1. buddhavagga

1. The Buddhas

2. vibhaṅgasutta

2. Analysis

sāvatthiyaṃ viharati.

At Sāvattihī.

“paṭiccasamuppādaṃ vo, bhikkhave, desessāmi vibhajissāmi.

“Mendicants, I will teach and analyze for you dependent origination.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāssissāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“katamo ca, bhikkhave, paṭiccasamuppādo?

“And what is dependent origination?

avijjāpaccayā, bhikkhave, saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ;

Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ;

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanam;

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;

The six sense fields are conditions for contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

katamañca, bhikkhave, jarāmaṇaṃ?

And what is old age and death?

yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliiccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko;

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccati jarā.

This is called old age.

yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya khandhānaṃ bhedo kaḷavarassa nikkhepo

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The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṃ vuccati maraṇaṃ.

This is called death.

iti ayaṇca jarā, idaṇca maraṇaṃ.

Such is old age, and such is death.

idaṃ vuccati, bhikkhave, jarāmaraṇaṃ.

This is called old age and death.

katamā ca, bhikkhave, jāti?

And what is rebirth?

yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho.

The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccati, bhikkhave, jāti.

This is called rebirth.

katamo ca, bhikkhave, bhavo?

And what is continued existence?

tayome, bhikkhave, bhavā—

There are these three states of existence.

kāmaabhavo, rūpaabhavo, arūpaabhavo.

Existence in the sensual realm, the realm of luminous form, and the formless realm.

ayaṃ vuccati, bhikkhave, bhavo.

This is called continued existence.

katamaṇca, bhikkhave, upādānaṃ?

And what is grasping?

cattārimāni, bhikkhave, upādānāni—

There are these four kinds of grasping.

kāmuṇupādānaṃ, ditṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

idaṃ vuccati, bhikkhave, upādānaṃ.

This is called grasping.

katamā ca, bhikkhave, taṇhā?

And what is craving?

chayime, bhikkhave, taṇhākāyā—

There are these six classes of craving.

rūpaṭaṇhā, saddataṇhā, gandhataṇhā, rasaṭaṇhā, phoṭṭhabbataṇhā, dhammataṇhā.

Craving for sights, sounds, smells, tastes, touches, and thoughts.

ayaṃ vuccati, bhikkhave, taṇhā.

This is called craving.

katamā ca, bhikkhave, vedanā?

And what is feeling?

chayime, bhikkhave, vedanākāyā—

There are these six classes of feeling.

cakkhusamphassajā vedanā, sotasaṃphassajā vedanā, ghāṇasaṃphassajā vedanā, jivhāsaṃphassajā vedanā, kāyasaṃphassajā vedanā, manosaṃphassajā vedanā.

Feeling born of contact through the eye, ear, nose, tongue, body, and mind.

ayaṃ vuccati, bhikkhave, vedanā.

This is called feeling.

katamo ca, bhikkhave, phasso?

And what is contact?

chayime, bhikkhave, phassakāyā—

There are these six classes of contact.

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso,
kāyasamphasso, manosamphasso.

Contact through the eye, ear, nose, tongue, body, and mind.

ayaṃ vuccati, bhikkhave, phasso.

This is called contact.

katamañca, bhikkhave, saḷāyatanam?

And what are the six sense fields?

cakkhāyatanam, sotāyatanam, ghāṇāyatanam, jivhāyatanam, kāyāyatanam,
manāyatanam—

The sense fields of the eye, ear, nose, tongue, body, and mind.

idaṃ vuccati, bhikkhave, saḷāyatanam.

These are called the six sense fields.

katamañca, bhikkhave, nāmarūpaṃ?

And what are name and form?

vedanā, saññā, cetanā, phasso, manasikāro—

Feeling, perception, intention, contact, and attention.

idaṃ vuccati nāmaṃ.

This is called name.

cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāyarūpaṃ.

The four primary elements, and form derived from the four primary elements.

idaṃ vuccati rūpaṃ.

This is called form.

iti idañca nāmaṃ, idañca rūpaṃ.

Such is name and such is form.

idaṃ vuccati, bhikkhave, nāmarūpaṃ.

These are called name and form.

katamañca, bhikkhave, viññāṇaṃ?

And what is consciousness?

chayime, bhikkhave, viññāṇakāyā—

There are these six classes of consciousness.

cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ,
manoviññāṇaṃ.

Eye, ear, nose, tongue, body, and mind consciousness.

idaṃ vuccati, bhikkhave, viññāṇaṃ.

This is called consciousness.

katame ca, bhikkhave, saṅkhārā?

And what are choices?

tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Choices by way of body, speech, and mind.

ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

katamā ca, bhikkhave, avijjā?

And what is ignorance?

yaṃ kho, bhikkhave, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyaṃ paṭipadāya aññāṇaṃ.

Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccati, bhikkhave, avijjā.

This is called ignorance.

iti kho, bhikkhave, avijjāpaccayā saṅkhārā;

And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ... pe ...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

That is how this entire mass of suffering ceases.”

duṭṭiyaṃ.

samyutta nikāya 12

Linked Discourses 12

1. buddhavagga

1. The Buddhas

3. paṭipadāsutta

3. Practice

sāvatthiyaṃ viharati ... pe ...

At Sāvattthi.

“micchāpaṭipadaṇca vo, bhikkhave, desessāmi sammāpaṭipadaṇca.

“Mendicants, I will teach you the wrong practice and the right practice.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“katamā ca, bhikkhave, micchāpaṭipadā?

“And what’s the wrong practice?

avijjāpaccayā, bhikkhave, saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

ayaṃ vuccati, bhikkhave, micchāpaṭipadā.

This is called the wrong practice.

katamā ca, bhikkhave, sammāpaṭipadā?

And what's the right practice?

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ... pe ...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

ayaṃ vuccati, bhikkhave, sammāpaṭipadā”ti.

This is called the right practice.”

tatiyaṃ.

samyutta nikāya 12

Linked Discourses 12

1. buddhavagga

1. The Buddhas

4. vipassīsutta

4. About Vipassī

sāvattiyaṃ viharati ... pe ...

At Sāvatti.

“vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, Vipassī the Blessed One, the perfected one, the fully awakened Buddha had this thought before his awakening, when he was still unawakened but intent on awakening:

‘kicchaṃ vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.

‘Alas, this world has fallen into trouble. It's born, grows old, dies, passes away, and is reborn,

atha ca paṇimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaṇassa.

yet it doesn't understand how to escape from this suffering, from old age and death.

kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaṇassa’ti?

Oh, when will an escape be found from this suffering, from old age and death?’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī, the one intent on awakening, thought:

‘kimhi nu kho sati jarāmaṇaṃ hoti, kimpaccayā jarāmaṇaṇ’ti?

‘When what exists is there old age and death? What is a condition for old age and death?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘jātiyā kho sati jarāmaṇaṃ hoti, jātipaccayā jarāmaṇaṇ’ti.

‘When rebirth exists there's old age and death. Rebirth is a condition for old age and death.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati jāti hoti, kimpaccayā jāti’ti?

‘When what exists is there rebirth? What is a condition for rebirth?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘bhava kho sati jāti hoti, bhavapaccayā jāti’ti.

‘When continued existence exists there's rebirth. Continued existence is a condition for rebirth.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati bhavo hoti, kiṃpaccayā bhavo’ti?

‘When what exists is there continued existence? What is a condition for continued existence?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘upādāne kho sati bhavo hoti, upādānapaccayā bhavo’ti.

‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati upādānaṃ hoti, kiṃpaccayā upādānaṃ’ti?

‘When what exists is there grasping? What is a condition for grasping?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘taṇhāya kho sati upādānaṃ hoti, taṇhāpaccayā upādānaṃ’ti.

‘When craving exists there’s grasping. Craving is a condition for grasping.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati taṇhā hoti, kiṃpaccayā taṇhā’ti?

‘When what exists is there craving? What is a condition for craving?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā’ti.

‘When feeling exists there’s craving. Feeling is a condition for craving.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati vedanā hoti, kiṃpaccayā vedanā’ti?

‘When what exists is there feeling? What is a condition for feeling?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘phasse kho sati vedanā hoti, phassapaccayā vedanā’ti.

‘When contact exists there’s feeling. Contact is a condition for feeling.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati phasso hoti, kiṃpaccayā phasso’ti?

‘When what exists is there contact? What is a condition for contact?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso’ti.

‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati saḷāyatanaṃ hoti, kimpaccayā saḷāyatanaṃ’ti?

‘When what exists are there the six sense fields? What is a condition for the six sense fields?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘nāmarūpe kho sati saḷāyatanaṃ hoti, nāmarūpapaccayā saḷāyatanaṃ’ti.

‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati nāmarūpaṃ hoti, kimpaccayā nāmarūpaṃ’ti?

‘When what exists are there name and form? What is a condition for name and form?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘viññāne kho sati nāmarūpaṃ hoti, viññānapaccayā nāmarūpaṃ’ti.

‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati viññāṇaṃ hoti, kimpaccayā viññāṇaṃ’ti?

‘When what exists is there consciousness? What is a condition for consciousness?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘saṅkhāresu kho sati viññāṇaṃ hoti, saṅkhārapaccayā viññāṇaṃ’ti.

‘When choices exist there’s consciousness. Choices are a condition for consciousness.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati saṅkhārā honti, kimpaccayā saṅkhārā’ti?

‘When what exists are there choices? What is a condition for choices?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘avijjāya kho sati saṅkhārā honti, avijjāpaccayā saṅkhārā’ti.

‘When ignorance exists there are choices. Ignorance is a condition for choices.’

iti hidam avijjāpaccayā saṅkhārā;

And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

‘samudayo, samudayo’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Origination, origination.’ While Vipassī was intent on awakening, such was the vision, knowledge, wisdom, realization, and light that arose in him regarding teachings not learned before from another.

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati jarāmaṇaṃ na hoti, kissa nirodhā jarāmaṇanirodho’ti?

‘When what doesn’t exist is there no old age and death? When what ceases does old age and death cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘jātiyā kho asati jarāmaṇaṃ na hoti, jātinirodhā jarāmaṇanirodho’ti.

‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati jāti na hoti, kissa nirodhā jātinirodho’ti?

‘When what doesn’t exist is there no rebirth? When what ceases does rebirth cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘bhava kho asati jāti na hoti, bhavanirodhā jātinirodho’ti.

‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati bhavo na hoti, kissa nirodhā bhavanirodho’ti?

‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho’ti.

‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati upādānaṃ na hoti, kissa nirodhā upādānanirodho’ti?

‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘taṇhāya kho asati upādānaṃ na hoti, taṇhānirodhā upādānanirodho’ti.

‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati taṇhā na hoti, kissa nirodhā taṇhānirodho’ti?

‘When what doesn’t exist is there no craving? When what ceases does craving cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘vedanāya kho asati taṇhā na hoti, vedanānirodhā taṇhānirodho’ti.

‘When feeling doesn’t exist there’s no craving. When feeling ceases, craving ceases.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanānirodho’ti?

‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho’ti.

‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati phasso na hoti, kissa nirodhā phassanirodho’ti?

‘When what doesn’t exist is there no contact? When what ceases does contact cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho’ti.

‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati saḷāyatanam na hoti, kissa nirodhā saḷāyatananirodho’ti?

‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘nāmarūpe kho asati saḷāyatanam na hoti, nāmarūpanirodhā saḷāyatananirodho’ti.

‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati nāmarūpaṃ na hoti, kissa nirodhā nāmarūpanirodho’ti?

‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘viññāṇe kho asati nāmarūpaṃ na hoti, viññāṇanirodhā nāmarūpanirodho’ti.

‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati viññāṇam na hoti, kissa nirodhā viññāṇanirodho’ti?

‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, Vipassī comprehended with wisdom:

‘saṅkhāresu kho asati viññāṇaṃ na hoti, saṅkhāranirodhā viññāṇanirodho’ti.
‘When choices don’t exist there’s no consciousness. When choices cease, consciousness ceases.’

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati saṅkhārā na honti, kissa nirodhā saṅkhāranirodho’ti?
‘When what doesn’t exist are there no choices? When what ceases do choices cease?’

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘avijjāya kho asati saṅkhārā na honti, avijjānirodhā saṅkhāranirodho’ti.
‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

iti hidaṃ avijjānirodhā saṅkhāranirodho;
And so, when ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho ... pe ...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotīti.
That is how this entire mass of suffering ceases.

‘nirodho, nirodho’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi’ti.
‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.”

catuttham.

(sattannampi buddhānaṃ evaṃ vitthāretabbo.)
(The text should be expanded in this way for each of the seven Buddhas.)

samyutta nikāya 12
Linked Discourses 12

1. buddhavagga
1. The Buddhas

5. sikhīsutta
5. Sikkhī

“sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa ... pe
“Sikkhī, the Blessed One, the perfected one, the fully awakened Buddha ...”

samyutta nikāya 12
Linked Discourses 12

1. buddhavagga
1. The Buddhas

6. vessabhūssa
6. Vessabhū

“vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa ... pe
“Vessabhū, the Blessed One, the perfected one, the fully awakened Buddha ...”

samyutta nikāya 12
Linked Discourses 12

1. buddhavagga
1. The Buddhas

7. kakusandhasutta

7. Kakusandha

“kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa ... pe

“Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha ...”

samyutta nikāya 12

Linked Discourses 12

1. buddhavagga

1. The Buddhas

8. koṇāgamanasutta

8. Koṇāgamana

“koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa ... pe

“Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha ...”

samyutta nikāya 12

Linked Discourses 12

1. buddhavagga

1. The Buddhas

9. kassapasutta

9. Kassapa

“kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa ... pe

“Kassapa, the Blessed One, the perfected one, the fully awakened Buddha ...”

samyutta nikāya 12

Linked Discourses 12

1. buddhavagga

1. The Buddhas

10. gotamasutta

10. Gotama

“pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘kiccham vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.

‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn,

atha ca panimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaṇassa.

yet it doesn’t understand how to escape from this suffering, from old age and death.

kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaṇassā’ti?

Oh, when will an escape be found from this suffering, from old age and death?’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati jarāmaṇaṃ hoti, kimpaccayā jarāmaṇaṇ’ti?

‘When what exists is there old age and death? What is a condition for old age and death?’

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho sati jarāmaṇaṃ hoti, jātipaccayā jarāmaṇaṇ’ti.

‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati jāti hoti ... pe ...

‘When what exists is there rebirth? ...

bhavo ...
continued existence ...

upādānaṃ ...
grasping ...

taṇhā ...
craving ...

vedanā ...
feeling ...

phasso ...
contact ...

saḷāyatanaṃ ...
the six sense fields ...

nāmarūpaṃ ...
name and form ...

viññāṇaṃ ...
consciousness ...

saṅkhārā honti, kiṃpaccayā saṅkhārā'ti?
'When what exists are there choices? What is a condition for choices?'

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

'avijjāya kho sati saṅkhārā honti, avijjāpaccayā saṅkhārā'ti.
'When ignorance exists there are choices. Ignorance is a condition for choices.'

iti hidaṃ avijjāpaccayā saṅkhārā;
And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

'samudayo, samudayo'ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
'Origination, origination.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me:

'kimhi nu kho asati jarāmaṇaṃ na hoti, kissa nirodhā jarāmaṇanirodho'ti?
'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?'

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

'jātiyā kho asati jarāmaṇaṃ na hoti, jātinirodhā jarāmaṇanirodho'ti.
'When rebirth doesn't exist there's no old age and death? When rebirth ceases, old age and death cease.'

tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me:

'kimhi nu kho asati jāti na hoti ... pe ...
'When what doesn't exist is there no rebirth? ...

bhavo ...
continued existence ...

upādānaṃ ...
grasping ...

taṇhā ...
craving ...

vedanā ...
feeling ...

phasso ...
contact ...

saḷāyatanam ...
the six sense fields ...

nāmarūpaṃ ...
name and form ...

viññāṇam ...
consciousness ...

saṅkhārā na honti, kissa nirodhā saṅkhāranirodho'ti?
'When what doesn't exist are there no choices? When what ceases do choices cease?'

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘avijjāya kho asati saṅkhārā na honti, avijjānirodhā saṅkhāranirodho'ti.
'When ignorance doesn't exist there are no choices. When ignorance ceases, choices cease.'

iti hidam avijjānirodhā saṅkhāranirodho;
And so, when ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho ... pe ...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

‘nirodho, nirodho'ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhum
udapādi, ñaṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī'ti.
*'Cessation, cessation.' Such was the vision, knowledge, wisdom, realization, and light that
arose in me regarding teachings not learned before from another.'*

dasamo.

buddhavaggo paṭhamo.

desanā vibhaṅgapatīpadā ca,

vipassī sikhī ca vessabhū;

kakusandho koṇāgamano kassapo,

mahāsakyamuni ca gotamoti.

saṃyutta nikāya 12
Linked Discourses 12

2. āhāravagga
2. Fuel

11. āhārasutta
11. Fuel

evaṃ me sutāṃ—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme ...

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

...

“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ʔitiyā sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

katame cattāro?

What four?

kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ʔitiyā sambhavesīnaṃ vā anuggahāya.

These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

ime, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

What is the source, origin, birthplace, and root of these four fuels?

ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

Craving.

taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source, origin, birthplace, and root of craving?

taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

Feeling.

vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source of feeling?

vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

Contact.

phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikā kiṃpabhavo?

And what is the source of contact?

phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātikā saḷāyatanapabhavo.

The six sense fields.

saḷāyatanañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of the six sense fields?

saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ.

Name and form.

nāmarūpañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of name and form?

nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ.

Consciousness.

viññāṇañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of consciousness?

viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārājātikaṃ
saṅkhārapabhavaṃ.

Choices.

saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source of choices?

saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

Ignorance.

iti kho, bhikkhave, avijjāpaccayā saṅkhārā;

And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ... pe ...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

paṭhamam.

samyutta nikāya 12

Linked Discourses 12

2. āhāravagga

2. Fuel

12. molīyaphaggunasutta

12. Phagguṇa of the Top-Knot

sāvattthiyaṃ viharati.

At Sāvattthī.

“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭṭhitiyā sambhavesīnaṃ vā
anuggahāya.

*“Mendicants, there are these four fuels. They maintain sentient beings that have been born
and help those that are about to be born.*

katame cattāro?

What four?

kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā,
viññāṇaṃ catuttham.

*Solid food, whether coarse or fine; contact is the second, mental intention the third, and
consciousness the fourth.*

ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ṭṭhitiyā sambhavesīnaṃ vā
anuggahāya”ti.

*These are the four fuels that maintain sentient beings that have been born and help those that
are about to be born.”*

evaṃ vutte, āyasmā molīyaphagguno bhagavantam etadavoca:

When he said this, Venerable Phagguṇa of the Top-Knot said to the Buddha,

“ko nu kho, bhante, viññāṇāhāraṃ āhāretī”ti?

“But sir, who consumes the fuel for consciousness?”

“no kallo pañho”ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“‘āhāretī’ ti ahaṃ na vadāmi.

“I don’t speak of one who consumes.”

‘āhāretī’ ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who consumes, then it would be fitting to ask

‘ko nu kho, bhante, āhāretī’ ti?

who consumes.

evañcāhaṃ na vadāmi.

But I don’t speak like that.

evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kissa nu kho, bhante, viññānāhāro’ ti, esa kallo pañho.

‘Consciousness is a fuel for what?’

tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘viññānāhāro āyatim punabbhavābhiniḍḍattiyaṃ paccayo, tasmim bhūte sati saḷāyatanaṃ, saḷāyatanaṃ paccayaṃ phasso’” ti.

‘Consciousness is a fuel that conditions rebirth into a new state of existence in the future.

When that which has been reborn is present, there are the six sense fields. The six sense fields are a condition for contact.’”

‘ko nu kho, bhante, phusati’ ti?

“But sir, who contacts?”

“no kallo pañho” ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“‘phusati’ ti ahaṃ na vadāmi.

“I don’t speak of one who contacts.”

‘phusati’ ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who contacts, then it would be fitting to ask

‘ko nu kho, bhante, phusati’ ti?

who contacts.

evañcāhaṃ na vadāmi.

But I don’t speak like that.

evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kimpaccayā nu kho, bhante, phasso’ ti, esa kallo pañho.

‘What is a condition for contact?’

tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘saḷāyatanaṃ paccayaṃ phasso, phassaṃ vedanā’” ti.

‘The six sense fields are a condition for contact. Contact is a condition for feeling.’”

‘ko nu kho, bhante, vedayati’ ti?

“But sir, who feels?”

“no kallo pañho” ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“‘vedayati’ ti ahaṃ na vadāmi.

“I don’t speak of one who feels.”

‘vedayati’ ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who feels, then it would be fitting to ask

‘ko nu kho, bhante, vedayati’ ti?

who feels.

evañcāhaṃ na vadāmi.

But I don’t speak like that.

evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kimpaccayā nu kho, bhante, vedanā’ ti, esa kallo pañho.

‘What is a condition for feeling?’

tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘phassapaccayā vedanā, vedanāpaccayā taṇhā’ ti.

‘Contact is a condition for feeling. Feeling is a condition for craving.’

“ko nu kho, bhante, tasati” ti?

“But sir, who craves?”

“no kallo pañho” ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“tasati” ti ahaṃ na vadāmi.

“I don’t speak of one who craves.

‘tasati’ ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who craves, then it would be fitting to ask

‘ko nu kho, bhante, tasati’ ti?

who craves.

evañcāhaṃ na vadāmi.

But I don’t speak like that.

evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kimpaccayā nu kho, bhante, taṇhā’ ti, esa kallo pañho.

‘What is a condition for craving?’

tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘vedanāpaccayā taṇhā, taṇhāpaccayā upādāna’ ti.

‘Feeling is a condition for craving. Craving is a condition for grasping.’

“ko nu kho, bhante, upādiyati” ti?

“But sir, who grasps?”

“no kallo pañho” ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“upādiyati” ti ahaṃ na vadāmi.

“I don’t speak of one who grasps.

‘upādiyati’ ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho:

If I were to speak of one who grasps, then it would be fitting to ask

‘ko nu kho, bhante, upādiyati’ ti?

who grasps.

evañcāhaṃ na vadāmi.

But I don’t speak like that.

evaṃ maṃ avadantaṃ yo evaṃ puccheyya:

Hence it would be fitting to ask:

‘kimpaccayā nu kho, bhante, upādānan’ti, esa kallo pañho.

‘What is a condition for grasping?’

tatra kallaṃ veyyākaraṇaṃ:

And a fitting answer to this would be:

‘tanhāpaccayā upādānaṃ;

‘Craving is a condition for grasping.

upādānapaccayā bhavo’ti ... pe ...

Grasping is a condition for continued existence.’ ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

channaṃ tveva, phaggunā, phassāyatanānaṃ asesavirāgaṇiroduhā phassaṇiroduho;

When the six sense fields fade away and cease with nothing left over, contact ceases.

phassaṇiroduhā vedanāṇiroduho;

When contact ceases, feeling ceases.

vedanāṇiroduhā taṇhāṇiroduho;

When feeling ceases, craving ceases.

taṇhāṇiroduhā upādānaṇiroduho;

When craving ceases, grasping ceases.

upādānaṇiroduhā bhavaṇiroduho;

When grasping ceases, continued existence ceases.

bhavaṇiroduhā jāṭiniroduho;

When continued existence ceases, rebirth ceases.

jāṭiniroduhā jarāmaṇaṃ sokapariḍevaduḁkhadomaṇassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa niroduho hoti’ti.

That is how this entire mass of suffering ceases.”

duṭṭiyaṃ.

saṃyutta nikāya 12

Linked Discourses 12

2. āhāravagga

2. Fuel

13. samaṇabrāhmaṇasutta

13. Ascetics and Brahmins

sāvattiyaṃ viharati.

At Sāvatti.

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaṇaṃ nappajānanti, jarāmaṇasamudayaṃ nappajānanti, jarāmaṇaṇiroduhaṃ nappajānanti, jarāmaṇaṇiroduhagāminiṃ paṭipadaṃ nappajānanti;

“Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṃ ... pe ...

They don’t understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...
craving ...

vedanaṃ ...
feeling ...

phassaṃ ...
contact ...

saḷāyatanam ...
the six sense fields ...

nāmarūpaṃ ...
name and form ...

viññāṇaṃ ...
consciousness ...

saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti, saṅkhāranirodhaṃ
nappajānanti, saṅkhāranirodhagāminīṃ paṭipadaṃ nappajānanti,
*They don't understand choices, their origin, their cessation, and the practice that leads to their
cessation.*

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā
brāhmaṇesu vā brāhmaṇasammatā; na ca pana te āyasmanto sāmaññatthaṃ vā
brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja
viharanti.
*I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of
life as an ascetic or brahmin, and don't live having realized it with their own insight.*

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaranaṃ pajānanti,
jarāmaranasamudayaṃ pajānanti, jarāmarananirodhaṃ pajānanti,
jarāmarananirodhagāminīṃ paṭipadaṃ pajānanti;
*There are ascetics and brahmins who do understand old age and death, their origin, their
cessation, and the practice that leads to their cessation.*

jātiṃ ... pe ...
They understand rebirth ...

bhavaṃ ...
continued existence ...

upādānaṃ ...
grasping ...

taṇhaṃ ...
craving ...

vedanaṃ ...
feeling ...

phassaṃ ...
contact ...

saḷāyatanam ...
the six sense fields ...

nāmarūpaṃ ...
name and form ...

viññāṇaṃ ...
consciousness ...

saṅkhāre pajānanti, saṅkhārasamudayaṃ pajānanti, saṅkhāranirodhaṃ pajānanti,
saṅkhāranirodhagāminīṃ paṭipadaṃ pajānanti,
*They understand choices, their origin, their cessation, and the practice that leads to their
cessation.*

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammataṁ brāhmaṇesu ca brāhmaṇasammataṁ; te ca paṇāyasmanto sāmāññatthaṁ brahmaññatthaṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

tatiyaṁ.

samyutta nikāya 12

Linked Discourses 12

2. āhāravagga

2. Fuel

14. dutiyasamaṇabrāhmaṇasutta

14. Ascetics and Brahmins (2nd)

sāvattthiyaṁ viharati.

At Sāvattthī.

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime dhamme nappajānanti, imesaṁ dhammānaṁ samudayaṁ nappajānanti, imesaṁ dhammānaṁ nirodhaṁ nappajānanti, imesaṁ dhammānaṁ nirodhagāminīṁ paṭipadaṁ nappajānanti, katame dhamme nappajānanti, katamesaṁ dhammānaṁ samudayaṁ nappajānanti, katamesaṁ dhammānaṁ nirodhaṁ nappajānanti, katamesaṁ dhammānaṁ nirodhagāminīṁ paṭipadaṁ nappajānanti?”

“Mendicants, there are ascetics and brahmins who don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. What things don’t they understand?”

jarāmaṇaṁ nappajānanti, jarāmaṇasamudayaṁ nappajānanti, jarāmaṇanirodhaṁ nappajānanti, jarāmaṇanirodhagāminīṁ paṭipadaṁ nappajānanti;

They don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṁ ... pe ...

They don’t understand rebirth ...

bhavaṁ ...

continued existence ...

upādānaṁ ...

grasping ...

taṇhaṁ ...

craving ...

vedanaṁ ...

feeling ...

phassaṁ ...

contact ...

saḷāyatanaṁ ...

the six sense fields ...

nāmarūpaṁ ...

name and form ...

viññānaṁ ...

consciousness ...

saṅkhāre nappajānanti, saṅkhārasamudayaṁ nappajānanti, saṅkhāranirodhaṁ nappajānanti, saṅkhāranirodhagāminīṁ paṭipadaṁ nappajānanti.

They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation.

ime dhamme nappajānanti, imesaṃ dhammānaṃ samudayaṃ nappajānanti, imesaṃ dhammānaṃ nirodhaṃ nappajānanti, imesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ nappajānanti.

They don't understand these things, their origin, their cessation, and the practice that leads to their cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmāññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime dhamme pajānanti, imesaṃ dhammānaṃ samudayaṃ pajānanti, imesaṃ dhammānaṃ nirodhaṃ pajānanti, imesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ pajānanti, katame dhamme pajānanti, katamesaṃ dhammānaṃ samudayaṃ pajānanti, katamesaṃ dhammānaṃ nirodhaṃ pajānanti, katamesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ pajānanti?

There are ascetics and brahmins who do understand these things, their origin, their cessation, and the practice that leads to their cessation. What things do they understand?

jarāmaṇaṃ pajānanti, jarāmaṇasamudayaṃ pajānanti, jarāmaṇanirodhaṃ pajānanti, jarāmaṇanirodhagāminiṃ paṭipadaṃ pajānanti;

They understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātim ... pe ...

They understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññānaṃ ...

consciousness ...

saṅkhāre pajānanti, saṅkhārasamudayaṃ pajānanti, saṅkhāranirodhaṃ pajānanti, saṅkhāranirodhagāminiṃ paṭipadaṃ pajānanti.

They understand choices, their origin, their cessation, and the practice that leads to their cessation.

ime dhamme pajānanti, imesaṃ dhammānaṃ samudayaṃ pajānanti, imesaṃ dhammānaṃ nirodhaṃ pajānanti, imesaṃ dhammānaṃ nirodhagāminiṃ paṭipadaṃ pajānanti.

They understand these things, their origin, their cessation, and the practice that leads to their cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammata, brāhmaṇesu ca brāhmaṇasammata. te ca paṇāyasmanto sāmāññatthaṇca brahmaññatthaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

catuttham.

samyutta nikāya 12

Linked Discourses 12

2. āhāravagga

2. Fuel

15. kaccānagottasutta

15. Kaccānagotta

sāvattiyaṃ viharati.

At Sāvatti.

atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā kaccānagotto bhagavantaṃ etadavoca:

Then Venerable Kaccānagotta went up to the Buddha, bowed, sat down to one side, and said to him:

“sammādiṭṭhi sammādiṭṭhī”ti, bhante, vuccati.

“Sir, they speak of this thing called ‘right view’.

kittāvatā nu kho, bhante, sammādiṭṭhi hotī”ti?

How is right view defined?”

“dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena—atthitañceva natthitaṇca.

“Kaccāna, this world mostly relies on the dual notions of existence and non-existence.

lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke natthitā sā na hoti.

But when you truly see the origin of the world with right understanding, you won’t have the notion of non-existence regarding the world.

lokanirodhaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti.

And when you truly see the cessation of the world with right understanding, you won’t have the notion of existence regarding the world.

upayupādānābhinivesavinibandho khvāyaṃ, kaccāna, loko yebhuyyena.

The world is for the most part shackled to attraction, grasping, and insisting.

tañcāyaṃ upayupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti na upādiyati nādhitṭhāti: ‘attā me’ti.

But if—when it comes to this attraction, grasping, mental fixation, insistence, and underlying tendency—you don’t get attracted, grasp, and commit to the notion ‘my self’,

‘dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhati’ti na kaṅkhati na vicikicchati aparapaccayā ñāṇamevassa ettha hoti.

you’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others.

ettāvatā kho, kaccāna, sammādiṭṭhi hoti.

This is how right view is defined.

‘sabbamatthī’ti kho, kaccāna, ayameko anto.

‘All exists’: this is one extreme.

‘sabbam natthī’ti ayam dutiyo anto.

‘All doesn’t exist’: this is the second extreme.

ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ... pe ...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

That is how this entire mass of suffering ceases.”

pañcamaṃ.

samyutta nikāya 12

Linked Discourses 12

2. āhāravagga

2. Fuel

16. dhammakathikasutta

16. A Dhamma Speaker

sāvatthiyaṃ ...

At Sāvattthī.

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“dhammakathiko dhammakathiko”ti, bhante, vuccati.

“Sir, they speak of a ‘Dhamma speaker’.

kittāvātā nu kho, bhante, dhammakathiko hoti”ti?

How is a Dhamma speaker defined?”

“jarāmarāṇassa ce bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, ‘dhammakathiko bhikkhū’ti alaṃvacanāya.

“If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

jarāmarāṇassa ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammapaṭipanno bhikkhū’ti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

jarāmarāṇassa ce bhikkhu nibbidā virāgā nirodhā anupādāvimutto hoti, ‘dittadhammanibbānappatto bhikkhū’ti alaṃvacanāya.

If they’re freed by not grasping, by disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

jātiyā ce bhikkhu ... pe ...

If a mendicant teaches Dhamma for disillusionment regarding rebirth ...

bhavassa ce bhikkhu ...

continued existence ...

upādānassa ce bhikkhu ...

grasping ...

taṇhāya ce bhikkhu ...

craving ...

vedanāya ce bhikkhu ...

feeling ...

phassassa ce bhikkhu ...

contact ...

saḷāyatanassa ce bhikkhu ...

the six sense fields ...

nāmarūpassa ce bhikkhu ...

name and form ...

viññāṇassa ce bhikkhu ...

consciousness ...

saṅkhārānañce bhikkhu ...

choices ...

avijjāya ce bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti,
‘dhammakathiko bhikkhū’ti alaṃvacanāya.

If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

avijjāya ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti,
‘dhammānudhammapaṭipanno bhikkhū’ti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

avijjāya ce bhikkhu nibbidā virāgā nirodhā anupādāvimutto hoti,
‘dīṭṭhadhammanibbānappaṭto bhikkhū’ti alaṃvacanāya”ti.

If they’re freed by not grasping, by disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

chaṭṭhaṃ.

saṃyutta nikāya 12

Linked Discourses 12

2. āhāravagga

2. Fuel

17. acelakassapasutta

17. With Kassapa, the Naked Ascetic

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ
piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

addasā kho acelo kassapo bhagavantam dūratova āgacchantam.

The naked ascetic Kassapa saw the Buddha coming off in the distance.

disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

He went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho acelo kassapo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he stood to one side, and said to the Buddha,

“puccheyyāma mayaṃ bhavantaṃ gotamaṃ kañcideva desaṃ, sace no bhavaṃ gotamo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

“I’d like to ask Master Gotama about a certain point, if you’d take the time to answer.”

“akālo kho tāva, kassapa, pañhassa;

“Kassapa, it’s the wrong time for questions.

antaragharaṃ pavitṭhamhā”ti.

We’ve entered an inhabited area.”

dutiyaṃpi kho acelo kassapo bhagavantaṃ etadavoca:

A second time,

“puccheyyāma mayaṃ bhavantaṃ gotamaṃ kañcideva desaṃ, sace no bhavaṃ gotamo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

“akālo kho tāva, kassapa, pañhassa;

antaragharaṃ pavitṭhamhā”ti.

tatiyaṃpi kho acelo kassapo ... pe ...

and a third time, Kassapa spoke to the Buddha and the Buddha replied.

antaragharaṃ pavitṭhamhāti.

evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca:

When this was said, Kassapa said to the Buddha,

“na kho pana mayaṃ bhavantaṃ gotamaṃ bahudeva pucchitukāmā”ti.

“I don’t want to ask much.”

“puccha, kassapa, yadākaṅkhasī”ti.

“Ask what you wish, Kassapa.”

“kiṃ nu kho, bho gotama, ‘sayāṅkataṃ dukkhan’ti?”

“Well, Master Gotama, is suffering made by oneself?”

“mā hevaṃ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

“kiṃ pana, bho gotama, paraṅkataṃ dukkhan’ti?”

“Then is suffering made by another?”

“mā hevaṃ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

“kiṃ nu kho, bho gotama, sayāṅkatañca paraṅkatañca dukkhan’ti?”

“Well, is suffering made by both oneself and another?”

“mā hevaṃ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

“kiṃ pana, bho gotama, asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhan’ti?”

“Then does suffering arise by chance, not made by oneself or another?”

“mā hevaṃ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

“kiṃ nu kho, bho gotama, natthi dukkhan’ti?”

“Well, is there no such thing as suffering?”

‘na kho, kassapa, natthi dukkhaṃ.
“It’s not that there’s no such thing as suffering.”

atthi kho, kassapa, dukkhaṃ’ti.
Suffering is real.”

‘tena hi bhavaṃ gotamo dukkhaṃ na jānāti, na passatī’ti.
“Then Master Gotama doesn’t know nor see suffering.”

‘na khvāhaṃ, kassapa, dukkhaṃ na jānāmi, na passāmi.
“It’s not that I don’t know or see suffering.”

jānāmi khvāhaṃ, kassapa, dukkhaṃ;
I do know suffering,
passāmi khvāhaṃ, kassapa, dukkhaṃ”’ti.
I do see suffering.”

‘kiṃ nu kho, bho gotama, ‘sayamkataṃ dukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, kassapā’ti vadesi.
“Master Gotama, when asked these questions, you say ‘not so’.

‘kiṃ pana, bho gotama, paraṃkataṃ dukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, kassapā’ti vadesi.

‘kiṃ nu kho, bho gotama, sayamkatañca paraṃkatañca dukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, kassapā’ti vadesi.

‘kiṃ pana, bho gotama, asayamkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, kassapā’ti vadesi.

‘kiṃ nu kho, bho gotama, natthi dukkhaṃ’ti iti puṭṭho samāno ‘na kho, kassapa, natthi dukkhaṃ, atthi kho, kassapa, dukkhaṃ’ti vadesi.
Yet you say that there is such a thing as suffering.

‘tena hi bhavaṃ gotamo dukkhaṃ na jānāti na passatī’ti iti puṭṭho samāno ‘na khvāhaṃ, kassapa, dukkhaṃ na jānāmi na passāmi.

jānāmi khvāhaṃ, kassapa, dukkhaṃ;
And you say that you do know suffering,
passāmi khvāhaṃ, kassapa, dukkhaṃ’ti vadesi.
and you do see suffering.

ācikkhatu ca me, bhante, bhagavā dukkhaṃ.
Sir, explain suffering to me!

desetu ca me, bhante, bhagavā dukkhaṃ”’ti.
Teach me about suffering!”

“so karoti so paṭisaṃvedayatī’ti kho, kassapa, ādito sato ‘sayamkataṃ dukkhaṃ’ti iti vadaṃ sassataṃ etaṃ pareti.
“Suppose that the person who does the deed experiences the result. Then for one who has existed since the beginning, suffering is made by oneself. This statement leans toward eternalism.

‘añño karoti añño paṭisaṃvedayatī’ti kho, kassapa, vedanābhitunnassa sato ‘paraṃkataṃ dukkhaṃ’ti iti vadaṃ ucchedaṃ etaṃ pareti.
Suppose that one person does the deed and another experiences the result. Then for one stricken by feeling, suffering is made by another. This statement leans toward annihilationism.

ete te, kassapa, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ... pe ...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.
That is how this entire mass of suffering ceases.”

evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca:
When this was said, Kassapa said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.
“Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya ... pe ... ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“yo kho, kassapa, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya.

“Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

api ca mayā puggalavemattatā viditā”ti.
However, I have recognized individual differences.”

“sace, bhante, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, cattāro māse parivasati. catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentū bhikkhubhāvāya”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

alattha kho acelo kassapo bhagavato santike pabbajjaṃ, alattha upasampadaṃ.
And the naked ascetic Kassapa received the going forth, the ordination in the Buddha’s presence.

acirūpasampanno ca panāyasmā kassapo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammādeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti
abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro ca paṇāyasmā kassapo arahataṃ ahoṣīti.

And Venerable Kassapa became one of the perfected.

sattamaṃ.

samyutta nikāya 12

Linked Discourses 12

2. āhāravagga

2. Fuel

18. timbarukasutta

18. With Timbaruka

sāvatthiyaṃ viharati.

At Sāvattthī.

atha kho timbaruko paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavatā saddhiṃ sammodi.

Then the wanderer Timbaruka went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho timbaruko paribbājako bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“kiṃ nu kho, bho gotama, sayañkataṃ sukhadukkhaṇti?”

“Well, Master Gotama, are pleasure and pain made by oneself?”

mā hevaṃ, timbarukāti bhagavā avoca.

“Not so, Timbaruka,” said the Buddha.

kiṃ pana, bho gotama, paraṅkataṃ sukhadukkhaṇti?”

“Then are pleasure and pain made by another?”

mā hevaṃ, timbarukāti bhagavā avoca.

“Not so, Timbaruka,” said the Buddha.

kiṃ nu kho, bho gotama, sayañkataṇca paraṅkataṇca sukhadukkhaṇti?”

“Well, are pleasure and pain made by both oneself and another?”

mā hevaṃ, timbarukāti bhagavā avoca.

“Not so, Timbaruka,” said the Buddha.

kiṃ pana, bho gotama, asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ
sukhadukkhaṇti?”

“Then do pleasure and pain arise by chance, not made by oneself or another?”

mā hevaṃ, timbarukāti bhagavā avoca.

“Not so, Timbaruka,” said the Buddha.

kiṃ nu kho, bho gotama, natthi sukhadukkhaṇti?”

“Well, is there no such thing as pleasure and pain?”

na kho, timbaruka, natthi sukhadukkhaṃ;

“It’s not that there’s no such thing as pleasure and pain.

atthi kho, timbaruka, sukhadukkhaṇti.

Pleasure and pain are real.”

tena hi bhavaṃ gotamo sukhadukkhaṃ na jānāti, na passatīti?”

“Then Master Gotama doesn’t know nor see pleasure and pain.”

na khvāhaṃ, timbaruka, sukhadukkhaṃ na jānāmi, na passāmi.

"It's not that I don't know or see pleasure and pain."

jānāmi khvāhaṃ, timbaruka, sukhadukkhaṃ;

I do know pleasure and pain,

passāmi khvāhaṃ, timbaruka, sukhadukkhaṃ”ti.

I do see pleasure and pain.”

“kiṃ nu kho, bho gotama, sayañkataṃ sukhadukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, timbarukā’ti vadesi.

“Master Gotama, when asked these questions, you say ‘not so’.

‘kiṃ pana, bho gotama, parañkataṃ sukhadukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, timbarukā’ti vadesi.

‘kiṃ nu kho, bho gotama, sayañkatañca parañkatañca sukhadukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, timbarukā’ti vadesi.

‘kiṃ pana, bho gotama, asayañkāraṃ aparāñkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ’ti iti puṭṭho samāno ‘mā hevaṃ, timbarukā’ti vadesi.

‘kiṃ nu kho, bho gotama, natthi sukhadukkhaṃ’ti iti puṭṭho samāno ‘na kho, timbaruka, natthi sukhadukkhaṃ;

Yet you say that there is such a thing as pleasure and pain.

atthi kho, timbaruka, sukhadukkhaṃ’ti vadesi.

‘tena hi bhavaṃ gotamo sukhadukkhaṃ na jānāti, na passatī’ti iti puṭṭho samāno ‘na khvāhaṃ, timbaruka, sukhadukkhaṃ na jānāmi, na passāmi.

jānāmi khvāhaṃ, timbaruka, sukhadukkhaṃ;

And you say that you do know pleasure and pain,

passāmi khvāhaṃ, timbaruka, sukhadukkhaṃ’ti vadesi.

and you do see pleasure and pain.

ācikkhatu ca me bhavaṃ gotamo sukhadukkhaṃ.

Sir, explain pleasure and pain to me!

desetu ca me bhavaṃ gotamo sukhadukkhaṃ”ti.

Teach me about pleasure and pain!”

“sā vedanā, so vedayatī’ti kho, timbaruka, ādito sato ‘sayañkataṃ sukhadukkhaṃ’ti evampāhaṃ na vadāmi.

“Suppose that the feeling and the one who feels it are the same thing. Then for one who has existed since the beginning, pleasure and pain is made by oneself. I don’t say this.

‘aññā vedanā, añño vedayatī’ti kho, timbaruka, vedanābhitunnassa sato ‘parañkataṃ sukhadukkhaṃ’ti evampāhaṃ na vadāmi.

Suppose that the feeling is one thing and the one who feels it is another. Then for one stricken by feeling, pleasure and pain is made by another. I don’t say this.

ete te, timbaruka, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā sañkhārā;

‘Ignorance is a condition for choices.

sañkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāṇanirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ... pe ...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

evam vutte, timbaruko paribbājako bhagavantam etadavoca:
When he said this, the wanderer Timbaruka said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, sir! Excellent! ...

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

aṭṭhamam.

samyutta nikāya 12
Linked Discourses 12

2. āhāravagga
2. Fuel

19. bālapaṇḍitasutta
19. The Astute and the Foolish

sāvatthiyaṃ viharati.
At Sāvattthi.

“avijjānīvaraṇassa, bhikkhave, bālassa taṇhāya sampayuttassa evamayaṃ kāyo samudāgato.
“Mendicants, for a fool hindered by ignorance and fettered by craving, this body has been produced.

iti ayañceva kāyo bahiddhā ca nāmarūpaṃ, itthetaṃ dvayaṃ, dvayaṃ paṭicca phasso saḷevāyatanāni, yehi phuṭṭho bālo sukhadukkhaṃ paṭisaṃvedayati etesaṃ vā aṇṇatarena.
So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the fool experiences pleasure and pain.

avijjānīvaraṇassa, bhikkhave, paṇḍitassa taṇhāya sampayuttassa evamayaṃ kāyo samudāgato.
For an astute person hindered by ignorance and fettered by craving, this body has been produced.

iti ayañceva kāyo bahiddhā ca nāmarūpaṃ, itthetaṃ dvayaṃ, dvayaṃ paṭicca phasso saḷevāyatanāni, yehi phuṭṭho paṇḍito sukhadukkhaṃ paṭisaṃvedayati etesaṃ vā aṇṇatarena.
So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the astute person experiences pleasure and pain.

tatra, bhikkhave, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ paṇḍitassa bālenā”ti?
What, then, is the difference between the foolish and the astute?”

“bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnnettikā, bhagavaṃpaṭisaraṇā. sādhū vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitaṃ attho. bhagavato sutvā bhikkhū dhāressanti”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“tena hi, bhikkhave, sunātha, sādhucaṃ manasi karotha, bhāsisāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“yāya ca, bhikkhave, avijjāya nivutassa bālassa yāya ca taṇhāya sampayuttassa ayam kāyo samudāgato, sā ceva avijjā bālassa appahinā sā ca taṇhā aparikkhīṇā.

“For a fool hindered by ignorance and fettered by craving, this body has been produced. But the fool has not given up that ignorance or finished that craving.

taṃ kiṃsa hetu?

Why is that?

na, bhikkhave, bālo acari brahmacariyaṃ sammā dukkhakkhayāya.

The fool has not completed the spiritual journey for the complete ending of suffering.

tasmā bālo kāyassa bhedā kāyūpago hoti,

Therefore, when their body breaks up, the fool is reborn in another body.

so kāyūpago samāno na parimuccati jātiyā jarāmaṇaṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi.

When reborn in another body, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

na parimuccati dukkhasmāti vadāmi.

They’re not freed from suffering, I say.

yāya ca, bhikkhave, avijjāya nivutassa paṇḍitassa yāya ca taṇhāya sampayuttassa ayam kāyo samudāgato, sā ceva avijjā paṇḍitassa pahinā, sā ca taṇhā parikkhīṇā.

For an astute person hindered by ignorance and fettered by craving, this body has been produced. But the astute person has given up that ignorance and finished that craving.

taṃ kiṃsa hetu?

Why is that?

acari, bhikkhave, paṇḍito brahmacariyaṃ sammā dukkhakkhayāya.

The astute person has completed the spiritual journey for the complete ending of suffering.

tasmā paṇḍito kāyassa bhedā na kāyūpago hoti.

Therefore, when their body breaks up, the astute person is not reborn in another body.

so akāyūpago samāno parimuccati jātiyā jarāmaṇaṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi.

Not being reborn in another body, they’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

parimuccati dukkhasmāti vadāmi.

They’re freed from suffering, I say.

ayam kho, bhikkhave, viseso, ayam adhippayāso, idaṃ nānākaraṇaṃ paṇḍitassa bālena yadidaṃ brahmacariyavāso”ti.

This is the difference here between the foolish and the astute, that is, living the spiritual life.”

navamaṃ.

samyutta nikāya 12

Linked Discourses 12

2. āhāravagga

2. Fuel

20. paccayasutta

20. Conditions

sāvattthiyaṃ viharati.

At Sāvattthī.

“paṭiccasamuppādañca vo, bhikkhave, desessāmi paṭiccasamuppanne ca dhamme.
“Mendicants, I will teach you dependent origination and dependently originated phenomena.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“katamo ca, bhikkhave, paṭiccasamuppādo?

“And what is dependent origination?

jātipaccayā, bhikkhave, jarāmarañam.

Rebirth is a condition for old age and death.

uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, tthitāva sā dhātu dhammatthitātā
dhammaniyāmatā idappaccayatā.

Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality.

taṃ tathāgato abhisambujjhati abhisameti.

A Realized One understands this and comprehends it,

abhisambujjhivā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati
vibhajati uttānīkaroti.

then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

‘passathā’ti cāha:

‘Look,’ he says,

‘jātipaccayā, bhikkhave, jarāmarañam’.

‘Rebirth is a condition for old age and death.’

bhavapaccayā, bhikkhave, jāti ... pe ...

Continued existence is a condition for rebirth ...

upādānapaccayā, bhikkhave, bhavo ...

Grasping is a condition for continued existence ...

taṇhāpaccayā, bhikkhave, upādānaṃ ...

Craving is a condition for grasping ...

vedanāpaccayā, bhikkhave, taṇhā ...

Feeling is a condition for craving ...

phassapaccayā, bhikkhave, vedanā ...

Contact is a condition for feeling ...

saḷāyatanapaccayā, bhikkhave, phasso ...

The six sense fields are a condition for contact ...

nāmarūpapaccayā, bhikkhave, saḷāyatanam ...

Name and form are conditions for the six sense fields ...

viññānapaccayā, bhikkhave, nāmarūpaṃ ...

Consciousness is a condition for name and form ...

saṅkhārapaccayā, bhikkhave, viññānaṃ ...

Choices are a condition for consciousness ...

avijjāpaccayā, bhikkhave, saṅkhārā

Ignorance is a condition for choices.

uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, t̥hitāva sā dhātu dhammaṭṭhitatā dhammaniyaṃatā idappaccayatā.

Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality.

taṃ tathāgato abhisambujjhati abhisameti.

A Realized One understands this and comprehends it,

abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti.

then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

‘passathā’ ti cāha:

‘Look,’ he says,

‘avijjāpaccayā, bhikkhave, saṅkhārā’.

‘Ignorance is a condition for choices.’

iti kho, bhikkhave, yā tatra tathatā avitathatā anaññathatā idappaccayatā—

So the fact that this is real, not unreal, not otherwise; the specific conditionality of it:

ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

this is called dependent origination.

katame ca, bhikkhave, paṭiccasamuppannā dhammā?

And what are the dependently originated phenomena?

jarāmaṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ.

Old age and death are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

jāti, bhikkhave, aniccā saṅkhataṃ paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Rebirth ...

bhavo, bhikkhave, anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo.

Continued existence ...

upādānaṃ bhikkhave ... pe ...

Grasping ...

taṇhā, bhikkhave ...

Craving ...

vedanā, bhikkhave ...

Feeling ...

phasso, bhikkhave ...

Contact ...

saḷāyatanaṃ, bhikkhave ...

The six sense fields ...

nāmarūpaṃ, bhikkhave ...

Name and form ...

viññāṇaṃ, bhikkhave ...

Consciousness ...

saṅkhārā, bhikkhave ...

Choices ...

avijjā, bhikkhave, aniccā saṅkhataṃ paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Ignorance is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

ime vuccanti, bhikkhave, paṭiccasamuppannā dhammā.

These are called the dependently originated phenomena.

yato kho, bhikkhave, ariyasāvakassa ‘ayañca paṭiccasamuppādo, ime ca paṭiccasamuppannā dhammā’ yathābhūtaṃ sammappaññāya sudiṭṭhā honti, so vata pubbantam vā paṭidhāvissati:

When a noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are, it’s impossible for them to turn back to the past, thinking:

‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ, nanu kho ahosiṃ atītamaddhānaṃ, kiṃ nu kho ahosiṃ atītamaddhānaṃ, kathaṃ nu kho ahosiṃ atītamaddhānaṃ, kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ’ti;

‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?’

aparantaṃ vā upadhāvissati:

Or to turn forward to the future, thinking:

‘bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ, nanu kho bhavissāmi anāgatamaddhānaṃ, kiṃ nu kho bhavissāmi anāgatamaddhānaṃ, kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ’ti;

‘Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?’

etarahi vā paccuppannaṃ addhānaṃ ajjhattaṃ kathaṃkathī bhavissati:

Or to be undecided about the present, thinking:

‘ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gamissatī’ti—

‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’

netam tṭhānaṃ vijjati.

taṃ kissa hetu?

Why is that?

tathā hi, bhikkhave, ariyasāvakassa ayañca paṭiccasamuppādo ime ca paṭiccasamuppannā dhammā yathābhūtaṃ sammappaññāya sudiṭṭhā’ti.

Because that noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are.”

dasamaṃ.

āhāravaggo dutiyo.

āhāraṃ phagguno ceva,

dve ca samaṇabrāhmaṇā;

kaccānagotta dhammakathikaṃ,

acelaṃ timbarukena ca;

bālapaṇḍitato ceva,

dasamo paccayena cāti.

saṃyutta nikāya 12
Linked Discourses 12

3. dasabalavagga
3. The Ten Powers

21. dasabalasutta
21. The Ten Powers

sāvatthiyaṃ viharati.
At Sāvattthī.

“dasabalasamannāgato, bhikkhave, tathāgato catūhi ca vesārajhehi samannāgato
āsabhamā ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti—
*“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he
claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.*

iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,
Such is form, such is the origin of form, such is the ending of form.

iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo,
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo,
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo,
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.

iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati.
When this exists, that is; due to the arising of this, that arises.

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

yadidaṃ avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ... pe ...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.
That is how this entire mass of suffering ceases.”

paṭhamam.

saṃyutta nikāya 12
Linked Discourses 12

3. dasabalavagga
3. The Ten Powers

22. dutiyadasabalasutta
22. The Ten Powers (2nd)

sāvatthiyaṃ viharati.
At Sāvattthī.

“dasabalasamannāgato, bhikkhave, tathāgato catūhi ca vesārajjeḥi samannāgato āsabbhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti:

“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,
Such is form, such is the origin of form, such is the ending of form.

iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo,
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo,
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo,
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.

iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati;
When this exists, that is; due to the arising of this, that arises.

imasmiṃ asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati.
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

yadidaṃ avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ... pe ...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti’.
That is how this entire mass of suffering ceases.

evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.
So the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork.

evaṃ svākkhāte kho, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike alameva saddhāpabbajitena kulaputtana vīriyaṃ ārabhituṃ:
Just this much is quite enough for someone who has gone forth out of faith from a good family to rouse up their energy.

‘kāmaṃ taco ca nhāru ca atṭhi ca avasissatu, sarīre upassussatu maṃsalohitaṃ. yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā vīriyassa saṅṭhānaṃ bhavissatī’ti.
‘Gladly, let only skin, sinews, and tendons remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.’

dukkhaṃ, bhikkhave, kusīto viharati vokiṇṇo pāpakehi akusalehi dhammeḥi, mahantaṇca sadatthaṃ parihāpeti.
A lazy person lives in suffering, mixed up with bad, unskillful qualities, and ruins a great deal of their own good.

āradhāvīriyo ca kho, bhikkhave, sukhaṃ viharati pavivitto pāpakehi akusalehi dhammehi, mahantaṇca sadatthaṃ paripūreti.

An energetic person lives happily, secluded from bad, unskillful qualities, and fulfills a great deal of their own good.

na, bhikkhave, hīnena aggassa patti hoti.

The best isn't reached by the worst.

aggena ca kho, bhikkhave, aggassa patti hoti.

The best is reached by the best.

maṇḍapeyyamidaṃ, bhikkhave, brahmacariyaṃ, satthā sammukhībhūto.

This spiritual life is the cream, mendicants, and the Teacher is before you.

tasmātiha, bhikkhave, vīriyaṃ ārabhatha appattassa pattiyaṃ, anadhiḡatassa adhiḡamaṃ, asacchikatassa sacchikiriyāya.

So you should rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized, thinking:

‘evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati saphalā saudrayā.

In this way our going forth will not be wasted, but will be fruitful and fertile.

yesaṇca mayaṃ paribhuñjāma

cīvarapiṇḍapātasenaṣaṇaḡilānappaccayaabhesajjaparikkhāraṃ tesam te kāraṃ amhesu mahapphalā bhavissanti mahāṇisaṃsā'ti—

And our use of robes, alms-food, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them.'

evañhi vo, bhikkhave, sikkhitabbaṃ.

That's how you should train.

attatthaṃ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetuṃ;

Considering your own good, mendicants, is quite enough for you to persist with diligence.

paratthaṃ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetuṃ;

Considering the good of others is quite enough for you to persist with diligence.

ubhayatthaṃ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetuṃ'ti.

Considering the good of both is quite enough for you to persist with diligence."

dutiyaṃ.

samyutta nikāya 12

Linked Discourses 12

3. dasabalavagga

3. The Ten Powers

23. upanisasutta

23. Vital Conditions

sāvattthiyaṃ viharati.

At Sāvattthī.

“jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato.

"Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

kiṇca, bhikkhave, jānato kiṃ passato āsavānaṃ khayō hoti?

For one who knows and sees what?

iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,

'Such is form, such is the origin of form, such is the ending of form.

iti vedanā ... pe ...

Such is feeling ...

iti saññā ...
Such is perception ...

iti saṅkhārā ...
Such are choices ...

iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamoti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayō hoti.
The ending of the defilements is for one who knows and sees this.

yampissa taṃ, bhikkhave, khayasmaṃ khayeñāṇaṃ, tampi saupanisaṃ vadāmi, no anupanisaṃ.
I say that this knowledge of ending has a vital condition, it doesn't lack a vital condition.

kā ca, bhikkhave, khayeñāṇassa upanisā?
And what is it?

‘vimuttī’tissa vacanīyaṃ.
You should say: ‘Freedom.’

vimuttimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.
I say that freedom has a vital condition, it doesn't lack a vital condition.

kā ca, bhikkhave, vimuttiyā upanisā?
And what is it?

‘virāgo’tissa vacanīyaṃ.
You should say: ‘Dispassion.’

virāgampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.
I say that dispassion has a vital condition.

kā ca, bhikkhave, virāgassa upanisā?
And what is it?

‘nibbidā’tissa vacanīyaṃ.
You should say: ‘Disillusionment.’

nibbidampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.
I say that disillusionment has a vital condition.

kā ca, bhikkhave, nibbidāya upanisā?
And what is it?

‘yathābhūtañāṇadassanaṃ’tissa vacanīyaṃ.
You should say: ‘Truly knowing and seeing.’

yathābhūtañāṇadassanampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.
I say that truly knowing and seeing has a vital condition.

kā ca, bhikkhave, yathābhūtañāṇadassanaṃ upanisā?
And what is it?

‘samādhī’tissa vacanīyaṃ.
You should say: ‘Immersion.’

samādhimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.
I say that immersion has a vital condition.

kā ca, bhikkhave, samādhissa upanisā?
And what is it?

‘sukhaṃ’tissa vacanīyaṃ.
You should say: ‘Bliss.’

sukhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.
I say that bliss has a vital condition.

kā ca, bhikkhave, sukhassa upanisā?

And what is it?

‘passaddhī’tissa vacanīyaṃ.

You should say: ‘Tranquility.’

passaddhimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that tranquility has a vital condition.

kā ca, bhikkhave, passaddhiyā upanisā?

And what is it?

‘pīti’tissa vacanīyaṃ.

You should say: ‘Rapture.’

pītimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that rapture has a vital condition.

kā ca, bhikkhave, pītiyā upanisā?

And what is it?

‘pāmojjan’tissa vacanīyaṃ.

You should say: ‘Joy.’

pāmojjampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that joy has a vital condition.

kā ca, bhikkhave, pāmojjassa upanisā?

And what is it?

‘saddhā’tissa vacanīyaṃ.

You should say: ‘Faith.’

saddhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that faith has a vital condition.

kā ca, bhikkhave, saddhāya upanisā?

And what is it?

‘dukkhan’tissa vacanīyaṃ.

You should say: ‘Suffering.’

dukkhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that suffering has a vital condition.

kā ca, bhikkhave, dukkhassa upanisā?

And what is it?

‘jāti’tissa vacanīyaṃ.

You should say: ‘Rebirth.’

jātipāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that rebirth has a vital condition.

kā ca, bhikkhave, jātiyā upanisā?

And what is it?

‘bhavo’tissa vacanīyaṃ.

You should say: ‘Continued existence.’

bhavampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

I say that continued existence has a vital condition.

kā ca, bhikkhave, bhavassa upanisā?

And what is it?

‘upādānan’tissa vacanīyaṃ.

You should say: ‘Grasping.’

upādānampāhaṃ, bhikkhave, saupaniṣaṃ vadāmi, no anupaniṣaṃ.
I say that grasping has a vital condition.

kā ca, bhikkhave, upādānassa upanīṣā?
And what is it?

‘taṇhā’tissa vacanīyaṃ.
You should say: ‘Craving.’

taṇhampāhaṃ, bhikkhave, saupaniṣaṃ vadāmi, no anupaniṣaṃ.
I say that craving has a vital condition.

kā ca, bhikkhave, taṇhāya upanīṣā?
And what is it?

‘vedanā’tissa vacanīyaṃ ... pe ...
You should say: ‘Feeling.’ ...

‘phasso’tissa vacanīyaṃ ...
You should say: ‘Contact.’ ...

‘saḷāyatanan’tissa vacanīyaṃ ...
You should say: ‘The six sense fields.’ ...

‘nāmarūpan’tissa vacanīyaṃ ...
You should say: ‘Name and form.’ ...

‘viññāṇan’tissa vacanīyaṃ ...
You should say: ‘Consciousness.’ ...

‘saṅkhārā’tissa vacanīyaṃ.
You should say: ‘Choices.’ ...

saṅkhārepāhaṃ, bhikkhave, saupaniṣaṃ vadāmi, no anupaniṣaṃ.
I say that choices have a vital condition, they don’t lack a vital condition.

kā ca, bhikkhave, saṅkhārānaṃ upanīṣā?
And what is the vital condition for choices?

‘avijjā’tissa vacanīyaṃ.
You should say: ‘Ignorance.’

iti kho, bhikkhave, avijjūpaniṣā saṅkhārā,
So ignorance is a vital condition for choices.

saṅkhārūpaniṣaṃ viññāṇaṃ,
Choices are a vital condition for consciousness.

viññāṇūpaniṣaṃ nāmarūpaṃ,
Consciousness is a vital condition for name and form.

nāmarūpūpaniṣaṃ saḷāyatanaṃ,
Name and form are vital conditions for the six sense fields.

saḷāyatanūpaniṣo phasso,
The six sense fields are vital conditions for contact.

phassūpaniṣā vedanā,
Contact is a vital condition for feeling.

vedanūpaniṣā taṇhā,
Feeling is a vital condition for craving.

taṇhūpaniṣaṃ upādānaṃ,
Craving is a vital condition for grasping.

upādānūpaniṣo bhavo,
Grasping is a vital condition for continued existence.

bhavūpanisā jāti,

Continued existence is a vital condition for rebirth.

jātūpanisaṃ dukkhaṃ,

Rebirth is a vital condition for suffering.

dukkhūpanisā saddhā,

Suffering is a vital condition for faith.

saddhūpanisaṃ pāmojjaṃ,

Faith is a vital condition for joy.

pāmojjūpanisā pīti,

Joy is a vital condition for rapture.

pītūpanisā passaddhi,

Rapture is a vital condition for tranquility.

passaddhūpanisaṃ sukhaṃ,

Tranquility is a vital condition for bliss.

sukhūpaniso samādhi,

Bliss is a vital condition for immersion.

samādhūpanisaṃ yathābhūtañānadassanaṃ,

Immersion is a vital condition for truly knowing and seeing.

yathābhūtañānadassanūpanisā nibbidā,

Truly knowing and seeing is a vital condition for disillusionment.

nibbidūpaniso virāgo,

Disillusionment is a vital condition for dispassion.

virāgūpanisā vimutti,

Dispassion is a vital condition for freedom.

vimuttūpanisaṃ khayeñāṇaṃ.

Freedom is a vital condition for the knowledge of ending.

seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnam pavattamānaṃ pabbatakandarapadarasākhā paripūreti.

pabbatakandarapadarasākhāparipūrā kusobbhe paripūrenti. kusobbhā paripūrā mahāsobbhe paripūrenti. mahāsobbhā paripūrā kunnadiyo paripūrenti. kunnadiyo paripūrā mahānadiyo paripūrenti. mahānadiyo paripūrā mahāsamuddaṃ paripūrenti.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evameva kho, bhikkhave, avijjūpanisā saṅkhārā, saṅkhārūpanisaṃ viññāṇaṃ, viññāṇūpanisaṃ nāmarūpaṃ, nāmarūpūpanisaṃ saḷāyatanaṃ, saḷāyatanūpaniso phasso, phassūpanisā vedanā, vedanūpanisā tanhā, tanhūpanisaṃ upādānaṃ, upādānūpaniso bhavo, bhavūpanisā jāti, jātūpanisaṃ dukkhaṃ, dukkhūpanisā saddhā, saddhūpanisaṃ pāmojjaṃ, pāmojjūpanisā pīti, pītūpanisā passaddhi, passaddhūpanisaṃ sukhaṃ, sukhūpaniso samādhi, samādhūpanisaṃ yathābhūtañānadassanaṃ, yathābhūtañānadassanūpanisā nibbidā, nibbidūpaniso virāgo, virāgūpanisā vimutti, vimuttūpanisaṃ khayeñāṇaṃ”ti.

In the same way, ignorance is a vital condition for choices. ... Freedom is a vital condition for the knowledge of ending.”

tatiyaṃ.

samyutta nikāya 12

Linked Discourses 12

3. dasabalavagga

3. The Ten Powers

24. aññatitthiyasutta

24. Followers of Other Paths

rājagahe viharati veļuvane.

Near Rājagaha, in the Bamboo Grove.

atha kho āyasmā sārīputto pubbaṇhasamayam nivāsetvā pattacīvaramādāya rājagaham piṇḍāya pāvisi.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

atha kho āyasmato sārīputtassa etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya caritum.

“It’s too early to wander for alms in Rājagaha.

yannūnāham yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkameyyan”ti.

Why don’t I go to the monastery of the wanderers who follow other paths?”

atha kho āyasmā sārīputto yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodi.

Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

sammodanīyam katham saraṇīyam vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ te aññatitthiyā paribbājakā etadavocum:

When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

“santāvuso sārīputta, eke samaṇabrāhmaṇā kammavādā sayamkataṃ dukkhaṃ paññāpentī.

“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that suffering is made by oneself.

santi panāvuso sārīputta, eke samaṇabrāhmaṇā kammavādā paraṃkataṃ dukkhaṃ paññāpentī.

Some of them declare that suffering is made by another.

santāvuso sārīputta, eke samaṇabrāhmaṇā kammavādā sayamkatañca paraṃkatañca dukkhaṃ paññāpentī.

Some of them declare that suffering is made by both oneself and another.

santi panāvuso sārīputta, eke samaṇabrāhmaṇā kammavādā asayamkāraṃ aparāṇkāraṃ adhiccaṣamuppannaṃ dukkhaṃ paññāpentī.

Some of them declare that suffering arises by chance, not made by oneself or another.

idha, panāvuso sārīputta, samaṇo gotamo kiṃvādī kimakkhāyī?

What does the ascetic Gotama say about this? How does he explain it?

katham byākaramānā ca mayam vuttavādino ceva samaṇassa gotamassa assāma, na ca samaṇam gotamaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṃ thānaṃ āgaccheyyā”ti?

How should we answer so as to repeat what the ascetic Gotama has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“paṭiccasamuppannaṃ kho, āvuso, dukkhaṃ vuttaṃ bhagavatā.

“Reverends, the Buddha said that suffering is dependently originated.

kiṃ paṭicca?

Dependent on what?

phassaṃ paṭicca.

Dependent on contact.

iti vadaṃ vuttavādī ceva bhagavato assa, na ca bhagavantam abhūtena abbhācikkheyya, dhammassa cānudhammam byākareyya, na ca koci sahadhammiko vādanupāto gārayham thānam āgaccheyya.

If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayāṅkataṃ dukkhaṃ paññapenti tadapi phassapaccayā.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that's conditioned by contact.

yepi te samaṇabrāhmaṇā kammavādā paraṅkataṃ dukkhaṃ paññapenti tadapi phassapaccayā.

In the case of those who declare that suffering is made by another, that's also conditioned by contact.

yepi te samaṇabrāhmaṇā kammavādā sayāṅkatañca paraṅkatañca dukkhaṃ paññapenti tadapi phassapaccayā.

In the case of those who declare that suffering is made by oneself and another, that's also conditioned by contact.

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti tadapi phassapaccayā.

In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayāṅkataṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam thānam vijjati.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact.

yepi te samaṇabrāhmaṇā kammavādā paraṅkataṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam thānam vijjati.

In the case of those who declare that suffering is made by another, it's impossible that they will experience that without contact.

yepi te samaṇabrāhmaṇā kammavādā sayāṅkatañca paraṅkatañca dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam thānam vijjati.

In the case of those who declare that suffering is made by oneself and another, it's impossible that they will experience that without contact.

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam thānam vijjati⁷ti.

In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact.

assosi kho āyasmā ānando āyasmato sāriputtassa tehi aññatitthiyehi paribbājakehi saddhiṃ imaṃ kathāsallāpaṃ.

Venerable Ānanda heard this discussion between Venerable Sāriputta and those wanderers who follow other paths.

atha kho āyasmā ānando rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side,

ekamantaṃ nisinno kho āyasmā ānando yāvatako āyasmato sāriputtassa tehi aññatitthiyehi paribbājakehi saddhiṃ ahoṣi kathāsallāpo taṃ sabbam bhagavato ārocesi.

and informed the Buddha of all they had discussed.

“sādhū sādhu, ānanda, yathā taṃ sārīputto sammā byākaramāno byākareyya.

“Good, good, Ānanda! It’s just as Sārīputta has so rightly explained.

paṭiccasamuppannaṃ kho, ānanda, dukkhaṃ vuttaṃ mayā.

I have said that suffering is dependently originated.

kiṃ paṭicca?

Dependent on what?

phassaṃ paṭicca.

Dependent on contact.

iti vadaṃ vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānuddhammaṃ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya.

Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayāṅkataṃ dukkhaṃ paññāpenti tadapi phassapaccayā.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that’s conditioned by contact. ...

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññāpenti tadapi phassapaccayā.

In the case of those who declare that suffering arises by chance, not made by oneself or another, that’s also conditioned by contact.

tatrānanda, yepi te samaṇabrāhmaṇā kammavādā sayāṅkataṃ dukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantūti netam ṭhānaṃ vijjati.

In the case of those who declare that suffering is made by oneself, it’s impossible that they will experience that without contact. ...

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantūti netam ṭhānaṃ vijjati.

In the case of those who declare that suffering arises by chance, not made by oneself or another, it’s impossible that they will experience that without contact.

ekamidāhaṃ, ānanda, samayaṃ idheva rājagahe viharāmi veḷuvane kalandakanivāpe.

Ānanda, this one time I was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

atha khvāhaṃ, ānanda, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisiṃ.

Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms.

tassa mayhaṃ, ānanda, etadahosi:

Then I thought:

‘atippago kho tāva rājagahe piṇḍāya caritum.

It’s too early to wander for alms in Rājagaha.

yannūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyan'ti.
Why don't I go to the monastery of the wanderers who follow other paths?'

atha khvāhaṃ, ānanda, yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamim; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodim.

Then I went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdim. ekamantaṃ nisinnaṃ kho maṃ, ānanda, te aññatitthiyā paribbājakā etadavocaṃ:

When the greetings and polite conversation were over, I sat down to one side. ..."

'santāvuso gotama, eke samaṇabrāhmaṇā kammavādā sayañkataṃ dukkhaṃ paññapenti.

(The wanderers asked the Buddha the very same questions, and he gave the same answers.)

santi panāvuso gotama, eke samaṇabrāhmaṇā kammavādā parañkataṃ dukkhaṃ paññapenti.

santāvuso gotama, eke samaṇabrāhmaṇā kammavādā sayañkatañca parañkatañca dukkhaṃ paññapenti.

santi panāvuso gotama, eke samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasaṃuppannaṃ dukkhaṃ paññapenti.

idha no āyasmā gotamo kiṃvādī kimakkhāyī?

kathaṃ byākaramānā ca mayaṃ vuttavādino ceva āyasmato gotamassa assāma, na ca āyasmantaṃ gotamaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyyā'ti?

evaṃ vuttāhaṃ, ānanda, te aññatitthiye paribbājake etadavocaṃ:

'paṭiccasamuppannaṃ kho, āvuso, dukkhaṃ vuttaṃ mayā.

kiṃ paṭicca?

phassaṃ paṭicca.

iti vadaṃ vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyyāti.

tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayañkataṃ dukkhaṃ paññapenti tadapi phassapaccayā.

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasaṃuppannaṃ dukkhaṃ paññapenti tadapi phassapaccayā.

tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayañkatam dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati”ti.

“acchariyaṃ bhante, abbhutaṃ bhante.

“It’s incredible, sir, it’s amazing,

yatra hi nāma ekena padena sabbo attho vutto bhavissati.

how the whole meaning is stated with one phrase.

siyā nu kho, bhante, esevattho vitthārena vuccamāno gambhīro ceva assa gambhīrāvabhāso cā”ti?

Could there be a detailed explanation of this meaning that is both deep and appears deep?”

“tena hānanda, taññevettha paṭibhātū”ti.

“Well then, Ānanda, clarify this matter yourself.”

“sace maṃ, bhante, evaṃ puccheyyūṃ:

“Sir, suppose they were to ask me:

‘jarāmaraṇaṃ, āvuso ānanda, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṇ’ti?

‘Reverend Ānanda, what is the source, origin, birthplace, and root of old age and death?’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer like this:

‘jarāmaraṇaṃ kho, āvuso, jātinidānaṃ jātisamudayaṃ jātijātikaṃ jātipabhavaṇ’ti.

‘Reverends, rebirth is the source, origin, birthplace, and root of old age and death.’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ.

That’s how I’d answer such a question.

sace maṃ, bhante, evaṃ puccheyyūṃ:

Suppose they were to ask me:

‘jāti panāvuso ānanda, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

‘What is the source of rebirth?’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer like this:

‘jāti kho, āvuso, bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā’ti.

‘Continued existence is the source of rebirth.’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ.

That’s how I’d answer such a question.

sace maṃ, bhante, evaṃ puccheyyūṃ:

Suppose they were to ask me:

‘bhavo panāvuso ānanda, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo’ti?

‘What is the source of continued existence?’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer like this:

‘bhavo kho, āvuso, upādānanidāno upādānasamudayo upādānajātiko
upādānappabhavo’ti.

‘Grasping is the source of continued existence.’

evaṃ puṭṭhoḥaṃ, bhante, evaṃ byākareyyaṃ.

That’s how I’d answer such a question.

sace maṃ, bhante, evaṃ puccheyyumaṃ—

Suppose they were to ask me:

upādānaṃ paṇāvuso ... pe ...

‘What is the source of grasping?’ ...

taṇhā paṇāvuso ... pe ...

craving ...

vedanā paṇāvuso ... pe ...

feeling ...

sace maṃ, bhante, evaṃ puccheyyumaṃ:

Suppose they were to ask me:

‘phasso paṇāvuso ānanda, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo’ti?

‘What is the source of contact?’

evaṃ puṭṭhoḥaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer like this:

‘phasso kho, āvuso, saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātiko
saḷāyatanappabhavo’ti.

‘The six sense fields are the source, origin, birthplace, and root of contact.’

‘channaṃ tveva, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā phassanirodho;

‘When the six sense fields fade away and cease with nothing left over, contact ceases.

phassanirodhā vedanānirodho;

When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho;

When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti’ti.

That is how this entire mass of suffering ceases.’

evaṃ puṭṭhoḥaṃ, bhante, evaṃ byākareyyaṃ”ti.

That’s how I’d answer such a question.”

catuttham.

saṃyutta nikāya 12

Linked Discourses 12

3. dasabalavagga

3. The Ten Powers

25. bhūmijasutta

25. With Bhūmija

sāvatthiyaṃ viharati.

At Sāvattī.

atha kho āyasmā bhūmijo sāyanhasamayam patisallānā vutthito yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.

Then in the late afternoon, Venerable Bhūmija came out of retreat, went to Venerable Sārīputta, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhūmijo āyasmantaṃ sārīputtaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to him:

“santāvuso sārīputta, eke samaṇabrāhmaṇā kammavādā sayañkataṃ sukhadukkhaṃ paññapenti.

“Reverend Sārīputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that pleasure and pain are made by oneself.

santi panāvuso sārīputta, eke samaṇabrāhmaṇā kammavādā paraṅkataṃ sukhadukkhaṃ paññapenti.

Some of them declare that pleasure and pain are made by another.

santāvuso sārīputta, eke samaṇabrāhmaṇā kammavādā sayañkataṇca paraṅkataṇca sukhadukkhaṃ paññapenti.

Some of them declare that pleasure and pain are made by both oneself and another.

santi panāvuso sārīputta, eke samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññapenti.

Some of them declare that pleasure and pain arise by chance, not made by oneself or another.

idha no, āvuso sārīputta, bhagavā kiṃvādī kimakkhāyī,

What does the Buddha say about this? How does he explain it?

kathaṃ byākaramānā ca mayaṃ vuttavādino ceva bhagavato assāma, na ca bhagavantaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṃ thānaṃ āgaccheyyā”ti?

How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“paṭiccasamuppannaṃ kho, āvuso, sukhadukkhaṃ vuttaṃ bhagavatā.

“Reverend, the Buddha said that suffering is dependently originated.

kiṃ paṭicca?

Dependent on what?

phassaṃ paṭicca.

Dependent on contact.

iti vadaṃ vuttavādī ceva bhagavato assa, na ca bhagavantaṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ thānaṃ āgaccheyya.

If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayañkataṃ sukhadukkhaṃ paññapenti, tadapi phassapaccayā.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that’s conditioned by contact. ...

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ
adhiccasamuppannaṃ sukhadukkhaṃ paññapenti, tadapi phassapaccayā.

In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that's also conditioned by contact.

tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayaṅkatam sukhadukkhaṃ
paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam thānaṃ vijjati.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact.

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ
adhiccasamuppannaṃ sukhadukkhaṃ paññapenti, te vata aññatra phassā
paṭisaṃvedissantīti netam thānaṃ vijjati”ti.

In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact.”

assosi kho āyasmā ānando āyasmato sārīputtassa āyasmatā bhūmijena saddhiṃ
imaṃ kathāsallāpaṃ.

Venerable Ānanda heard this discussion between Venerable Sāriputta and Venerable Bhūmija.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam
abhiṇvādetvā ekamantaṃ nisīdi.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side,

ekamantaṃ nisinno kho āyasmā ānando yāvatako āyasmato sārīputtassa āyasmatā
bhūmijena saddhiṃ ahosi kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

“sādhu sādhu, ānanda, yathā taṃ sārīputto sammā byākaramāno byākareyya.

“Good, good, Ānanda! It's just as Sāriputta has so rightly explained.

paṭiccasamuppannaṃ kho, ānanda, sukhadukkhaṃ vuttaṃ mayā.

I have said that pleasure and pain are dependently originated.

kiṃ paṭicca?

Dependent on what?

phassaṃ paṭicca.

Dependent on contact.

iti vadaṃ vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa
cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ
thānaṃ āgaccheyya.

Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayaṅkatam sukhadukkhaṃ
paññapenti tadapi phassapaccayā.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that's conditioned by contact. ...

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ
adhiccasamuppannaṃ sukhadukkhaṃ paññapenti tadapi phassapaccayā.

In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that's also conditioned by contact.

tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayāṅkataṃ sukhadukkhaṃ
paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam thānaṃ vijjati.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact.

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṃ aparāṅkāraṃ
adhiccasamuppannaṃ sukhadukkhaṃ paññapenti, te vata aññatra phassā
paṭisaṃvedissantīti netam thānaṃ vijjati.

In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact.

kāye vā hānanda, sati kāyasañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ.

Ānanda, as long as there's a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself.

vācāya vā hānanda, sati vacīsañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ.

As long as there's a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself.

mane vā hānanda, sati manosañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ
avijjāpaccayā ca.

As long as there's a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

sāmaṃ vā taṃ, ānanda, kāyasaṅkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhattaṃ sukhadukkhaṃ.

By oneself one instigates the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself.

pare vā taṃ, ānanda, kāyasaṅkhāraṃ abhisāṅkharonti, yaṃpaccayāssa taṃ uppajjati
ajjhattaṃ sukhadukkhaṃ.

Or else others instigate the choice ...

sampajāno vā taṃ, ānanda, kāyasaṅkhāraṃ abhisāṅkharoti yaṃpaccayāssa taṃ
uppajjati ajjhattaṃ sukhadukkhaṃ.

One consciously instigates the choice ...

asampajāno vā taṃ, ānanda, kāyasaṅkhāraṃ abhisāṅkharoti yaṃpaccayāssa taṃ
uppajjati ajjhattaṃ sukhadukkhaṃ.

Or else one unconsciously instigates the choice ...

sāmaṃ vā taṃ, ānanda, vacīsaṅkhāraṃ abhisāṅkharoti yaṃpaccayāssa taṃ uppajjati
ajjhattaṃ sukhadukkhaṃ.

pare vā taṃ, ānanda, vacīsaṅkhāraṃ abhisāṅkharonti yaṃpaccayāssa taṃ uppajjati
ajjhattaṃ sukhadukkhaṃ.

sampajāno vā taṃ, ānanda ... pe ...

asampajāno vā taṃ, ānanda, vacīsaṅkhāraṃ abhisāṅkharoti yaṃpaccayāssa taṃ
uppajjati ajjhattaṃ sukhadukkhaṃ.

sāmaṃ vā taṃ, ānanda, manosaṅkhāraṃ abhisāṅkharoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

pare vā taṃ, ānanda, manosaṅkhāraṃ abhisāṅkharonti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

sampajāno vā taṃ, ānanda ... pe ...

asampajāno vā taṃ, ānanda, manosaṅkhāraṃ abhisāṅkharoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

imesu, ānanda, dhammesu avijjā anupatitā.

Ignorance is included in all these things.

avijjāya tveva, ānanda, asesavirāgaṇirodhā so kāyo na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. sā vācā na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. so mano na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself.

khettaṃ taṃ na hoti ... pe ... vatthu taṃ na hoti ... pe ... āyatanam taṃ na hoti ... pe ... adhikaraṇam taṃ na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ”ti.

There is no field, no ground, no scope, no basis, conditioned by which that pleasure and pain arise in oneself.”

pañcamaṃ.

samyutta nikāya 12

Linked Discourses 12

3. dasabalavagga

3. The Ten Powers

26. upavānasutta

26. With Upavāṇa

sāvattiyaṃ viharati.

At Sāvatti.

atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā upavāṇo bhagavantaṃ etadavoca:

Then Venerable Upavāṇa went up to the Buddha, bowed, sat down to one side, and said to him:

“santi pana, bhante, eke samaṇabrāhmaṇā sayāṅkataṃ dukkhaṃ paññapenti.

“Sir, there are some ascetics and brahmins who declare that suffering is made by oneself.

santi pana, bhante, eke samaṇabrāhmaṇā paraṅkataṃ dukkhaṃ paññapenti.

There are some who declare that suffering is made by another.

santi pana, bhante, eke samaṇabrāhmaṇā sayāṅkataṇca paraṅkataṇca dukkhaṃ paññapenti.

There are some who declare that suffering is made by both oneself and another.

santi pana, bhante, eke samaṇabrāhmaṇā asayaṅkāraṃ paraṅkāraṃ adhiccasamuppannaṃ dukkhaṃ paññapenti.

There are some who declare that suffering arises by chance, not made by oneself or another.

idha no, bhante, bhagavā kimvādī kimakkhāyī kathaṃ byākaramānā ca mayaṃ vuttavādino ceva bhagavato assāma, na ca bhagavantam abhūtena abbhācikkheyyāma, dhammassa cānudhammam byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyyā”ti?

What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“paṭiccasamuppannam kho, upavāṇa, dukkhaṃ vuttam mayā.

“Upavāṇa, I have said that suffering is dependently originated.

kim paṭicca?

Dependent on what?

phassaṃ paṭicca.

Dependent on contact.

iti vadam vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammam byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya.

Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

tatra, upavāṇa, ye te samaṇabrāhmaṇā sayāṅkataṃ dukkhaṃ paññapenti, tadapi phassapaccayā.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, that's conditioned by contact. ...

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannam dukkhaṃ paññapenti tadapi phassapaccayā.

In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

tatra, upavāṇa, ye te samaṇabrāhmaṇā sayāṅkataṃ dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, it's impossible that they will experience that without contact.

yepi te ... pe ...

yepi te ... pe ...

yepi te samaṇabrāhmaṇā asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannam dukkhaṃ paññapenti, te vata aññatra phassā paṭisaṃvedissantīti netam ṭhānaṃ vijjati”ti.

In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact.”

chaṭṭhaṃ.

samyutta nikāya 12

Linked Discourses 12

3. dasabalavagga

3. The Ten Powers

27. paccayasutta

27. Conditions

sāvattthiyaṃ viharati.

At Sāvattthi.

“avijjāpaccayā, bhikkhave, saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

katamañca, bhikkhave, jarāmarāṇaṃ?

And what is old age and death?

yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ
valittacatā āyuno saṃhāni indriyānaṃ paripāko—

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccati jarā.

This is called old age.

yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo
antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷavarassa nikkhepo;

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṃ vuccati maraṇaṃ.

This is called death.

iti ayañca jarā idañca maraṇaṃ.

Such is old age, and such is death.

idaṃ vuccati, bhikkhave, jarāmarāṇaṃ.

This is called old age and death.

jātisamudayā jarāmarāṇasamudayo;

Rebirth is the origin of old age and death.

jātinirodhā jarāmarāṇanirodho.

When rebirth ceases, old age and death cease.

ayaṃeva ariyo aṭṭhaṅgiko maggo jarāmarāṇanirodhagāminī paṭipadā.

The practice that leads to the cessation of old age and death is simply this noble eightfold path,

seyyathidaṃ—sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto,
sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhī.

that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

katamā ca, bhikkhave, jāti ... pe ...

And what is rebirth? ...

katamo ca, bhikkhave, bhavo ...

And what is continued existence? ...

katamañca, bhikkhave, upādānaṃ ...

And what is grasping? ...

katamā ca, bhikkhave, taṇhā ...

And what is craving? ...

katamā ca, bhikkhave, vedanā ...

And what is feeling? ...

katamo ca, bhikkhave, phasso ...

And what is contact? ...

katamañca, bhikkhave, salāyatanaṃ ...

And what are the six sense fields? ...

katamañca, bhikkhave, nāmarūpaṃ ...

And what are name and form? ...

katamañca, bhikkhave, viññāṇaṃ ...?

And what is consciousness? ...

katame ca, bhikkhave, saṅkhārā?

And what are choices?

tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Choices by way of body, speech, and mind.

ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

avijjāsamudayā saṅkhārasamudayo;

Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho.

When ignorance ceases, choices cease.

ayaṃveva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā.

The practice that leads to the cessation of choices is simply this noble eightfold path,

seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsamādhī.

that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

yato kho, bhikkhave, ariyasāvako evaṃ paccayaṃ pajānāti, evaṃ paccayasamudayaṃ pajānāti, evaṃ paccayanirodhaṃ pajānāti, evaṃ paccayanirodhagāminī paṭipadaṃ pajānāti.

A noble disciple understands conditions, their origin, their cessation, and the practice that leads to their cessation.

ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapaṇṇo itipi, amatadvāraṃ āhacca tiṭṭhati itipi¹ti.

Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless.’

sattamaṃ.

saṃyutta nikāya 12

Linked Discourses 12

3. dasabalavagga

3. The Ten Powers

28. bhikkhusutta

28. A Mendicant

sāvatthiyaṃ viharati.

At Sāvattihī.

“tatra kho ... pe ...

idha, bhikkhave, bhikkhu jarāmaṇaṃ pajānāti, jarāmaṇasamudayaṃ pajānāti, jarāmaṇanirodhaṃ pajānāti, jarāmaṇanirodhagāminiṃ paṭipadaṃ pajānāti, jātiṃ pajānāti ... pe ...

"A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth ...

bhavaṃ pajānāti ...
continued existence ...

upādānaṃ pajānāti ...
grasping ...

taṇhaṃ pajānāti ...
craving ...

vedanaṃ pajānāti ...
feeling ...

phassaṃ pajānāti ...
contact ...

saḷāyatanaṃ pajānāti ...
the six sense fields ...

nāmarūpaṃ pajānāti ...
name and form ...

viññānaṃ pajānāti ...
consciousness ...

saṅkhāre pajānāti, saṅkhārasamudayaṃ pajānāti, saṅkhāranirodhaṃ pajānāti, saṅkhāranirodhagāminiṃ paṭipadaṃ pajānāti.

They understand choices, their origin, their cessation, and the practice that leads to their cessation.

katamañca, bhikkhave, jarāmaṇaṃ?
And what is old age and death?

yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko—

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccati jarā.
This is called old age.

yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷavarassa nikkhepo;

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṃ vuccati maraṇaṃ.
This is called death. ...

iti ayañca jarā idañca maraṇaṃ.
Such is old age, and such is death.

idaṃ vuccati, bhikkhave, jarāmaṇaṃ.
This is called old age and death.

jātisamudayā jarāmaṇasamudayo;
Rebirth is the origin of old age and death.

jātinirodhā jarāmaṇanirodho.
When rebirth ceases, old age and death cease.

ayameva ariyo aṭṭhaṅgiko maggo jarāmaṇanirodhagāminī paṭipadā.
The practice that leads to the cessation of old age and death is simply this noble eightfold path,

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhī.

that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

katamā ca, bhikkhave, jāti ... pe ...

And what is rebirth? ...

katamo ca, bhikkhave, bhavo ...

And what is continued existence? ...

katamañca, bhikkhave, upādānaṃ ...

And what is grasping? ...

katamā ca, bhikkhave, taṇhā ...

And what is craving? ...

vedanā ...

feeling ...

phasso ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññānaṃ

consciousness ...

katame ca, bhikkhave, saṅkhārā?

And what are choices?

tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Choices by way of body, speech, and mind.

ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

avijjāsamudayā saṅkhārasamudayo;

Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho.

When ignorance ceases, choices cease.

ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā.

The practice that leads to the cessation of choices is simply this noble eightfold path,

seyyathidaṃ—sammāditṭhi ... pe ... sammāsamādhī.

that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

yato kho, bhikkhave, bhikkhu evaṃ jarāmaṇaṃ pajānāti, evaṃ

jarāmaṇasamudayaṃ pajānāti, evaṃ jarāmaṇanirodhaṃ pajānāti, evaṃ

jarāmaṇanirodhagāminiṃ paṭipadaṃ pajānāti, evaṃ jātīṃ pajānāti ... pe ...

A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanāṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

saṅkhāre ...

They understand choices,

saṅkhārasamudayaṃ ...

their origin,

saṅkhāranirodhaṃ ...

their cessation,

evaṃ saṅkhāranirodhagāminiṃ paṭipadaṃ pajānāti.

and the practice that leads to their cessation.

ayaṃ vuccati, bhikkhave, bhikkhu diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapaṇṇo itipi, amatadvāraṃ āhacca tiṭṭhati itipi¹ti.

Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.

aṭṭhamāṃ.

samyutta nikāya 12

Linked Discourses 12

3. dasabalavagga

3. The Ten Powers

29. samaṇabrāhmaṇasutta

29. Ascetics and Brahmins

sāvatthiyaṃ viharati.

At Sāvattthī.

“tatra kho ... pe ...

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmarāṇaṃ na pari jānanti, jarāmarāṇasamudayaṃ na pari jānanti, jarāmarāṇanirodhaṃ na pari jānanti, jarāmarāṇanirodhagāminiṃ paṭipadaṃ na pari jānanti, jātiṃ na pari jānanti ... pe ...

“There are ascetics and brahmins who don’t completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t completely understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

saṅkhāre ...

They don't completely understand choices,

saṅkhārasamudayaṃ ...

their origin,

saṅkhāranirodhaṃ ...

their cessation,

saṅkhāranirodhagāminiṃ paṭipadaṃ na parijānanti.

and the practice that leads to their cessation.

na mete, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā. na ca panete āyasmanto sāmāññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaranaṃ parijānanti, jarāmaranasamudayaṃ parijānanti, jarāmarananirodhaṃ parijānanti, jarāmarananirodhagāminiṃ paṭipadaṃ parijānanti, jātiṃ parijānanti ... pe ...

There are ascetics and brahmins who completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They completely understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

saṅkhāre parijānanti, saṅkhārasamudayaṃ parijānanti, saṅkhāranirodhaṃ parijānanti, saṅkhāranirodhagāminiṃ paṭipadaṃ parijānanti.

They understand choices, their origin, their cessation, and the practice that leads to their cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammataṁ brāhmaṇesu ca brāhmaṇasammataṁ. te ca paṇāyasmanto sāmaññatthaṇca brahmaññatthaṇca diṭṭheva dhamme sayam abhiññā sacchikativā upasampajja viharanti”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

navamaṃ.

samyutta nikāya 12

Linked Discourses 12

3. dasabalavagga

3. The Ten Powers

30. dutiyasamaṇabrāhmaṇasutta

30. Ascetics and Brahmins (2nd)

sāvatthiyaṃ viharati.

At Sāvattthī.

“tatra kho ... pe ...

ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmarañam nappajānanti, jarāmarāṇasamudayaṃ nappajānanti, jarāmarāṇanirodham nappajānanti, jarāmarāṇanirodhagāminīṃ paṭipadam nappajānanti te vata jarāmarañam samatikkamma ṭhassantīti netam ṭhānam vijjati.

“Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It's impossible that they will abide having transcended old age and death.

jātim nappajānanti ... pe ...

They don't understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññāṇaṃ ...

consciousness ...

saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti, saṅkhāranirodham nappajānanti, saṅkhāranirodhagāminīṃ paṭipadam nappajānanti te vata saṅkhāre samatikkamma ṭhassantīti netam ṭhānam vijjati.

They don't understand choices, their origin, their cessation, and the practice that leads to their cessation. It's impossible that they will abide having transcended choices.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaṇaṃ pajānanti,
jarāmaṇasaṃsuddayaṃ pajānanti, jarāmaṇanirodhaṃ pajānanti,
jarāmaṇanirodhagāminīṃ paṭipadaṃ pajānanti te vata jarāmaṇaṃ
saṃatikkamma ṭhassantīti tñānametaṃ vijjati.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It's possible that they will abide having transcended old age and death.

jātiṃ pajānanti ... pe ...

They understand rebirth ...

bhavaṃ ...

continued existence ...

upādānaṃ ...

grasping ...

taṇhaṃ ...

craving ...

vedanaṃ ...

feeling ...

phassaṃ ...

contact ...

saḷāyatanaṃ ...

the six sense fields ...

nāmarūpaṃ ...

name and form ...

viññānaṃ ...

consciousness ...

saṅkhāre pajānanti, saṅkhārasaṃsuddayaṃ pajānanti, saṅkhāranirodhaṃ pajānanti,
saṅkhāranirodhagāminīṃ paṭipadaṃ pajānanti.

They understand choices, their origin, their cessation, and the practice that leads to their cessation.

te vata saṅkhāre samatikkamma ṭhassantīti tñānametaṃ vijjati”ti.

It's possible that they will abide having transcended choices.”

dasamaṃ.

dasabalavaggo tatiyo.

dve dasabalā upanisā ca,

aññatitthiyabhūmijo;

upavāṇo paccayo bhikkhu,

dve ca samaṇabrāhmaṇāti.

saṃyutta nikāya 12

Linked Discourses 12

4. kalārakhattiyavagga

4. Kālāra the Aristocrat

31. bhūtasutta

31. What Has Come to Be

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati.

At one time the Buddha was staying near Sāvattī.

tatra kho bhagavā āyasmantaṃ sārīputtaṃ āmanesi:

Then the Buddha said to Venerable Sārīputta,

“vuttamidaṃ, sārīputta, pārāyane ajitapañhe:

“Sārīputta, this was said in ‘The Way to the Beyond’, in ‘The Questions of Ajita’:

‘ye ca saṅkhātadhammāse,

‘Those who have comprehended the teaching,

ye ca sekkhā puthū idha;

and the many kinds of trainees here—

tesaṃ me nipako iriyaṃ,

dear sir, you are alert;

puṭṭho pabrūhi mārīsā’ti.

when questioned, please tell me their conduct.’

imassa nu kho, sārīputta, saṅkhittena bhāsītassa kathaṃ vitthārena attho
daṭṭhabbo’ti?

How should we see the detailed meaning of this brief statement?”

evaṃ vutte, āyasmā sārīputto tuṇhī ahoṣi.

When he said this, Sārīputta kept silent.

duṭiyampi kho bhagavā āyasmantaṃ sārīputtaṃ āmanesi ... pe ...

For a second time ...

duṭiyampi kho āyasmā sārīputto tuṇhī ahoṣi.

tatiyampi kho bhagavā āyasmantaṃ sārīputtaṃ āmanesi:

For a third time ...

“vuttamidaṃ, sārīputta, pārāyane ajitapañhe:

‘ye ca saṅkhātadhammāse,

ye ca sekkhā puthū idha;

tesaṃ me nipako iriyaṃ,

puṭṭho pabrūhi mārīsā’ti.

imassa nu kho, sārīputta, saṅkhittena bhāsītassa kathaṃ vitthārena attho
daṭṭhabbo’ti?

tatiyampi kho āyasmā sārīputto tuṇhī ahoṣi.

Sārīputta kept silent.

“bhūtamidanti, sārīputta, passaṃ’ti?

“Sārīputta, do you see that this has come to be?”

“bhūtamidanti, bhante, yathābhūtaṃ sammappaññāya passaṃti.

“Sir, one truly sees with right wisdom that this has come to be.

bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtaṃ nibbidāya virāgāya
nīrodhāya paṭipanno hoti.

Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what has come to be.

tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati.

One truly sees with right wisdom that it originated with that as fuel.

tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding the fuel for its origination.

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati.

One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease.

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what is liable to cease.

evaṃ kho, bhante, sekkho hoti.

In this way one is a trainee.

kathaṇca, bhante, saṅkhātadhammo hoti?

And what, sir, is one who has comprehended the teaching?

bhūtamidanti, bhante, yathābhūtaṃ sammappaññāya passati.

Sir, one truly sees with right wisdom that this has come to be.

bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtaṃ nibbidā virāgā nirodhā anupadā vimutto hoti.

Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what has come to be.

tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati.

One truly sees with right wisdom that it originated with that as fuel.

tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidā virāgā nirodhā anupadā vimutto hoti.

Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding the fuel for its origination.

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati.

One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease.

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidā virāgā nirodhā anupadā vimutto hoti.

Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what is liable to cease.

evaṃ kho, bhante, saṅkhātadhammo hoti.

In this way one has comprehended the teaching.

iti kho, bhante, yaṃ taṃ vuttaṃ pārāyane ajitapañhe:

Sir, regarding what was said in 'The Way to the Beyond', in 'The Questions of Ajita':

‘ye ca saṅkhātadhammāse,

‘Those who have comprehended the teaching,

ye ca sekkhā puthū idha;

and the many kinds of trainees here—

tesaṃ me nipako iriyaṃ,

dear sir, you are alert;

puṭṭho pabrūhi mārīsā’ti.

when questioned, please tell me their conduct.’

imassa khvāhaṃ, bhante, saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.
This is how I understand the detailed meaning of what was said in brief.”

“sādhū sādhu, sārīputta, bhūtamidanti, sārīputta, yathābhūtaṃ sammappaññāya passati.

“Good, good, Sārīputta!” (The Buddha repeated all of Sārīputta’s explanation, concluding:)

bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati.

tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati.

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

evaṃ kho, sārīputta, sekkho hoti.

kathaṃca, sārīputta, saṅkhātadhammo hoti?

bhūtamidanti, sārīputta, yathābhūtaṃ sammappaññāya passati.

bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtaṃ nibbidāya virāgāya nirodhāya anupādāya vimutto hoti.

tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati.

tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidāya virāgāya nirodhāya anupādāya vimutto hoti.

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati.

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya anupādāya vimutto hoti.

evaṃ kho, sārīputta, saṅkhātadhammo hoti.

iti kho, sārīputta, yaṃ taṃ vuttaṃ pārāyane ajitapaṇhe:

‘ye ca saṅkhātadhammāse,

ye ca sekkhā puthū idha;

tesaṃ me nipako iriyaṃ,

puṭṭho pabrūhi mārisā’ti.

imassa kho, sārīputta, saṅkhittena bhāsītassa evaṃ vitthārena attho daṭṭhabbo”ti.

This is how to understand the detailed meaning of what was said in brief.”

paṭhamam.

samyutta nikāya 12

Linked Discourses 12

4. kalārakhattiyavagga

4. Kālāra the Aristocrat

32. kalārasutta

32. With Kālāra the Aristocrat

sāvattthiyaṃ viharati.

At Sāvattthī.

atha kho kalārakhattiyō bhikkhu yenāyasmā sārīputto tenupasaṅkami;
upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.

Then the mendicant Kālāra the Aristocrat went up to Venerable Sārīputta and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho kalārakhattiyō bhikkhu āyasmantaṃ sārīputtaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to him,

“moliyaphagguno, āvuso sārīputta, bhikkhu sikkhaṃ paccakkhāya hīnāyāvatto”ti.

“Reverend Sārīputta, the mendicant Phagga of the Top-Knot has rejected the training and returned to a lesser life.”

“na hi nūna so āyasmā imasmiṃ dhammavinaye assāsamaḷatthā”ti.

“That venerable mustn’t have got any satisfaction in this teaching and training.”

“tena hāyasmā sārīputto imasmiṃ dhammavinaye assāsaṃ patto”ti?

“Well then, has Venerable Sārīputta found satisfaction in this teaching and training?”

“na khvāhaṃ, āvuso, kaṅkhāmī”ti.

“Reverend, I have no uncertainty.”

“āyatiṃ, paṇāvuso”ti?

“But what of the future?”

“na khvāhaṃ, āvuso, vicikicchāmī”ti.

“I have no doubt.”

atha kho kalārakhattiyō bhikkhu uṭṭhāyāsanaṃ yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno
kho kalārakhattiyō bhikkhu bhagavantaṃ etadavoca:

Then Kālāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, sārīputtena aññā byākata:

“Sir, Venerable Sārīputta has declared enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāy’āti
pajānāmi”ti.

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena sārīputtaṃ āmantehi:

“Please, monk, in my name tell Sārīputta that

‘satthā taṃ, āvuso sārīputta, āmanteti”ti.

the teacher summons him.”

“evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavoca:

“Yes, sir,” that monk replied. He went to Sārīputta and said to him,

“satthā taṃ, āvuso sārīputta, āmanteti”ti.

“Reverend Sārīputta, the teacher summons you.”

“evaṃ, āvuso”ti kho āyasmā sārīputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

“Yes, reverend,” replied Sārīputta. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“saccaṃ kira tayā, sārīputta, aññā byākatā:

“Sārīputta, is it really true that you have declared enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāmi”ti?

‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’?”

“na kho, bhante, etehi padehi etehi byañjanehi attho vutto”ti.

“Sir, I did not state the meaning in these words and phrases.”

“yena kenacipi, sārīputta, pariyāyena kulaputto aññaṃ byākaroti, atha kho byākataṃ byākatato daṭṭhabban”ti.

“Sārīputta, no matter how a gentleman declares enlightenment, what they have declared should be regarded as such.”

“nanu ahampi, bhante, evaṃ vadāmi:

“Sir, did I not also say that

‘na kho, bhante, etehi padehi etehi byañjanehi attho vutto’”ti.

I did not state the meaning in these words and phrases?”

“sace taṃ, sārīputta, evaṃ puccheyyūṃ:

“Sārīputta, suppose they were to ask you:

‘kathaṃ jānatā pana tayā, āvuso sārīputta, kathaṃ passatā aññā byākatā—

‘But Reverend Sārīputta, how have you known and seen so that you’ve declared enlightenment:

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti pajānāmi”ti.

“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’

evaṃ puṭṭho tvam, sārīputta, kinti byākareyyāsi”ti?

How would you answer?”

“sace maṃ, bhante, evaṃ puccheyyūṃ:

“Sir, if they were to ask me this,

‘kathaṃ jānatā pana tayā, āvuso sārīputta, kathaṃ passatā aññā byākatā—

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti pajānāmi”ti;

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I would answer:

‘yaṃnidānā, āvuso, jāti, tassa nidānassa khayā khīṇasmim khīṇāmhīti veditaṃ.

‘Reverends, because of the ending of the source of rebirth, when it ended, I knew “it is ended”.

khīṇāmhīti veditvā—

Knowing this,

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi”ti.

I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.

That’s how I’d answer such a question.”

“sace pana taṃ, sārīputta, evaṃ puccheyyūṃ:

“But Sārīputta, suppose they were to ask you:

‘jāti panāvuso sārīputta, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

‘But what is the source, origin, birthplace, and root of rebirth?’

evaṃ puṭṭho taṃ, sārīputta, kinti byākareyyāsī”ti?

How would you answer?”

“sace maṃ, bhante, evaṃ puccheyyūṃ:

“Sir, if they were to ask me this,

‘jāti panāvuso sārīputta, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I would answer:

‘jāti kho, āvuso, bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā’ti.

‘Continued existence is the source, origin, birthplace, and root of rebirth.’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.

That’s how I’d answer such a question.”

“sace pana taṃ, sārīputta, evaṃ puccheyyūṃ:

“But Sārīputta, suppose they were to ask you:

‘bhavo panāvuso sārīputta, kiṃnidāno kiṃsamudayo kiṃjātikā kiṃpabhavo’ti?

‘What is the source of continued existence?’

evaṃ puṭṭho tvāṃ, sārīputta, kinti byākareyyāsī”ti?

How would you answer?”

“sace maṃ, bhante, evaṃ puccheyyūṃ:

“Sir, if they were to ask me this,

‘bhavo panāvuso sārīputta, kiṃnidāno kiṃsamudayo kiṃjātikā kiṃpabhavo’ti?

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer:

‘bhavo kho, āvuso, upādānanidāno upādānasamudayo upādānajātikā upādānappabhavo’ti.

‘Grasping is the source of continued existence.’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.

That’s how I’d answer such a question.”

“sace pana taṃ, sārīputta, evaṃ puccheyyūṃ:

“But Sārīputta, suppose they were to ask you:

‘upādānaṃ panāvuso ... pe ...

‘What is the source of grasping?’ ...

sace pana taṃ, sārīputta, evaṃ puccheyyūṃ—

But Sārīputta, suppose they were to ask you:

taṇhā panāvuso sārīputta, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

‘What is the source of craving?’

evaṃ puṭṭho tvam, sārīputta, kinti byākareyyāsi”ti?
How would you answer?”

“sace maṃ, bhante, evaṃ puccheyyuṃ:
“Sir, if they were to ask me this,

‘taṇhā panāvuso sārīputta, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā’ti?

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:
I’d answer:

‘taṇhā kho, āvuso, vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā’ti.
‘Feeling is the source of craving.’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.
That’s how I’d answer such a question.”

“sace pana taṃ, sārīputta, evaṃ puccheyyuṃ:
“But Sārīputta, suppose they were to ask you:

‘kathaṃ jānato pana te, āvuso sārīputta, kathaṃ passato yā vedanāsu nandī sā na upatthāsi’ti.
‘But how have you known and seen so that the relishing of feelings is no longer present?’

evaṃ puṭṭho tvam, sārīputta, kinti byākareyyāsi”ti?
How would you answer?”

“sace maṃ, bhante, evaṃ puccheyyuṃ:
“Sir, if they were to ask me this,

‘kathaṃ jānato pana te, āvuso sārīputta, kathaṃ passato yā vedanāsu nandī sā na upatthāsi’ti evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:
I’d answer:

‘tisso kho imā, āvuso, vedanā.
‘Reverends, there are three feelings.

katamā tisso?
What three?

sukkhā vedanā, dukkhā vedanā, adukkhamasukkhā vedanā.
Pleasant, painful, and neutral feeling.

imā kho, āvuso, tisso vedanā aniccā.
These three feelings are impermanent,

yadaniccaṃ taṃ dukkhanti
and what’s impermanent is suffering.

viditaṃ, yā vedanāsu nandī sā na upatthāsi”ti.
When I understood this, the relishing of feelings was no longer present.’

evaṃ, puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ”ti.
That’s how I’d answer such a question.”

“sādhū sādhū, sārīputta.
“Good, good, Sārīputta!

ayampi kho, sārīputta, pariyāyo, etasseva atthassa saṅkhittena veyyākaraṇāya:
The same point may also be briefly explained in this way:

‘yaṃ kiñci vedayitaṃ taṃ dukkhasmin’”ti.
‘Suffering includes whatever is felt.’

“sace pana taṃ, sārīputta, evaṃ puccheyyuṃ:
But Sārīputta, suppose they were to ask you:

‘kathaṃ vimokkhā pana tayā, āvuso sārīputta, aññā byākatā—
‘But Reverend, how have you been released that you declare enlightenment:

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi”ti?

“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”?

evaṃ puṭṭho tvaṃ, sāriputta, kinti byākareyyāsi”ti?

How would you answer?”

“sace maṃ, bhante, evaṃ puccheyyūṃ:

“Sir, if they were to ask me this,

‘kathaṃ vimokkhā pana tayā, āvuso sāriputta, aññā byākatā—

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi”ti.

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ:

I’d answer:

‘ajjhataṃ vimokkhā khvāhaṃ, āvuso, sabbupādānakkhaya tathā sato viharāmi yathā satam viharantaṃ āsavā nānussavanti, attānañca nāvajānāmi”ti.

‘Because of an inner release with the ending of all grasping, I live mindfully so that defilements don’t defile me and I don’t look down on myself.’

evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyan”ti.

That’s how I’d answer such a question.”

“sādhū sādhū, sāriputta.

“Good, good, Sāriputta!

ayampi kho sāriputta, pariyāyo etasseva atthassa saṅkhittena veyyākaraṇāya—

The same point may also be briefly explained in this way:

ye āsavā samaṇena vuttā tesvāhaṃ na kaṅkhāmi, te me pahīnāti na vicikicchāmi”ti.

‘I have no uncertainty regarding the defilements spoken of by the ascetic. I have no doubt that I’ve given them up.’”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvā sugato utthāyāsanā vihāraṃ pāvīsi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

tatra kho āyasmā sāriputto acirapakkantassa bhagavato bhikkhū āmantesi:

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants,

“pubbe appaṭisaṃviditaṃ maṃ, āvuso, bhagavā paṭhamam pañham apucchi, tassa me ahosi dandhāyitattam.

“Reverends, the first question that the Buddha asked me was something that I’d not previously considered, so I hesitated.

yato ca kho me, āvuso, bhagavā paṭhamam pañham anumodi, tassa mayham, āvuso, etadahosi—

But when the Buddha agreed with my answer, I thought:

divasañcepi maṃ bhagavā etamatthaṃ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, divasampāham bhagavato etamatthaṃ byākareyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi.

‘If the Buddha were to question me all day on this matter in different words and ways, I could answer all day with different words and ways.

rattiñcepi maṃ bhagavā etamatthaṃ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, rattimpāham bhagavato etamatthaṃ byākareyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi.

If he were to question me all night,

rattindivam cepi maṃ bhagavā etamatthaṃ puccheyya aññamaññehi padehi
aññamaññehi pariyāyehi, rattindivampāhaṃ bhagavato etamatthaṃ byākareyyaṃ
aññamaññehi padehi aññamaññehi pariyāyehi.
all day and night,

dve rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ... pe ...
for two days and nights,

dve rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ ... pe ...

tīṇi rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ... pe ...
for three,

tīṇi rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ ... pe ...

cattāri rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ... pe ...
four,

cattāri rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ ... pe ...

pañca rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ... pe ...
five,

pañca rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ ... pe ...

cha rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya ... pe ...
six,

cha rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ ... pe ...

satta rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya aññamaññehi padehi
aññamaññehi pariyāyehi, satta rattindivānipāhaṃ bhagavato etamatthaṃ
byākareyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi”ti.
*or seven days and nights, I could answer in different words and ways for seven days and
nights.”*

atha kho kaḷārakhattiyo bhikkhu utṭhāyāsanaṃ yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno
kho kaḷārakhattiyo bhikkhu bhagavantaṃ etadavoca:

*Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to
him,*

“āyasmatā, bhante, sārīputtena sīhanādo nadito—
“Sir, Venerable Sāriputta has roared his lion’s roar!”

pubbe appaṭisaṃviditaṃ maṃ, āvuso, bhagavā paṭhamam pañham apucchi, tassa me
ahosi dandhāyitattaṃ.
(And he told the Buddha all that Sāriputta had said.)

yato ca kho me, āvuso, bhagavā paṭhamam pañham anumodi, tassa mayham, āvuso,
etadahosi—

divasañcepi maṃ bhagavā etamatthaṃ puccheyya aññamaññehi padehi
aññamaññehi pariyāyehi, divasampāhaṃ bhagavato etamatthaṃ byākareyyaṃ
aññamaññehi padehi aññamaññehi pariyāyehi;

rattiñcepi ... pe ...

rattindivañcepi maṃ bhagavā ... pe ...

dve rattindivāni cepi maṃ bhagavā ... pe ...

tīṇi ...

cattāri ...

pañca ...

cha ...

satta rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, satta rattindivānipāhaṃ bhagavato etamatthaṃ byākareyyaṃ aññamaññehi padehi aññamaññehi pariyāyehī”ti.

“sā hi, bhikkhu, sārīputtassa dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā divasaṃ cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi, divasampi me sārīputto etamatthaṃ byākareyya aññamaññehi padehi aññamaññehi pariyāyehi.

“Mendicant, Sārīputta has clearly comprehended the principle of the teachings, so that he could answer any questions I might ask him in different words and ways up to the seventh day and night.”

rattiṃ cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi, rattimpi me sārīputto etamatthaṃ byākareyya ... pe ...

rattindivaṃ cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ, rattindivampi me sārīputto etamatthaṃ byākareyya ...

dve rattindivāni cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ, dve rattindivānipi me sārīputto etamatthaṃ byākareyya ...

tīni rattindivāni cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ, tīni rattindivānipi me sārīputto etamatthaṃ byākareyya ...

cattāri rattindivāni cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ, cattāri rattindivānipi me sārīputto etamatthaṃ byākareyya ...

pañca rattindivāni cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ, pañca rattindivānipi me sārīputto etamatthaṃ byākareyya ...

cha rattindivāni cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ, cha rattindivānipi me sārīputto etamatthaṃ byākareyya ...

satta rattindivāni cepāhaṃ sārīputtaṃ etamatthaṃ puccheyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi, satta rattindivānipi me sārīputto etamatthaṃ byākareyya aññamaññehi padehi aññamaññehi pariyāyehī”ti.

dutiyaṃ.

saṃyutta nikāya 12

Linked Discourses 12

4. kalārahattiyavagga

4. Kālāra the Aristocrat

33. ñānavatthusutta

33. *Grounds for Knowledge*

sāvattiyaṃ ...

At Sāvatti.

“catucattārīsaṃ vo, bhikkhave, ñānavatthūni desessāmi,

“Mendicants, I will teach forty-four grounds for knowledge.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“katamāni, bhikkhave, catucattārīsaṃ ñānavatthūni?

“And what are the forty-four grounds for knowledge?

jarāmaṇe ñāṇaṃ, jarāmaṇasamudaye ñāṇaṃ, jarāmaṇanirodhe ñāṇaṃ,
jarāmaṇanirodhagāminiyā paṭipadāya ñāṇaṃ;

Knowledge of old age and death, knowledge of the origin of old age and death, knowledge of the cessation of old age and death, and knowledge of the practice that leads to the cessation of old age and death.

jātiyā ñāṇaṃ, jātisamudaye ñāṇaṃ, jātinirodhe ñāṇaṃ, jātinirodhagāminiyā
paṭipadāya ñāṇaṃ;

Knowledge of rebirth ...

bhave ñāṇaṃ, bhavasamudaye ñāṇaṃ, bhavanirodhe ñāṇaṃ, bhavanirodhagāminiyā
paṭipadāya ñāṇaṃ;

Knowledge of continued existence ...

upādāne ñāṇaṃ, upādānasamudaye ñāṇaṃ, upādānanirodhe ñāṇaṃ,
upādānanirodhagāminiyā paṭipadāya ñāṇaṃ;

Knowledge of grasping ...

taṇhāya ñāṇaṃ, taṇhāsamudaye ñāṇaṃ, taṇhānirodhe ñāṇaṃ, taṇhānirodhagāminiyā
paṭipadāya ñāṇaṃ;

Knowledge of craving ...

vedanāya ñāṇaṃ, vedanāsamudaye ñāṇaṃ, vedanānirodhe ñāṇaṃ,
vedanānirodhagāminiyā paṭipadāya ñāṇaṃ;

Knowledge of feeling ...

phasse ñāṇaṃ ... pe ...

Knowledge of contact ...

saḷāyatane ñāṇaṃ ...

Knowledge of the six sense fields ...

nāmarūpe ñāṇaṃ ...

Knowledge of name and form ...

viññāṇe ñāṇaṃ ...

Knowledge of consciousness ...

saṅkhāresu ñāṇaṃ, saṅkhārasamudaye ñāṇaṃ, saṅkhānanirodhe ñāṇaṃ,
saṅkhānanirodhagāminiyā paṭipadāya ñāṇaṃ.

Knowledge of choices, knowledge of the origin of choices, knowledge of the cessation of choices, and knowledge of the practice that leads to the cessation of choices.

imāni vuccanti, bhikkhave, catucattārīsaṃ ñānavatthūni.

These are called the forty-four grounds for knowledge.

katamañca, bhikkhave, jarāmarañam?

And what is old age and death?

yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccam paḷiccam valittacatā āyuno saṃhāni indriyānam paripāko,

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccati jarā.

This is called old age.

yā tesam tesam sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānam maccu marañam kālakiriya khandhānam bhedo kaḷavarassa nikkhepo.

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṃ vuccati marañam.

This is called death.

iti ayañca jarā, idañca marañam;

Such is old age, and such is death.

idaṃ vuccati, bhikkhave, jarāmarañam.

This is called old age and death.

jātisamudayā jarāmarāṇasamudayo;

Rebirth is the origin of old age and death.

jātinirodhā jarāmarāṇanīrodho;

When rebirth ceases, old age and death cease.

ayaṃeva ariyo aṭṭhaṅgiko maggo jarāmarāṇanīrodhagāminī paṭipadā,

seyyathidaṃ—

The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

yato kho, bhikkhave, ariyasāvako evaṃ jarāmarañam pajānāti, evaṃ jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanīrodhaṃ pajānāti, evaṃ jarāmarāṇanīrodhagāminī paṭipadaṃ pajānāti, idamassa dhamme ñāṇam.

A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon.

so iminā dhammena diṭṭhena viditena akālikena pattena pariyogāḷhena atītānāgatenā yaṃ neti.

With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

ye kho keci atītamaddhānam samaṇā vā brāhmaṇā vā jarāmarañam abbaññaṃsu, jarāmarāṇasamudayaṃ abbaññaṃsu, jarāmarāṇanīrodhaṃ abbaññaṃsu, jarāmarāṇanīrodhagāminī paṭipadaṃ abbaññaṃsu, sabbete evameva abbaññaṃsu, seyyathāpāhaṃ etarahi.

Whatever ascetics and brahmins in the past directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

yepi hi keci anāgatamaddhānam samaṇā vā brāhmaṇā vā jarāmarañam abhijānissanti, jarāmarāṇasamudayaṃ abhijānissanti, jarāmarāṇanīrodhaṃ abhijānissanti, jarāmarāṇanīrodhagāminī paṭipadaṃ abhijānissanti, sabbete evameva abhijānissanti, seyyathāpāhaṃ etarahi.

Whatever ascetics and brahmins in the future will directly know old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now.

idamassa anvaye ñāṇaṃ.

This is their inferential knowledge.

yato kho, bhikkhave, ariyasāvakassa imāni dve ñāṇāni parisuddhāni honti
pariyodātāni—

A noble disciple has purified and cleansed these two knowledges—

dhamme ñāṇaṇca anvaye ñāṇaṇca.

knowledge of the present phenomena, and inferential knowledge.

ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi,
āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena
samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno
itipi, ariyo nibbedhikapaṇṇo itipi, amatadvāraṃ āhacca tiṭṭhati itipīti.

When a noble disciple has done this, they're called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'.

katamā ca, bhikkhave, jāti ...

And what is rebirth? ...

katamo ca, bhikkhave, bhavo ...

And what is continued existence? ...

katamaṇca, bhikkhave, upādānaṃ ...

And what is grasping? ...

katamā ca, bhikkhave, taṇhā ...

And what is craving? ...

katamā ca, bhikkhave, vedanā ...

And what is feeling? ...

katamo ca, bhikkhave, phasso ...

And what is contact? ...

katamaṇca, bhikkhave, saḷāyatanam ...

And what are the six sense fields? ...

katamaṇca, bhikkhave, nāmarūpaṃ ...

And what are name and form? ...

katamaṇca, bhikkhave, viññāṇaṃ ...

And what is consciousness? ...

katame ca, bhikkhave, saṅkhārā?

And what are choices?

tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasāṅkhāro, vacīsāṅkhāro, cittasāṅkhāroti.

Choices by way of body, speech, and mind.

ime vuccanti, bhikkhave, saṅkhārā.

These are called choices.

avijjāsamudayā saṅkhārasamudayo;

Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho;

When ignorance ceases, choices cease.

ayaṃeva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of choices is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

yato kho, bhikkhave, ariyasāvako evaṃ saṅkhāre pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāminīṃ paṭipadaṃ pajānāti, idamassa dhamme ñāṇaṃ.

A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon.

so iminā dhammena diṭṭhena viditena akālikeṇa pattena pariyogaḷhena atūṭānāgatenā yaṃ neti.

With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

ye kho keci atūṭamaddhānaṃ samaṇā vā brāhmaṇā vā saṅkhāre abbhāññaṃsu, saṅkhārasamudayaṃ abbhāññaṃsu, saṅkhāranirodhaṃ abbhāññaṃsu, saṅkhāranirodhagāminīṃ paṭipadaṃ abbhāññaṃsu, sabbete evameva abbhāññaṃsu, seyyathāpāhaṃ etarahi.

Whatever ascetics and brahmins in the past directly knew choices, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

ye hipi keci anāgataṃmaddhānaṃ samaṇā vā brāhmaṇā vā saṅkhāre abhijānissanti, saṅkhārasamudayaṃ abhijānissanti, saṅkhāranirodhaṃ abhijānissanti, saṅkhāranirodhagāminīṃ paṭipadaṃ abhijānissanti, sabbete evameva abhijānissanti, seyyathāpāhaṃ etarahi.

Whatever ascetics and brahmins in the future will directly know choices, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now.

idamassa anvaye ñāṇaṃ.

This is their inferential knowledge.

yato kho, bhikkhave, ariyasāvakassa imāni dve ñāṇāni parisuddhāni honti pariyodātāni—

A noble disciple has purified and cleansed these two knowledges—

dhamme ñāṇaṇca anvaye ñāṇaṇca.

knowledge of the present phenomena, and inferential knowledge.

ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapaṇṇo itipi, amatadvāraṃ āhacca tiṭṭhati itipi”ti.

When a noble disciple has done this, they’re called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.

tatiyaṃ.

samyutta nikāya 12

Linked Discourses 12

4. kaḷārakhattiyavagga

4. Kālāra the Aristocrat

34. dutiyañānavatthusutta

34. Grounds for Knowledge (2nd)

sāvatthiyaṃ viharati.

At Sāvattṭhi.

“sattasattari vo, bhikkhave, ñāṇavatthūni desessāmi.
“Mendicants, I will teach seventy-seven grounds for knowledge.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“katamāni, bhikkhave, sattasattari ñāṇavatthūni?
“And what are the seventy-seven grounds for knowledge?

jātipaccayā jarāmarañanti ñāṇaṃ;
The knowledge that rebirth is a condition for old age and death,

asati jātiyā natthi jarāmarañanti ñāṇaṃ;
and the knowledge that when rebirth doesn’t exist, there is no old age and death.

atītampi addhānaṃ jātipaccayā jarāmarañanti ñāṇaṃ, asati jātiyā natthi
jarāmarañanti ñāṇaṃ;
Also regarding the past: the knowledge that rebirth is a condition for old age and death, and
the knowledge that when rebirth doesn’t exist, there is no old age and death.

anāgatampi addhānaṃ jātipaccayā jarāmarañanti ñāṇaṃ, asati jātiyā natthi
jarāmarañanti ñāṇaṃ;
Also regarding the future: the knowledge that rebirth is a condition for old age and death, and
the knowledge that when rebirth doesn’t exist, there is no old age and death.

yampissa taṃ dhammatthitiñāṇaṃ tampi khayadhammaṃ vayadhammaṃ
virāgadhammaṃ nirodhadhammanti ñāṇaṃ.
And also their knowledge that even this knowledge of the stability of natural principles is liable
to end, vanish, fade away, and cease.

bhavapaccayā jātūti ñāṇaṃ ... pe ...
The knowledge that continued existence is a condition for rebirth ...

upādānapaccayā bhavoti ñāṇaṃ ...

taṇhāpaccayā upādānanti ñāṇaṃ ...

vedanāpaccayā taṇhāti ñāṇaṃ ...

phassapaccayā vedanāti ñāṇaṃ ...

saḷāyatanapaccayā phassoti ñāṇaṃ ...

nāmarūpapaccayā saḷāyatananti ñāṇaṃ ...

viññāṇapaccayā nāmarūpanti ñāṇaṃ ...

saṅkhārapaccayā viññāṇanti ñāṇaṃ;

avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ;
The knowledge that ignorance is a condition for choices, and the knowledge that when
ignorance doesn’t exist, there are no choices.

aṭṭampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ;

Also regarding the past: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

anāgatampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ;

Also regarding the future: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

yampissa taṃ dhammatthitīñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃti ñāṇaṃ.

And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

imāni vuccanti, bhikkhave, sattasattari ñāṇavatthūni”ti.

These are called the seventy-seven grounds for knowledge.”

catutthaṃ.

saṃyutta nikāya 12

Linked Discourses 12

4. kalārakhattiyavagga

4. Kālāra the Aristocrat

35. avijjāpaccayasutta

35. Ignorance is a Condition

sāvatthiyaṃ viharati.

At Sāvattī.

“avijjāpaccayā, bhikkhave, saṅkhārā;

“Ignorance is a condition for choices.

saṅkhārapaccayā viññānaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti”ti.

That is how this entire mass of suffering originates.”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When this was said, one of the mendicants asked the Buddha,

“katamaṃ nu kho, bhante, jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṇ”ti?

“What are old age and death, sir, and who do they belong to?”

‘no kallo pañho’ti bhagavā avoca, ‘katamaṃ jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṇ”ti iti vā, bhikkhu, yo vadeyya, ‘aññaṃ jarāmaṇaṃ aññassa ca panidaṃ jarāmaṇaṇ”ti, iti vā, bhikkhu, yo vadeyya, ubhayameva ekatthaṃ byañjanaṃeva nānaṃ.

“That’s not a fitting question,” said the Buddha. “You might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

taṃ jīvaṃ taṃ sarīraṇti vā, bhikkhu, ditthiyā sati brahmacariyavāso na hoti.

Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

aññaṃ jīvaṃ aññaṃ sarīraṇti vā, bhikkhu, ditthiyā sati brahmacariyavāso na hoti.

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘jātipaccayā jarāmaranan’”ti.

‘Rebirth is a condition for old age and death.’”

“katamā nu kho, bhante, jāti, kassa ca panāyaṃ jāti”ti?

“What is rebirth, sir, and who does it belong to?”

“no kallo pañho”ti bhagavā avoca, “‘katamā jāti, kassa ca panāyaṃ jāti’ti iti vā, bhikkhu, yo vadeyya, ‘aññā jāti aññassa ca panāyaṃ jāti’ti iti vā, bhikkhu, yo vadeyya, ubhayametam ekattham byañjanameva nānam.

“That’s not a fitting question,” said the Buddha. “You might say, ‘What is rebirth, and who does it belong to?’ Or you might say, ‘Rebirth is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs.

taṃ jīvaṃ taṃ sarīranti vā, bhikkhu, ditthiyā sati brahmacariyavāso na hoti.

Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

aññaṃ jīvaṃ aññaṃ sarīranti vā, bhikkhu, ditthiyā sati brahmacariyavāso na hoti.

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘bhavapaccayā jāti’”ti.

‘Continued existence is a condition for rebirth.’”

“katamo nu kho, bhante, bhavo, kassa ca panāyaṃ bhavo”ti?

“What is continued existence, sir, and who is it for?”

“no kallo pañho”ti bhagavā avoca, “‘katamo bhavo, kassa ca panāyaṃ bhavo’ti iti vā, bhikkhu, yo vadeyya, ‘añño bhavo aññassa ca panāyaṃ bhavo’ti iti vā, bhikkhu, yo vadeyya, ubhayametam ekattham byañjanameva nānam.

“That’s not a fitting question,” said the Buddha. “You might say, ‘What is continued existence, and who does it belong to?’ Or you might say, ‘Continued existence is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs.

taṃ jīvaṃ taṃ sarīranti vā, bhikkhu, ditthiyā sati brahmacariyavāso na hoti;

Mendicant, if you have the view that the soul and the body are identical, there is no living of the spiritual life.

aññaṃ jīvaṃ aññaṃ sarīranti vā, bhikkhu, ditthiyā sati brahmacariyavāso na hoti.

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘upādānapaccayā bhavo’ti ... pe ...

‘Grasping is a condition for continued existence.’ ...

‘taṇhāpaccayā upādānanti ...

‘Craving is a condition for grasping.’ ...

vedanāpaccayā taṇhāti ...

‘Feeling is a condition for craving.’ ...

phassapaccayā vedanāti ...

‘Contact is a condition for feeling.’ ...

saḷāyatanapaccayā phassoti ...

‘The six sense fields are conditions for contact.’ ...

nāmarūpapaccayā saḷāyatananti ...

‘Name and form are conditions for the six sense fields.’ ...

viññānapaccayā nāmarūpanti ...

‘Consciousness is a condition for name and form.’ ...

saṅkhārapaccayā viññānaṃ”ti.

‘Choices are a condition for consciousness.’”

“katame nu kho, bhante, saṅkhārā, kassa ca panime saṅkhārā”ti?

“What are choices, sir, and who do they belong to?”

“no kallo paṇho”ti bhagavā avoca, “katame saṅkhārā kassa ca panime saṅkhārā”ti iti vā, bhikkhu, yo vadeyya, ‘aṇṇe saṅkhārā aṇṇassa ca panime saṅkhārā’ti iti vā, bhikkhu, yo vadeyya, ubhayametam ekattham byañjanaṃ nānaṃ.

“That’s not a fitting question,” said the Buddha. “You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

taṃ jīvaṃ taṃ sarīraṃti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti;

Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

aṇṇaṃ jīvaṃ aṇṇaṃ sarīraṃti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.

If you have the view that the soul and the body are different things, there is no living of the spiritual life.

ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā”ti.

‘Ignorance is a condition for choices.’

“avijjāya tveva, bhikkhu, asesavirāgaṇirodhā yānissa tāni visūkākāyikāni visevitāni vipphanditāni kānici kānici.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘katamaṃ jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṃ’ iti vā, ‘aṇṇaṃ jarāmaṇaṃ, aṇṇassa ca panidaṃ jarāmaṇaṃ’ iti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aṇṇaṃ jīvaṃ aṇṇaṃ sarīraṃ’ iti vā.

‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

sabbānissa tāni pahīnāni bhavanti ucchinnaṃ mūlāni tālāvattthukatāni anabhāvaṅkatāni āyatim anuppādadhammāni.

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

avijjāya tveva, bhikkhu, asesavirāgaṇirodhā yānissa tāni visūkākāyikāni visevitāni vipphanditāni kānici kānici.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘katamā jāti, kassa ca panāyaṃ jātī’ iti vā, ‘aṇṇā jātī, aṇṇassa ca panāyaṃ jātī’ iti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aṇṇaṃ jīvaṃ aṇṇaṃ sarīraṃ’ iti vā.

‘What is rebirth, and who does it belong to?’ or ‘rebirth is one thing, who it belongs to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

sabbānissa tāni pahīnāni bhavanti ucchinnaṃ mūlāni tālāvattthukatāni anabhāvaṅkatāni āyatim anuppādadhammāni.

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

avijjāya tveva, bhikkhu, asesavirāgaṇirodhā yānissa tāni visūkākāyikāni visevitāni vipphanditāni kānici kānici.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

katamo bhavo ... pe ...

‘What is continued existence ...’

katamaṃ upādānaṃ ...

'What is grasping ...'

katamā taṇhā ...

'What is craving ...'

katamā vedanā ...

'What is feeling ...'

katamo phasso ...

'What is contact ...'

katamaṃ salāyatanam ...

'What are the six sense fields ...'

katamaṃ nāmarūpaṃ ...

'What are name and form ...'

katamaṃ viññānaṃ ... pe

'What is consciousness ...'

avijjāya tveva, bhikkhu, asesavirāgaṇi rodhā yānissa tāni visūkāyikāni visevitāni
vipphanditāni kānīci kānīci.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘katame saṅkhārā, kassa ca panime saṅkhārā’ iti vā, ‘aṇṇe saṅkhārā, aṇṇassa ca
panime saṅkhārā’ iti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aṇṇaṃ jīvaṃ, aṇṇaṃ
sarīraṃ’ iti vā.

‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

sabbānissa tāni pahīnāni bhavanti ucchinnaṃ mūlāni tālāvattthukatāni anabhāvaṅkatāni
āyatim anuppādadhammāni”ti.

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

pañcamaṃ.

samyutta nikāya 12

Linked Discourses 12

4. kalārahattiyavagga

4. Kalāra the Aristocrat

36. dutiyaavijjāpaccayasutta

36. Ignorance is a Condition (2nd)

sāvatthiyaṃ viharati.

At Sāvattihī.

“avijjāpaccayā, bhikkhave, saṅkhārā;

“Ignorance is a condition for choices.

saṅkhārapaccayā viññānaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

‘katamaṃ jarāmarāṇaṃ, kassa ca panidaṃ jarāmarāṇaṃ’ ti iti vā, bhikkhave, yo
vadeyya, ‘aṇṇaṃ jarāmarāṇaṃ, aṇṇassa ca panidaṃ jarāmarāṇaṃ’ ti iti vā,
bhikkhave, yo vadeyya, ubhayametam ekatthaṃ byañjanaṃ eva nānaṃ.

Mendicants, you might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are different things, there is no living of the spiritual life.

ete te, bhikkhave, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘jātipaccayā jarāmaraṇaṃ’ti.
‘Rebirth is a condition for old age and death.’

katamā jāti ... pe ...
‘What is rebirth ...’

katamo bhavo ...
‘What is continued existence ...’

katamaṃ upādānaṃ ...
‘What is grasping ...’

katamā taṇhā ...
‘What is craving ...’

katamā vedanā ...
‘What is feeling ...’

katamo phasso ...
‘What is contact ...’

katamaṃ salāyatanam ...
‘What are the six sense fields ...’

katamaṃ nāmarūpaṃ ...
‘What are name and form ...’

katamaṃ viññānaṃ ...
‘What is consciousness ...’

katame saṅkhārā, kassa ca panime saṅkhārāti iti vā, bhikkhave, yo vadeyya, ‘aññe saṅkhārā aññaṃ ca panime saṅkhārā’ti iti vā, bhikkhave, yo vadeyya, ubhayametam ekaṭthaṃ byañjanaṃ nānaṃ.
You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are identical, there is no living of the spiritual life.

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are different things, there is no living of the spiritual life.

ete te, bhikkhave, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā’ti.
‘Ignorance is a condition for choices.’

avijjāya tveva, bhikkhave, asesavirāgaṇirodhā yānissa tāni visūkayikāni visevitāni vipphanditāni kānici kānici.
When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘katamaṃ jarāmaṇaṃ, kassa ca panidaṃ jarāmaṇaṃ’ iti vā, ‘aññaṃ jarāmaṇaṃ, aññaṃssa ca panidaṃ jarāmaṇaṃ’ iti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aññaṃ jīvaṃ, aññaṃ sarīraṃ’ iti vā.

‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’.

sabbāniṣṣa tāni pahīnāni bhavanti ucchinnamūlāni tālāvattthukatāni anabhāvaṅkatāni āyatīṃ anuppādadhammāni.

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

avijjāya tveva, bhikkhave, asesavirāgaṇirodhā yāniṣṣa tāni visūkākāyikāni visevitāni vipphanditāni kānīci kānīci.

When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

katamā jāti ... pe ...

‘What is rebirth ...’

katamo bhavo ...

‘What is continued existence ...’

katamaṃ upādānaṃ ...

‘What is grasping ...’

katamā taṇhā ...

‘What is craving ...’

katamā vedanā ...

‘What is feeling ...’

katamo phasso ...

‘What is contact ...’

katamaṃ salāyatanam ...

‘What are the six sense fields ...’

katamaṃ nāmarūpaṃ ...

‘What are name and form ...’

katamaṃ viññānaṃ ...

‘What is consciousness ...’

‘katame saṅkhārā, kassa ca panime saṅkhārā’ iti vā, ‘aññe saṅkhārā, aññaṃssa ca panime saṅkhārā’ iti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ iti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ iti vā.

‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’.

sabbāniṣṣa tāni pahīnāni bhavanti ucchinnamūlāni tālāvattthukatāni anabhāvaṅkatāni āyatīṃ anuppādadhammāni”ti.

These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

chaṭṭhaṃ.

saṃyutta nikāya 12

Linked Discourses 12

4. kalārahattiyavagga

4. Kālāra the Aristocrat

37. natumhasutta

37. Not Yours

sāvatthiyaṃ viharati.

At Sāvatthi.

“nāyaṃ, bhikkhave, kāyo tumhākaṃ napi aññesaṃ.

“Mendicants, this body doesn’t belong to you or to anyone else.

purāṇamidam, bhikkhave, kammaṃ abhisaṅkhatam abhisañcetaṃ vedaniyaṃ datthabham.

It’s old deeds, and should be seen as produced by choices and intentions, as something to be felt.

tatra kho, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaññeva sādhuṃ yoniso manasi karoti:

A learned noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmiṃ sati idam hoti, imassuppādā idam uppajjati;

‘When this exists, that is; due to the arising of this, that arises.

imasmiṃ asati idam na hoti, imassa nirodhā idam nirujjhati, yadidaṃ—

When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

avijjāpaccayā saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ... pe ...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti””ti.

That is how this entire mass of suffering ceases.””

sattamaṃ.

samyutta nikāya 12

Linked Discourses 12

4. kalārahattiyavagga

4. Kalāra the Aristocrat

38. cetanāsutta

38. Intention

sāvatthiyaṃ viharati.

At Sāvatthi.

“yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, ārammaṇametam hoti viññāṇassa ṭhitiyā.

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

ārammaṇe sati paṭiṭṭhā viññāṇassa hoti.

When this support exists, consciousness becomes established.

tasmim paṭiṭṭhite viññāṇe virūlḥe āyatim punabbhavābhiniḍḍatti hoti.

When consciousness is established and grows, there is rebirth into a new state of existence in the future.

āyatim punabbhavābhiniḃbattiyaṃ sati āyatim jāti jarāmaṇaṃ
sokaṃ parideva dukkha dōmaṇassa upāyāsā sambhavanti.

When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

no ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti, ārammaṇametam hoti
viññāṇassa ṭṭhitiyā.

If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

ārammaṇe sati patitṭhā viññāṇassa hoti.

When this support exists, consciousness becomes established.

tasmim patitṭhite viññāṇe virūlhe āyatim punabbhavābhiniḃbatti hoti.

When consciousness is established and grows, there is rebirth into a new state of existence in the future.

āyatim punabbhavābhiniḃbattiyaṃ sati āyatim jāti jarāmaṇaṃ
sokaṃ parideva dukkha dōmaṇassa upāyāsā sambhavanti.

When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti,
ārammaṇametam na hoti viññāṇassa ṭṭhitiyā.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness.

ārammaṇe asati patitṭhā viññāṇassa na hoti.

With no support, consciousness is not established.

tadappatitṭhite viññāṇe avirūlhe āyatim punabbhavābhiniḃbatti na hoti.

When consciousness is not established and doesn't grow, there's no rebirth into a new state of existence in the future.

āyatim punabbhavābhiniḃbattiyaṃ asati āyatim jāti jarāmaṇaṃ
sokaṃ parideva dukkha dōmaṇassa upāyāsā nirujjhanti.

When there is no rebirth into a new state of existence in the future, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

That is how this entire mass of suffering ceases.”

atṭhamam.

samyutta nikāya 12

Linked Discourses 12

4. kalārahattiyavagga

4. Kālāra the Aristocrat

39. dutiyacetanāsutta

39. Intention (2nd)

sāvatthiyam viharati.

At Sāvattihī.

“yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, ārammaṇametam hoti
viññāṇassa ṭṭhitiyā.

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

ārammaṇe sati paṭiṭṭhā viññāṇassa hoti.

When this support exists, consciousness becomes established.

tasmim paṭiṭṭhite viññāṇe virūlhe nāmarūpassa avakkanti hoti.

When consciousness is established, name and form are conceived.

nāmarūpapaccayā saḷāyatanam;

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;

The six sense fields are conditions for contact.

phassapaccayā vedanā ... pe ...

Contact is a condition for feeling. ...

taṇhā ...

craving ...

upādānaṃ ...

grasping ...

bhavo ...

continued existence ...

jāti ...

rebirth ...

jarāmaraṇaṃ ...

old age and death,

sokaparidevadukkhadomanassupāyāsā sambhavanti.

sorrow, lamentation, pain, sadness, and distress come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

no ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti, ārammaṇametam hoti viññāṇassa ṭhitiyā.

If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

ārammaṇe sati paṭiṭṭhā viññāṇassa hoti.

When this support exists, consciousness becomes established.

tasmim paṭiṭṭhite viññāṇe virūlhe nāmarūpassa avakkanti hoti.

When consciousness is established, name and form are conceived.

nāmarūpapaccayā saḷāyatanam ... pe ...

Name and form are conditions for the six sense fields. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇametam na hoti viññāṇassa ṭhitiyā.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness.

ārammaṇe asati paṭiṭṭhā viññāṇassa na hoti.

With no support, consciousness is not established.

tadappaṭiṭṭhite viññāṇe avirūlhe nāmarūpassa avakkanti na hoti.

When consciousness is not established, name and form are not conceived.

nāmarūpanirodhā saḷāyatanaṃ ... pe ...

When name and form cease, the six sense fields cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti'ti.

That is how this entire mass of suffering ceases."

navamaṃ.

samyutta nikāya 12
Linked Discourses 12

4. kalārakhattiyavagga
4. Kālāra the Aristocrat

40. tatiyacetanāsutta
40. Intention (3rd)

sāvattthiyaṃ viharati.
At Sāvattthī.

“yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti ārammaṇametam hoti viññāṇassa t̥hitiyā.

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

ārammaṇe sati patit̥ṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

tasmim̐ patit̥ṭhite viññāṇe virūl̥he nati hoti.
When consciousness is established and grows, there is an inclination.

natiyā sati āgatigati hoti.
When there is an inclination, there is coming and going.

āgatigatiyā sati cutūpapāto hoti.
When there is coming and going, there is passing away and reappearing.

cutūpapāte sati āyatim̐ jātī jarāmarañam̐ sokaparidevadukkhadomanassupāyāsā sambhavanti.
When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

no ce, bhikkhave, ceteti no ce pakappeti atha ce anuseti, ārammaṇametam hoti viññāṇassa t̥hitiyā.
If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

ārammaṇe sati patit̥ṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

tasmim̐ patit̥ṭhite viññāṇe virūl̥he nati hoti.
When consciousness is established and grows, there is an inclination.

natiyā sati āgatigati hoti.
When there is an inclination, there is coming and going.

āgatigatiyā sati cutūpapāto hoti.
When there is coming and going, there is passing away and reappearing.

cutūpapāte sati āyatim̐ jātī jarāmarañam̐ sokaparidevadukkhadomanassupāyāsā sambhavanti.
When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇametam na hoti viññāṇassa t̥hitiyā.

If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness.

ārammaṇe asati patitṭhā viññāṇassa na hoti.

With no support, consciousness is not established.

taḍappatitṭhite viññāṇe avirūlḥe nati na hoti.

When consciousness is not established and doesn't grow, there's no inclination.

natiyā asati āgatigati na hoti.

When there's no inclination, there's no coming and going.

āgatigatiyā asati cutūpapāto na hoti.

When there's no coming and going, there's no passing away and reappearing.

cutūpapāte asati āyatiṃ jāti jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When there's no passing away and reappearing, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa nirodho hoti'ti.

That is how this entire mass of suffering ceases."

dasamaṃ.

kalārakhattiyavaggo catuttho.

bhūtamidaṃ kaḷāraṇca,

duve ca nāṇavatthūni;

avijjāpaccayā ca dve,

natumhā cetanā tayoti.

saṃyutta nikāya 12

Linked Discourses 12

5. gahapativagga

5. Householders

41. pañcaverabhayasutta

41. Dangers and Threats

sāvattthiyaṃ viharati.

At Sāvattthī.

atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca:

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa nāyo paññāya suditṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya:

“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto, sotāpānnohamasmi avinipātadhammo niyāto sambodhiparāyano’ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

katamāni pañca bhayāni verāni vūpasantāni honti?

What are the five dangers and threats they have quelled?

yaṃ, gahapati, pāṇātipatī pāṇātipātapaccayā dīṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, pāṇātipatā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.

Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from killing living creatures.

yaṃ, gahapati, adinnādāyī adinnādānapaccayā dīṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, adinnādānā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti. (2)

Anyone who steals creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from stealing.

yaṃ, gahapati, kāmesumicchācārī kāmesumicchācarapaccayā dīṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, kāmesumicchācārā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti. (3)

Anyone who commits sexual misconduct creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from committing sexual misconduct.

yaṃ, gahapati, musāvādī musāvādapaccayā dīṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, musāvādā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti. (4)

Anyone who lies creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from lying.

yaṃ, gahapati, surāmerayamajjapamādatthāyī surāmerayamajjapamādatthānapaccayā dīṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, surāmerayamajjapamādatthānā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

imāni pañca bhayāni verāni vūpasantāni honti. (5)

These are the five dangers and threats they have quelled.

katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

What are the four factors of stream-entry that they have?

idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti:

It's when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

dhamme aveccappasādena samannāgato hoti:

They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandīṭṭhiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhī’ti. (2)

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

saṅghe aveccappasādena samannāgato hoti:

They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, uppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni attha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti. (3)

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

ariyakantehi sīlehi samannāgato hoti akhaṇdehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭthehi samādhisaṃvattanikehi.

And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

imehi catūhi sotāpattiyaṅgehi samannāgato hoti. (4)

These are the four factors of stream-entry that they have.

katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?

And what is the noble cycle that they have clearly seen and comprehended with wisdom?

idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasi karoti:

A noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmiṃ sati idaṃ hoti, imasmiṃ asati idaṃ na hoti;

‘When this exists, that is; when this doesn’t exist, that is not.

imassuppādā idaṃ uppajjati, imassa nirodhā idaṃ nirujjhati.

Due to the arising of this, that arises; due to the cessation of this, that ceases.

yadidaṃ avijjāpaccayā saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ... pe ...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.’

ayamassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.

This is the noble cycle that they have clearly seen and comprehended with wisdom.

yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya:

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpānnohamasmi avinipātadhammo niyato sambodhiparāyano’”ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

paṭhamam.

samyutta nikāya 12

Linked Discourses 12

5. gahapativagga

5. Householders

42. dutiyapañcaverabhayasutta

42. Dangers and Threats (2nd)

sāvattthiyaṃ viharati.

At Sāvattthī.

“yato kho, bhikkhave, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya:

“Meditants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi ... pe ... avinipātadhammo niyato sambodhiparāyano’ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

katamāni pañca bhayāni verāni vūpasantāni honti?

What are the five dangers and threats they have quelled?

yam, bhikkhave, paṇātipatī ... pe ...

Killing living creatures ...

yam, bhikkhave, adinnādāyī ...

stealing ...

yam, bhikkhave, kāmesumicchācārī ...

sexual misconduct ...

yam, bhikkhave, musāvādī ...

lying ...

yam, bhikkhave, surāmerayamajjapamādaṭṭhāyī ... pe ...

taking alcoholic drinks that cause negligence ...

imāni pañca bhayāni verāni vūpasantāni honti.

These are the five dangers and threats they have quelled.

katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

What are the four factors of stream-entry that they have?

idha, bhikkhave, ariyasāvako buddhe ... pe ...

It’s when a noble disciple has experiential confidence in the Buddha ...

dhamme ...

the teaching ...

saṅghe ...

the Saṅgha ...

ariyakanteḥi sīlehi samannāgato hoti.

and their ethical conduct is loved by the noble ones.

imehi catūhi sotāpattiyaṅgehi samannāgato hoti.

These are the four factors of stream-entry that they have.

katamo cassa ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho?

And what is the noble cycle that they have clearly seen and comprehended with wisdom?

idha, bhikkhave, ariyasāvako paṭiccasamuppādaññeva sādhuṃ yoniso manasi karoti ... pe ...

A noble disciple carefully and properly attends to dependent origination itself ...

ayamassa ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho.

This is the noble cycle that they have clearly seen and comprehended with wisdom.

yato kho, bhikkhave, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayaṅcassa ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya:

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’”ti.

I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.”

duṭṭhiyaṃ.

samyutta nikāya 12

Linked Discourses 12

5. gahapativagga

5. Householders

43. dukkhasutta

43. Suffering

sāvatthiyaṃ viharati.

At Sāvattihī.

“dukkhassa, bhikkhave, samudayaṅca atthaṅgamaṅca desessāmi.

“Mendicants, I will teach you the origin and ending of suffering.

taṃ suṇātha, sādhuṃ manasi karoṭha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“katamo ca, bhikkhave, dukkhasa samudayo?

“And what, mendicants, is the origin of suffering?

cakkhuṅca paṭicca rūpe ca uppajjati cakkhuviññānaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā.

Feeling is a condition for craving.

ayaṃ kho, bhikkhave, dukkhasa samudayo.

This is the origin of suffering.

sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe ...
Ear consciousness arises dependent on the ear and sounds. ...

ghāṇaṇca paṭicca gandhe ca ... pe ...
Nose consciousness arises dependent on the nose and smells. ...

jivhaṇca paṭicca rase ca ... pe ...
Tongue consciousness arises dependent on the tongue and tastes. ...

kāyaṇca paṭicca phoṭṭhabbe ca ... pe ...
Body consciousness arises dependent on the body and touches. ...

manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā tanhā.
Feeling is a condition for craving.

ayaṃ kho, bhikkhave, dukkhassa samudayo.
This is the origin of suffering.

katamo ca, bhikkhave, dukkhassa atthaṅgamo?
And what is the ending of suffering?

cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā tanhā.
Feeling is a condition for craving.

tassāyeva tanhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

ayaṃ kho, bhikkhave, dukkhassa atthaṅgamo.
This is the ending of suffering.

sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe ...
Ear consciousness arises dependent on the ear and sounds. ...

ghāṇaṇca paṭicca gandhe ca ... pe ...
Nose consciousness arises dependent on the nose and smells. ...

jivhaṇca paṭicca rase ca ... pe ...
Tongue consciousness arises dependent on the tongue and tastes. ...

kāyaṇca paṭicca phoṭṭhabbe ca ... pe ...
Body consciousness arises dependent on the body and touches. ...

manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā tanhā.
Feeling is a condition for craving.

tassāyeva tanhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

ayam kho, bhikkhave, dukkhassa atthaṅgamo”ti.
This is the ending of suffering.”

tatiyaṃ.

samyutta nikāya 12
Linked Discourses 12

5. gahapativagga
5. Householders

44. lokasutta
44. The World

sāvatthiyaṃ viharati.
At Sāvatthī.

“lokassa, bhikkhave, samudayañca atthaṅgamañca desessāmi.
“Mendicants, I will teach you the origin and ending of the world.

taṃ suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“katamo ca, bhikkhave, lokassa samudayo?
“And what, mendicants, is the origin of the world?

cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññānam. tiṇṇaṃ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā tanhā;
Feeling is a condition for craving.

tanhāpaccayā upādānam;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

ayaṃ kho, bhikkhave, lokassa samudayo.

This is the origin of the world.

sotañca paṭicca sadde ca ... pe ...

Ear consciousness arises dependent on the ear and sounds. ...

ghāṇaṃ paṭicca gandhe ca ...

Nose consciousness arises dependent on the nose and smells. ...

jivhaṇca paṭicca rase ca ...

Tongue consciousness arises dependent on the tongue and tastes. ...

kāyaṇca paṭicca phoṭṭhabbe ca ...

Body consciousness arises dependent on the body and touches. ...

manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā ... pe ...

Contact is a condition for feeling. ...

jātipaccayā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

ayaṃ kho, bhikkhave, lokassa samudayo.

This is the origin of the world.

katamo ca, bhikkhave, lokassa atthaṅgamo?

And what is the ending of the world?

cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.

Feeling is a condition for craving.

tassāyeva taṇhāya asesavirāgaṇirodhā upādānaṇirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānaṇirodhā bhavaṇirodho ... pe ...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

ayaṃ kho, bhikkhave, lokassa atthaṅgamo.

This is the ending of the world.

sotañca paṭicca sadde ca ... pe ...

Ear consciousness arises dependent on the ear and sounds. ...

ghāṇaṃ paṭicca gandhe ca ...

Nose consciousness arises dependent on the nose and smells. ...

jivhaṇca paṭicca rase ca ...

Tongue consciousness arises dependent on the tongue and tastes. ...

kāyañca paṭicca phoṭṭhabbe ca ...

Body consciousness arises dependent on the body and touches. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā.

Feeling is a condition for craving.

tassāyeva tanhāya asesavirāgaṇirodhā upādānaṇirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānaṇirodhā bhavaṇirodho ... pe ...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

ayaṃ kho, bhikkhave, lokassa atthaṅgamo”ti.

This is the ending of the world.”

catutthaṃ.

saṃyutta nikāya 12

Linked Discourses 12

5. gahapativagga

5. Householders

45. nātikasutta

45. At Nādika

evaṃ me sutāṃ—

So I have heard.

ekaṃ samayaṃ bhagavā nātike viharati giñjakāvāsatho.

At one time the Buddha was staying at Nādika in the brick house.

atha kho bhagavā rahogato patisallāno imaṃ dhammapariyāyaṃ abhāsi:

Then while the Buddha was in private retreat he spoke this exposition of the teaching:

“cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā,

Contact is a condition for feeling.

vedanāpaccayā tanhā;

Feeling is a condition for craving.

tanhāpaccayā upādānaṃ ... pe ...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

sotañca paṭicca sadde ca ... pe ...

Ear consciousness arises dependent on the ear and sounds. ...

ghāṇañca paṭicca gandhe ca ...

Nose consciousness arises dependent on the nose and smells. ...

jivhañca paṭicca rase ca ...

Tongue consciousness arises dependent on the tongue and tastes. ...

kāyañca paṭicca phoṭṭhabbe ca ...

Body consciousness arises dependent on the body and touches. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā;

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ ... pe ...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā.

Feeling is a condition for craving.

tassāyeva taṇhāya asesavirāgaṇirodhā upādānaṇirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānaṇirodhā bhavaṇirodho ... pe ...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

sotañca paṭicca sadde ca ... pe ...

Ear consciousness arises dependent on the ear and sounds. ...

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā tanhā.

Feeling is a condition for craving.

tassāyeva taṇhāya asesavirāgaṇirodhā upādānaṇirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānaṇirodhā bhavaṇirodho ... pe ...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

tena kho pana samayena aññataro bhikkhu bhagavato upassuti ʘhito hoti.

Now at that time a certain monk was standing listening in on the Buddha.

addasā kho bhagavā taṃ bhikkhuṃ upassuti ʘhitaṃ.

The Buddha saw him

disvāna taṃ bhikkhuṃ etadavoca:

and said,

“assosi no tvam, bhikkhu, imaṃ dhammapariyāyan”ti?

“Monk, did you hear that exposition of the teaching?”

“evaṃ, bhante”ti.

“Yes, sir.”

“uggaṇhāhi tvam, bhikkhu, imaṃ dhammapariyāyaṃ;

“Learn that exposition of the teaching,

pariyāpuṇāhi tvam, bhikkhu, imaṃ dhammapariyāyaṃ;

memorize it,

dhārehi tvam, bhikkhu, imaṃ dhammapariyāyaṃ.

and remember it.

atthasaṃhito ayaṃ, bhikkhu, dhammapariyāyo ādibrahmacariyako”ti.

That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

pañcamaṃ.

samyutta nikāya 12

Linked Discourses 12

5. gahapativagga

5. Householders

46. aññatarabrāhmaṇasutta

46. A Certain Brahmin

sāvatthiyaṃ viharati.

At Sāvattī.

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“kiṃ nu kho, bho gotama, so karoti so paṭisaṃvedayaṭī”ti?

“Master Gotama, does the person who does the deed experience the result?”

“so karoti so paṭisaṃvedayaṭī”ti kho, brāhmaṇa, ayameko anto”.

“‘The person who does the deed experiences the result’: this is one extreme, brahmin.”

“kiṃ pana, bho gotama, añño karoti, añño paṭisaṃvedayaṭī”ti?

“Then does one person do the deed and another experience the result?”

“añño karoti, añño paṭisaṃvedayaṭī”ti kho, brāhmaṇa, ayaṃ dutiyo anto.

“‘One person does the deed and another experiences the result’: this is the second extreme.

ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā ... pe ...

When choices cease ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

evaṃ vutte, so brāhmaṇo bhagavantam etadavoca:
When he said this, the brāhmin said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

chatthaṃ.

saṃyutta nikāya 12
Linked Discourses 12

5. gahapativagga
5. Householders

47. jāṇussoṇisutta
47. Jāṇussoṇi

sāvatthiyaṃ viharati.
At Sāvattī.

atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ ... pe ... ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantam etadavoca:
Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“kiṃ nu kho, bho gotama, sabbamatthī”ti?
“Master Gotama, does all exist?”

“sabbamatthī”ti kho, brāhmaṇa, ayameko anto”.
“‘All exists’: this is one extreme, brahmin.”

“kiṃ pana, bho gotama, sabbam natthī”ti?
“Then does all not exist?”

“sabbam natthī”ti kho, brāhmaṇa, ayaṃ dutiyo anto.
“‘All doesn’t exist’: this is the second extreme.

ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...
Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho ... pe ...
When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantam etadavoca:
When he said this, the brahmin Jāṇussoṇi said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

pānupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

sattamaṃ.

samyutta nikāya 12

Linked Discourses 12

5. gahapati-vagga

5. Householders

48. lokāyatikasutta

48. A Cosmologist

sāvattthiyaṃ viharati.

At Sāvattthī.

atha kho lokāyatiko brāhmaṇo yena bhagavā ... pe ...

Then a brahmin cosmologist went up to the Buddha ...

ekamantaṃ nisinno kho lokāyatiko brāhmaṇo bhagavantaṃ etadavoca:

Seated to one side he said to the Buddha:

“kiṃ nu kho, bho gotama, sabbamatthī”ti?

“Master Gotama, does all exist?”

“sabbamatthī”ti kho, brāhmaṇa, jeṭṭhametaṃ lokāyataṃ”.

“All exists”: this is the oldest cosmology, brahmin.”

“kiṃ pana, bho gotama, sabbam natthī”ti?

“Then does all not exist?”

“sabbam natthī”ti kho, brāhmaṇa, dutiyametaṃ lokāyataṃ”.

“All doesn’t exist”: this is the second cosmology.

“kiṃ nu kho, bho gotama, sabbamekattaṃ”ti?

“Well, is all a unity?”

“sabbamekattaṃ”ti kho, brāhmaṇa, tatiyametaṃ lokāyataṃ”.

“All is a unity”: this is the third cosmology.

“kiṃ pana, bho gotama, sabbam puthuttaṃ”ti?

“Then is all a plurality?”

“sabbam puthuttaṃ”ti kho, brāhmaṇa, catutthametaṃ lokāyataṃ.

“All is a plurality”: this is the fourth cosmology.

ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ... pe ...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

evaṃ vutte, lokāyatiko brāhmaṇo bhagavantam etadavoca:
When he said this, the brahmin cosmologist said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...
“Excellent, Master Gotama! Excellent! ...

ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

aṭṭhamam.

saṃyutta nikāya 12
Linked Discourses 12

5. gahapativagga
5. Householders

49. ariyasāvakasutta
49. A Noble Disciple

sāvatthiyaṃ viharati.
At Sāvatthī.

“na, bhikkhave, sutavato ariyasāvakassa evaṃ hoti:
“Mendicants, a learned noble disciple doesn’t think:

‘kiṃ nu kho—

kismiṃ sati kiṃ hoti, kissuppādā kiṃ uppajjati?
When what exists, what is? Due to the arising of what, what arises?

kismiṃ sati saṅkhārā honti, kismiṃ sati viññāṇaṃ hoti, kismiṃ sati nāmarūpaṃ hoti, kismiṃ sati saḷāyatanam hoti, kismiṃ sati phasso hoti, kismiṃ sati vedanā hoti, kismiṃ sati tanhā hoti, kismiṃ sati upādānaṃ hoti, kismiṃ sati bhavo hoti, kismiṃ sati jāti hoti, kismiṃ sati jarāmaranaṃ hoti”ti?
When what exists do name and form come to be? What what exists do the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death come to be?’

atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti:
Rather, a learned noble disciple has only knowledge about this that is independent of others:

‘imaṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati.
When this exists, that is; due to the arising of this, that arises.

avijjāya sati saṅkhārā honti;
When ignorance exists choices come to be.

saṅkhāresu sati viññāṇaṃ hoti;
When choices exist consciousness comes to be.

viññāṇe sati nāmarūpaṃ hoti;
When consciousness exists name and form come to be.

nāmarūpe sati saḷāyatanam hoti;
When name and form exist the six sense fields come to be.

saḷāyatane sati phasso hoti;
When the six sense fields exist contact comes to be.

phasse sati vedanā hoti;
When contact exists feeling comes to be.

vedanāya sati taṇhā hoti;
When feeling exists craving comes to be.

taṇhāya sati upādānaṃ hoti;
When craving exists grasping comes to be.

upādāne sati bhavo hoti;
When grasping exists continued existence comes to be.

bhave sati jāti hoti;
When continued existence exists rebirth comes to be.

jātiyā sati jarāmaraṇaṃ hotī'ti.
When rebirth exists old age and death come to be.'

so evaṃ pajānāti:
They understand:

'evamayaṃ loko samudayaṭī'ti.
'This is the origin of the world.'

na, bhikkhave, sutavato ariyasāvakassa evaṃ hoti:
A learned noble disciple doesn't think:

'kiṃ nu kho—

kismiṃ asati kiṃ na hoti, kissa nirodhā kiṃ nirujjhati?
'When what doesn't exist, what is not? Due to the cessation of what, what ceases?

kismiṃ asati saṅkhārā na honti, kismiṃ asati viññāṇaṃ na hoti, kismiṃ asati nāmarūpaṃ na hoti, kismiṃ asati salāyatanaṃ na hoti, kismiṃ asati phasso na hoti, kismiṃ asati vedanā na hoti, kismiṃ asati taṇhā na hoti, kismiṃ asati upādānaṃ na hoti, kismiṃ asati bhavo na hoti, kismiṃ asati jāti na hoti, kismiṃ asati jarāmaraṇaṃ na hotī'ti?

When what doesn't exist do choices not come to be? When what doesn't exist do name and form not come to be? When what doesn't exist do the six sense fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age and death not come to be?'

atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti:
Rather, a learned noble disciple has only knowledge about this that is independent of others:

'imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.
'When this doesn't exist, that is not; due to the cessation of this, that ceases.

avijjāya asati saṅkhārā na honti;
When ignorance doesn't exist choices don't come to be.

saṅkhāresu asati viññāṇaṃ na hoti;
When choices don't exist consciousness doesn't come to be.

viññāṇe asati nāmarūpaṃ na hoti;
When consciousness doesn't exist name and form don't come to be.

nāmarūpe asati salāyatanaṃ na hoti ... pe ...
When name and form don't exist the six sense fields don't come to be. ...

bhavo na hoti ...
continued existence doesn't come to be ...

jāti na hoti ...
rebirth doesn't come to be ...

jātiyā asati jarāmaraṇaṃ na hotī'ti.
When rebirth doesn't exist old age and death don't come to be.'

so evaṃ pajānāti:
They understand:

‘evamayam loko nirujjhati’^{ti}.
‘This is the cessation of the world.’

yato kho, bhikkhave, ariyasāvako evaṃ lokassa samudayañca atthaṅgamañca
yathābhūtaṃ pajānāti, ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi ...
pe ...

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands knocking at the door of the deathless’.

amatadvāraṃ āhacca tiṭṭhati itipī^{ti}.

navamaṃ.

samyutta nikāya 12
Linked Discourses 12

5. gahapativagga
5. Householders

50. dutiyaariyasāvakasutta
50. A Noble Disciple (2nd)

sāvatthiyaṃ viharati.
At Sāvattthī.

“na, bhikkhave, sutavato ariyasāvakassa evaṃ hoti:
“Mendicants, a learned noble disciple doesn’t think:

‘kiṃ nu kho kismiṃ sati kiṃ hoti, kissuppādā kiṃ uppajjati’
‘When what exists, what is? Due to the arising of what, what arises?’

kismiṃ sati saṅkhārā honti, kismiṃ sati viññānaṃ hoti, kismiṃ sati nāmarūpaṃ
hoti, kismiṃ sati salāyatanaṃ hoti, kismiṃ sati phasso hoti, kismiṃ sati vedanā
hoti, kismiṃ sati taṇhā hoti, kismiṃ sati upādānaṃ hoti, kismiṃ sati bhavo hoti,
kismiṃ sati jāti hoti, kismiṃ sati jarāmaranaṃ hoti’^{ti}?
*When what exists do choices come to be? When what exists does consciousness come to be?
When what exists do name and form ... the six sense fields ... contact ... feeling ... craving ...
grasping ... continued existence ... rebirth ... old age and death come to be?’*

atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā nānamevettha hoti:
Rather, a learned noble disciple has only knowledge about this that is independent of others:

‘imaṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati.
‘When this exists, that is; due to the arising of this, that arises.

avijjāya sati saṅkhārā honti;
When ignorance exists, choices come to be.

saṅkhāresu sati viññānaṃ hoti;
When choices exist consciousness comes to be.

viññāṇe sati nāmarūpaṃ hoti;
When consciousness exists name and form come to be.

nāmarūpe sati salāyatanaṃ hoti;
When name and form exist the six sense fields come to be.

salāyatane sati phasso hoti;
When the six sense fields exist contact comes to be.

phasse sati vedanā hoti;
When contact exists feeling comes to be.

vedanāya sati taṇhā hoti;
When feeling exists craving comes to be.

taṇhāya sati upādānaṃ hoti;
When craving exists grasping comes to be.

upādāne sati bhavo hoti;
When grasping exists continued existence comes to be.

bhave sati jāti hoti;
When continued existence exists rebirth comes to be.

jātiyā sati jarāmaraṇaṃ hotī'ti.
When rebirth exists old age and death come to be.'

so evaṃ pajānāti:
They understand:

'evamayam loko samudayatī'ti.
'This is the origin of the world.'

na, bhikkhave, sutavato ariyasāvakassa evaṃ hoti:
A learned noble disciple doesn't think:

'kiṃ nu kho kismiṃ asati kiṃ na hoti, kissa nirodhā kiṃ nirujjhati?
'When what doesn't exist, what is not? Due to the cessation of what, what ceases?

kismiṃ asati saṅkhārā na honti, kismiṃ asati viññānaṃ na hoti, kismiṃ asati
nāmarūpaṃ na hoti, kismiṃ asati saḷāyatanaṃ na hoti, kismiṃ asati phasso na hoti,
kismiṃ asati vedanā na hoti, kismiṃ asati taṇhā na hoti ... pe ...
*When what doesn't exist do choices not come to be? When what doesn't exist does
consciousness not come to be? When what doesn't exist do name and form ... the six sense
fields ... contact ... feeling ... craving ... grasping ... continued existence ... rebirth ... old age
and death not come to be?'*

upādānaṃ ...

bhavo ...

jāti ...

kismiṃ asati jarāmaraṇaṃ na hotī'ti?

atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñānamevettha hoti:
Rather, a learned noble disciple has only knowledge about this that is independent of others:

'imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.
'When this doesn't exist, that is not; due to the cessation of this, that ceases. That is:

avijjāya asati saṅkhārā na honti;
When ignorance doesn't exist, choices don't come to be.

saṅkhāresu asati viññānaṃ na hoti;
When choices don't exist consciousness doesn't come to be.

viññāṇe asati nāmarūpaṃ na hoti;
When consciousness doesn't exist name and form don't come to be.

nāmarūpe asati saḷāyatanaṃ na hoti ... pe ...
When name and form don't exist the six sense fields don't come to be. ...

jātiyā asati jarāmaraṇaṃ na hotī'ti.
When rebirth doesn't exist old age and death don't come to be.'

so evaṃ pajānāti:
They understand:

‘evamayam loko nirujjhati’ ti.
‘This is the cessation of the world.’

yato kho, bhikkhave, ariyasāvako evam lokassa samudayañca atthaṅgamañca yathābhūtaṃ pajānāti, ayaṃ vuccati, bhikkhave, ariyasāvako ditṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapañño itipi, amatadvāraṃ āhacca tiṭṭhati itipī” ti.

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.

dasamaṃ.

gahapativaggo pañcamaṃ.

dve pañcaverabhayā vuttā,

dukkhaṃ loko ca ñātikaṃ;

aññataraṃ jāṇussoṇi ca,

lokāyatikena atṭhamam;

dve ariyasāvakā vuttā,

vaggo tena pavuccatīti.

saṃyutta nikāya 12
Linked Discourses 12

6. dukkhavagga
6. Suffering

51. parivīmaṃsanāsutta
51. A Full Inquiry

evam me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo” ti.
“Mendicants!”

“bhadante” ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“kittāvātā nu kho, bhikkhave, bhikkhu parivīmaṃsamāno parivīmaṃseyya sabbaso sammā dukkhakkhayāyā”ti?

“Mendicants, how do you define a mendicant who is making a full inquiry for the complete ending of suffering?”

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā bhagavaṃpaṭisaraṇā. sādhū vata, bhante, bhagavantamaṃyeva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressanti”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“idha, bhikkhave, bhikkhu parivīmaṃsamāno parivīmaṃsati:

“Mendicants, take a mendicant who makes a full inquiry:

‘yaṃ kho idaṃ anekavidhaṃ nānappakāraṃ dukkhaṃ loke uppajjati jarāmarañam;

‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

idaṃ nu kho dukkhaṃ kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

What is the source, origin, birthplace, and inception of this suffering?

kismiṃ sati jarāmarañam hoti, kismiṃ asati jarāmarañam na hoti’ti?

When what exists do old age and death come to be? When what does not exist do old age and death not come to be?’

so parivīmaṃsamāno evaṃ pajānāti:

While making a full inquiry they understand:

‘yaṃ kho idaṃ anekavidhaṃ nānappakāraṃ dukkhaṃ loke uppajjati jarāmarañam, idaṃ kho dukkhaṃ jātinidānaṃ jātisamudayaṃ jātijātikaṃ jātipabhavaṃ.

‘The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is rebirth.

jātiyā sati jarāmarañam hoti, jātiyā asati jarāmarañam na hoti’ti.

When rebirth exists, old age and death come to be. When rebirth doesn’t exist, old age and death don’t come to be.’

so jarāmarañāṇca pajānāti, jarāmarāṇasamudayaṇca pajānāti, jarāmarāṇanirodhaṇca pajānāti, yā ca jarāmarāṇanirodhasārūppagāminī paṭipadā taṇca pajānāti, tathā paṭipanno ca hoti anudhammacārī;

They understand old age and death, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path.

ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmarāṇanirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

athāparaṃ parivīmaṃsamāno parivīmaṃsati:

Then they inquire further:

‘jāti panāyaṃ kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā, kismiṃ sati jāti hoti, kismiṃ asati jāti na hoti’ti?

‘But what is the source of this rebirth? When what exists does rebirth come to be? And when what does not exist does rebirth not come to be?’

so parivīmaṃsamāno evaṃ pajānāti:

While making a full inquiry they understand:

‘jāti bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā;

‘Continued existence is the source of rebirth.

bhave sati jāti hoti, bhave asati jāti na hoti’ ti.

When continued existence exists, rebirth comes to be. When continued existence does not exist, rebirth doesn’t come to be.’

so jātiṇca pajānāti, jātisamudayaṇca pajānāti, jātinirodhaṇca pajānāti, yā ca jātinirodhasārūppagāminī paṭipadā taṇca pajānāti, tathā paṭipanno ca hoti anudhammacārī;

They understand rebirth, its origin, its cessation, and the fitting practice for its cessation. And they practice in line with that path.

ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jātinirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of rebirth.

athāparam parivīmaṃsamāno parivīmaṃsati:

Then they inquire further:

‘bhavo panāyaṃ kiṃnidāno ... pe ...

‘But what is the source of this continued existence? ...’ ...

upādānaṃ panidaṃ kiṃnidānaṃ ...

‘But what is the source of this grasping? ...’ ...

taṇhā panāyaṃ kiṃnidānā ...

‘But what is the source of this craving? ...’ ...

vedanā ...

‘But what is the source of this feeling? ...’ ...

phasso ...

‘But what is the source of this contact? ...’ ...

saḷāyatanam panidaṃ kiṃnidānaṃ ...

‘But what is the source of these six sense fields? ...’ ...

nāmarūpaṃ panidaṃ ...

‘But what is the source of this name and form? ...’ ...

viññānaṃ panidaṃ ...

‘But what is the source of this consciousness? ...’ ...

saṅkhārā panime kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā;

‘But what is the source of these choices?’

kismiṃ sati saṅkhārā honti, kismiṃ asati saṅkhārā na honti’ ti?

When what exists do choices come to be? When what does not exist do choices not come to be?’

so parivīmaṃsamāno evaṃ pajānāti:

While making a full inquiry they understand:

‘saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā;

‘Ignorance is the source of choices.

avijjāya sati saṅkhārā honti, avijjāya asati saṅkhārā na honti’ ti.

When ignorance exists, choices come to be. When ignorance does not exist, choices don’t come to be.’

so saṅkhāre ca pajānāti, saṅkhārasamudayaṇca pajānāti, saṅkhāranirodhaṇca pajānāti, yā ca saṅkhāranirodhasārūppagāminī paṭipadā taṇca pajānāti, tathā paṭipanno ca hoti anudhammacārī;

They understand choices, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path.

ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno saṅkhāranirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of choices.

avijjāgato yaṃ, bhikkhave, purisapuggalo puññañce saṅkhāraṃ abhisankharoti, puññūpagamaṃ hoti viññānaṃ.

If an ignorant individual makes a good choice, their consciousness enters a good realm.

apuññañce saṅkhāraṃ abhisankharoti, apuññūpagamaṃ hoti viññānaṃ.

If they make a bad choice, their consciousness enters a bad realm.

āneñjañce saṅkhāraṃ abhisankharoti āneñjūpagamaṃ hoti viññānaṃ.

If they make an imperturbable choice, their consciousness enters an imperturbable realm.

yato kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva puññābhisankhāraṃ abhisankharoti na apuññābhisankhāraṃ abhisankharoti na āneñjābhisankhāraṃ abhisankharoti.

When a mendicant has given up ignorance and given rise to knowledge, they don't make a good choice, a bad choice, or an imperturbable choice.

anabhisankharonto anabhisāñcetayanto na kiñci loke upādiyati;

Not choosing or intending, they don't grasp at anything in the world.

anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ ithattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

so sukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

dukkhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.

If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

adukkhamasukhañce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.

If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

so sukhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati.

If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati.

If they feel a painful feeling, they feel it detached.

adukkhamasukhañce vedanaṃ vedayati, visaṃyutto naṃ vedayati.

If they feel a neutral feeling, they feel it detached.

so kāyapariyantikaṃ vedanaṃ vedayamāno kāyapariyantikaṃ vedanaṃ vedayāmīti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmīti pajānāti.

Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

kāyassa bhedaṃ uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni
sītūbhavissanti, sarīrāni avasissantīti pajānāti.

They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.'

seyyathāpi, bhikkhave, puriso kumbhakārapākā uṇham kumbham uddharitvā same
bhūmibhāge paṭisisseyya.

Suppose a person were to remove a hot clay pot from a potter's kiln and place it down on level ground.

tatra yāyaṃ usmā sā tattheva vūpasameyya, kapallāni avasisseyyuṃ.

Its heat would dissipate right there, and the shards would be left behind.

evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno
kāyapariyantikaṃ vedanaṃ vedayāmīti pajānāti, jīvitapariyantikaṃ vedanaṃ
vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmīti pajānāti.

In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

kāyassa bhedaṃ uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni
sītūbhavissanti, sarīrāni avasissantīti pajānāti.

They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.'

tam kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu kho khīṇāsavo bhikkhu puññābhisaṅkhāraṃ vā abhisaṅkhareyya
apuññābhisaṅkhāraṃ vā abhisaṅkhareyya āneñjābhisaṅkhāraṃ vā
abhisaṅkhareyyā"ti?

Would a mendicant who has ended the defilements still make good choices, bad choices, or imperturbable choices?"

"no hetam, bhante".

"No, sir."

"sabbaso vā pana saṅkhāresu asati, saṅkhāranirodhā api nu kho viññāṇaṃ
paññāyethā"ti?

"And when there are no choices at all, with the cessation of choices, would consciousness still be found?"

"no hetam, bhante".

"No, sir."

"sabbaso vā pana viññāṇe asati, viññāṇanirodhā api nu kho nāmarūpaṃ
paññāyethā"ti?

"And when there's no consciousness at all, would name and form still be found?"

"no hetam, bhante".

"No, sir."

"sabbaso vā pana nāmarūpe asati, nāmarūpanirodhā api nu kho saḷāyatanaṃ
paññāyethā"ti?

"And when there are no name and form at all, would the six sense fields still be found?"

"no hetam, bhante".

"No, sir."

"sabbaso vā pana saḷāyatane asati, saḷāyatananirodhā api nu kho phasso
paññāyethā"ti?

"And when there are no six sense fields at all, would contact still be found?"

"no hetam, bhante".

"No, sir."

“sabbaso vā pana phasse asati, phassanīrodhā api nu kho vedanā paññāyethā”ti?
“And when there’s no contact at all, would feeling still be found?”

“no hetam, bhante”.
“No, sir.”

“sabbaso vā pana vedanāya asati, vedanānīrodhā api nu kho taṇhā paññāyethā”ti?
“And when there’s no feeling at all, would craving still be found?”

“no hetam, bhante”.
“No, sir.”

“sabbaso vā pana taṇhāya asati, taṇhānīrodhā api nu kho upādānaṃ paññāyethā”ti?
“And when there’s no craving at all, would grasping still be found?”

“no hetam, bhante”.
“No, sir.”

“sabbaso vā pana upādāne asati, upādānanīrodhā api nu kho bhavo paññāyethā”ti.
“And when there’s no grasping at all, would continued existence still be found?”

“no hetam, bhante”.
“No, sir.”

“sabbaso vā pana bhavē asati, bhavanīrodhā api nu kho jāti paññāyethā”ti?
“And when there’s no continued existence at all, would rebirth still be found?”

“no hetam, bhante”.
“No, sir.”

“sabbaso vā pana jātiyā asati, jātīnīrodhā api nu kho jarāmaraṇaṃ paññāyethā”ti?
“And when there’s no rebirth at all, would old age and death still be found?”

“no hetam, bhante”.
“No, sir.”

“sādhū sādhū, bhikkhave, evameva, bhikkhave, etaṃ aññathā.
“Good, good, mendicants! That’s how it is, not otherwise.

saddahatha me taṃ, bhikkhave, adhimuccatha, nikkāṅkhā ettha hotha nibbicikicchā.
Trust me on this, mendicants; be convinced. Have no doubts or uncertainties in this matter.

esevanto dukkhassā”ti.
Just this is the end of suffering.”

paṭhamam.

samyutta nikāya 12
Linked Discourses 12

6. dukkhavagga
6. Suffering

52. upādānasutta
52. Grasping

sāvatthiyaṃ viharati.
At Sāvattihī.

“upādānīyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
“There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

seyyathāpi, bhikkhave, dasannaṃ vā kaṭṭhavāhānaṃ vīsāya vā kaṭṭhavāhānaṃ

tiṃsāya vā kaṭṭhavāhānaṃ cattārisāya vā kaṭṭhavāhānaṃ mahāaggikkhandho jāleyya.

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood.

tatra puriso kālena kālaṃ sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya.

And from time to time someone would toss in dry grass, cow dung, or wood.

evañhi so, bhikkhave, mahāaggikkhandho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ jāleyya.

Fueled and sustained by that, the bonfire would burn for a long time.

evameva kho, bhikkhave, upādānīyesu dhammesu assādānupassino viharato taṇhā pavaddhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ ... pe ...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

upādānīyesu, bhikkhave, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

seyyathāpi, bhikkhave, dasannaṃ vā kaṭṭhavāhānaṃ vīsāya vā tiṃsāya vā cattārisāya vā kaṭṭhavāhānaṃ mahāaggikkhandho jāleyya;

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood.

tatra puriso na kālena kālaṃ sukkhāni ceva tiṇāni pakkhipeyya, na sukkhāni ca gomayāni pakkhipeyya, na sukkhāni ca kaṭṭhāni pakkhipeyya.

And no-one would toss in dry grass, cow dung, or wood from time to time.

evañhi so, bhikkhave, mahāaggikkhandho purimassa ca upādānassa pariyādānā aññassa ca anupahārā anāhāro nibbāleyya.

As the original fuel is used up and no more is added, the bonfire would be extinguished due to lack of fuel.

evameva kho, bhikkhave, upādānīyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati,

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho ... pe ...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

dutiyaṃ.

saṃyutta nikāya 12

Linked Discourses 12

6. dukkhavagga

6. Suffering

53. saṃyojanasutta

53. Fetters

sāvatthiyaṃ viharati.

At Sāvattihī.

“saṃyojaniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.

Suppose an oil lamp depended on oil and a wick to burn.

tatra puriso kālena kālaṃ telaṃ āsiñceyya vaṭṭim upasaṃhareyya.

And from time to time someone would pour oil in and adjust the wick.

evañhi so, bhikkhave, telappadīpo tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ jaleyya.

Fueled and sustained by that, the oil lamp would burn for a long time.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

saṃyojaniyesu, bhikkhave, dhammesu ādinavānupassino viharato taṇhā nirujjhati.
There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.
Suppose an oil lamp depended on oil and a wick to burn.

tatra puriso na kālena kālam telam āsiñceyya na vaṭṭim upasaṃhareyya.
And no-one would pour oil in and adjust the wick from time to time.

evañhi so, bhikkhave, telappadīpo purimassa ca upādānassa pariyādānā aññassa ca anupahārā anāhāro nibbāyeyya.
As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu ādinavānupassino viharato taṇhā nirujjhati.
In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho ... pe ...
When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.
That is how this entire mass of suffering ceases.”

tatiyaṃ.

saṃyutta nikāya 12
Linked Discourses 12

6. dukkhavagga
6. Suffering

54. dutiyasaṃyojanasutta
54. Fetters (2nd)

sāvatthiyaṃ viharati.
At Sāvattihī.

“seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.
“Mendicants, suppose an oil lamp depended on oil and a wick to burn.

tatra puriso kālena kālam telam āsiñceyya vaṭṭim upasaṃhareyya.
And from time to time someone would pour oil in and adjust the wick.

evañhi so, bhikkhave, telappadīpo tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ jaleyya.

Fueled and sustained by that, the oil lamp would burn for a long time.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ ... pe ...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.

Suppose an oil lamp depended on oil and a wick to burn.

tatra puriso na kālena kālaṃ telaṃ āsiñceyya na vaṭṭiṃ upasaṃhareyya.

And no-one would pour oil in and adjust the wick from time to time.

evañhi so, bhikkhave, telappadīpo purimassa ca upādānassa pariyādānā aññassa ca anupahārā anāhāro nibbāyeyya.

As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu ādinavānupassino viharato taṇhā nirujjhati.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho ... pe ...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.

That is how this entire mass of suffering ceases.”

catuttham.

samyutta nikāya 12

Linked Discourses 12

6. dukkhavagga

6. Suffering

55. mahārukkhasutta

55. A Great Tree

sāvatthiyaṃ viharati.

At Sāvattihī.

“upādāniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

“There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo ... pe ...

Grasping is a condition for continued existence. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti.

And its roots going downwards and across all draw the sap upwards.

evañhi so, bhikkhave, mahārukkho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ tiṭṭheyya.

Fueled and sustained by that, the great tree would stand for a long time.

evameva kho, bhikkhave, upādānīyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ ... pe ...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

upādānīyesu, bhikkhave, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho ... pe ...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

atha puriso āgaccheyya kuddālapīṭakaṃ ādāya.

Then a person comes along with a spade and basket.

so taṃ rukkhāṃ mūle chindeyya, mūlaṃ chinditvā palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya antamaso usīraṇālimattānipi.

They'd cut the tree down at the roots, dig it up, and pull the roots out, down to the fibers and stems.

so taṃ rukkhāṃ khaṇḍākhaṇḍikaṃ chindeyya, khaṇḍākhaṇḍikaṃ chinditvā phāleyya, phāletvā sakalikaṃ sakalikaṃ kareyya, sakalikaṃ sakalikaṃ karitvā vātātape visoseyya;

They'd cut the tree apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

vātātape visosetvā agginā ḍaheyya, agginā ḍahetvā masiṃ kareyya, masiṃ karitvā mahāvāte vā ophuṇeyya nadiyā vā siṅhasotāya pavāheyya.

evañhi so, bhikkhave, mahārukkho ucchinnamūlo assa tālāvattthukato anabhāvaṃkato āyatīṃ anuppādadhammo.

In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

evameva kho, bhikkhave, upādānīyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho ... pe ...
When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

pañcamaṃ.

samyutta nikāya 12
Linked Discourses 12

6. dukkhavagga
6. Suffering

56. dutiyamahārukkhasutta
56. A Great Tree (2nd)

sāvatthiyaṃ viharati.
At Sāvatthī.

“seyyathāpi, bhikkhave, mahārukkho.
“Mendicants, suppose there was a great tree.

tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddhaṃ
ojaṃ abhiharanti.
And its roots going downwards and across all draw the sap upwards.

evañhi so, bhikkhave, mahārukkho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ
tiṭṭheyya.
Fueled and sustained by that, the great tree would stand for a long time.

evameva kho, bhikkhave, upādānīyesu dhammesu assādānupassino viharato taṇhā
pavaḍḍhati.
*In the same way, there are things that are prone to being grasped. When you concentrate on
the gratification provided by these things, your craving grows.*

taṇhāpaccayā upādānaṃ ... pe ...
Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

atha puriso āgaccheyya kuddālapitakaṃ ādāya.
Then a person comes along with a spade and basket.

so taṃ rukkhaṃ mūle chindeyya, mūle chetvā palikhaṇeyya, palikhaṇitvā mūlāni
uddhareyya ... pe ...
*They'd cut the tree down at the roots, dig them up, and pull them out, down to the fibers and
stems.*

nadiyā vā sīghasotāya pavāheyya.
*They'd cut the tree apart, cut up the parts, and chop it into little bits. They'd dry the bits in the
wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in
a strong wind, or float them away down a swift stream.*

evañhi so, bhikkhave, mahārukkho ucchinnamūlo assa tālāvatthukato
anabhāvaṅkato āyatīṃ anuppādadhammo.
*In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable
to arise in the future.*

evameva kho, bhikkhave, upādānīyesu dhammesu ādināvānupassino viharato taṇhā
nirujjhati.
*In the same way, there are things that are prone to being grasped. When you concentrate on
the drawbacks of these things, your craving ceases.*

taṇhānirodhā upādānanirodho ... pe ...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

chaṭṭhaṃ.

saṃyutta nikāya 12

Linked Discourses 12

6. dukkhavagga

6. Suffering

57. taruṇarukkhasutta

57. A Sapling

sāvatthiyaṃ viharati.

At Sāvattihī.

“saṃyojaniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ ... pe ...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

seyyathāpi, bhikkhave, taruṇo rukkho.

Suppose there was a sapling.

tassa puriso kālena kālaṃ mūlāni palimajjeyya kālena kālaṃ paṃsum dadeyya, kālena kālaṃ udakaṃ dadeyya.

And from time to time someone would clear around the roots, supply soil, and water it.

evañhi so, bhikkhave, taruṇo rukkho tadāhāro tadupādāno vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

Fueled and sustained in this way the sapling would grow, increase, and mature.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ ... pe ...

Craving is a condition for grasping. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

saṃyojaniyesu, bhikkhave, dhammesu ādinavānupassino viharato taṇhā nirujjhati.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho ... pe ...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

seyyathāpi, bhikkhave, taruṇo rukkho.

Suppose there was a sapling.

atha puriso āgaccheyya kuddālapīṭakaṃ ādāya ... pe ...

Then a person comes along with a spade and basket. ...

nadiyā vā sīghasotāya pavāheyya.

They'd cut the sapling apart, cut up the parts, and chop it into little bits. They'd dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

evañhi so, bhikkhave, taruṇo rukkho ucchinnamūlo assa tālāvattukato
anabhāvaṅkato āyatim anuppādadhammo.

In this way the sapling is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu ādinavānupassino viharato
taṇhā nirujjhati.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho ... pe ...

When craving ceases, grasping ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti⁷ti.

That is how this entire mass of suffering ceases."

sattamaṃ.

saṃyutta nikāya 12

Linked Discourses 12

6. dukkhavagga

6. Suffering

58. nāmarūpasutta

58. Name and Form

sāvatthiyaṃ viharati.

At Sāvattihī.

“saṃyojaniyesu, bhikkhave, dhammesu assādānupassino viharato nāmarūpassa
avakkanti hoti.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived.

nāmarūpapaccayā saḷāyatanam ... pe ...

Name and form are conditions for the six sense fields. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

seyyathāpi, bhikkhave, mahārukkho.

Suppose there was a great tree.

tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddham
ojaṃ abhiharanti.

And its roots going downwards and across all draw the sap upwards.

evañhi so, bhikkhave, mahārukkho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ
tiṭṭheyya.

Fueled and sustained by that, the great tree would stand for a long time.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu assādānupassino viharato
nāmarūpassa avakkanti hoti ... pe

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. ...

saṃyojaniyesu, bhikkhave, dhammesu ādinavānupassino viharato nāmarūpassa
avakkanti na hoti.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived.

nāmarūpanirodhā saḷāyatananirodho ... pe ...
When name and form cease, the six sense fields cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

atha puriso āgaccheyya kuddālapīṭakam ādāya ... pe ...
Then a person comes along with a spade and basket. ...

āyatim anuppādadhammo.
In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu ādinavānupassino viharato nāmarūpassa avakkanti na hoti.
In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived.

nāmarūpanirodhā saḷāyatananirodho ... pe ...
When name and form cease, the six sense fields cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.
That is how this entire mass of suffering ceases."

aṭṭhamam.

saṃyutta nikāya 12
Linked Discourses 12

6. dukkhavagga
6. Suffering

59. viññāṇasutta
59. Consciousness

sāvatthiyaṃ viharati.
At Sāvattihī.

“saṃyojaniyesu, bhikkhave, dhammesu assādānupassino viharato viññāṇassa avakkanti hoti.
“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived.

viññāṇapaccayā nāmarūpaṃ ... pe ...
Consciousness is a condition for name and form. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

tassa yāni ceva mūlāni ... pe ...
And its roots going downwards and across all draw the sap upwards. ...

evameva kho, bhikkhave, saṃyojaniyesu dhammesu assādānupassino viharato viññāṇassa avakkanti hoti ... pe
In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived. ...

saṃyojaniyesu, bhikkhave, dhammesu ādinavānupassino viharato viññāṇassa avakkanti na hoti.
There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived.

viññāṇanirodhā nāmarūpanirodho ... pe ...
When consciousness ceases, name and form cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

seyyathāpi, bhikkhave, mahārukko.
Suppose there was a great tree.

atha puriso āgaccheyya kuddālapīṭakaṃ ādāya ... pe ...
Then a person comes along with a spade and basket. ...

āyatim anuppādadhammo.
In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

evameva kho, bhikkhave, saṃyojaniyesu dhammesu ādinavānupassino viharato viññāṇassa avakkanti na hoti.
In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived.

viññāṇassa nirodhā nāmarūpanirodho ... pe ...
When consciousness ceases, name and form cease. ...

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

navamaṃ.

saṃyutta nikāya 12
Linked Discourses 12

6. dukkhavagga
6. Suffering

60. nidānasutta
60. Sources

ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.
At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“acchariyaṃ, bhante, abbhutaṃ, bhante.
“It’s incredible, sir! It’s amazing,

yāva gambhīro cāyaṃ, bhante, paṭiccasamuppādo gambhīrāvabhāso ca, atha ca pana me uttānakuttānako viya khāyati”ti.
in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“mā hevaṃ, ānanda, mā hevaṃ, ānanda.
“Not so, Ānanda! Not so, Ānanda!

gambhīro cāyaṃ, ānanda, paṭiccasamuppādo gambhīrāvabhāso ca.
This dependent origination is deep and appears deep.

etassa, ānanda, dhammassa ananubodhā appaṭivedhā evamayam pajā tantākulakajātā kulagaṇṭhikajātā muṇḍapabbajabhūtā apāyam duggatiṃ vinipātaṃ saṃsāraṃ nātivattati.

It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

upādānīyesu, ānanda, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;

Continued existence is a condition for rebirth.

jātipaccayā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

seyyathāpi, ānanda, mahārukkho.

Suppose there was a great tree.

tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabhāni tāni uddham ojaṃ abhiharanti.

And its roots going downwards and across all draw the sap upwards.

evaṇhi so, ānanda, mahārukkho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ tiṭṭheyya.

Fueled and sustained by that, the great tree would stand for a long time.

evameva kho, ānanda, upādānīyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

taṇhāpaccayā upādānaṃ;

Craving is a condition for grasping.

upādānapaccayā bhavo ... pe ...

Grasping is a condition for continued existence. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

upādānīyesu, ānanda, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho ... pe ...

When grasping ceases, continued existence ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

seyyathāpi, ānanda, mahārukkho.

Suppose there was a great tree.

atha puriso āgaccheyya kuddālapīṭakam ādāya.

Then a person comes along with a spade and basket.

so taṃ rukkham mūle chindeyya, mūle chetvā palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya antamaso usīranālimattānīpi.

They'd cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems.

so taṃ rukkham khaṇḍākhāṇḍikam chindeyya.

Then they'd split the tree apart, cut up the parts, and chop it into little bits. They'd dry the bits in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

khaṇḍākhāṇḍikam chinditvā phāleyya;

phāletvā sakalīkam sakalīkam kareyya, sakalīkam sakalīkam karitvā vātātape visoseyya, vātātape visosetvā agginā ḍaheyya, agginā ḍahetvā masiṃ kareyya, masiṃ karitvā mahāvāte vā ophuṇeyya, nadiyā vā sīghasotāya pavāheyya.

evaṃhi so, ānanda, mahārukkho ucchinnamūlo assa tālāvattthukato anabhāvaṅkato āyatīṃ anuppādadhammo.

In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

evameva kho, ānanda, upādānīyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho;

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

That is how this entire mass of suffering ceases."

dasamaṃ.

dukkhavaggo chaṭṭho.

parivīmaṃsanupādānaṃ,

dve ca saṃyojanāni ca;

mahārukkhena dve vuttā,

taruṇena ca sattamaṃ;

nāmarūpaṇca viññāṇaṃ,

nidānena ca te dasāti.

samyutta nikāya 12
Linked Discourses 12

7. mahāvagga
7. The Great Chapter

61. assutavāsutta
61. Uneducated

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme ...
At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.
...

“assutavā, bhikkhave, puthujjano imasmiṃ cātumahābhūtikasmiṃ kāyasmiṃ nibbindeyyapi virajjeyyapi vimucceyyapi.
“Mendicants, when it comes to this body made up of the four primary elements, an uneducated ordinary person might become disillusioned, dispassionate, and freed.

taṃ kissa hetu?
Why is that?

dissati, bhikkhave, imassa cātumahābhūtikassa kāyassa ācayopi apacayopi ādānampi nikkhepanampi.
This body made up of the four primary elements is seen to accumulate and disperse, to be taken up and laid to rest.

tasmā tatrāssutavā puthujjano nibbindeyyapi virajjeyyapi vimucceyyapi.
That's why, when it comes to this body, an uneducated ordinary person might become disillusioned, dispassionate, and freed.

yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, tatrāssutavā puthujjano nālaṃ nibbindituṃ nālaṃ virajjituṃ nālaṃ vimuccituṃ.
But when it comes to that which is called 'mind' or 'sentience' or 'consciousness', an uneducated ordinary person is unable to become disillusioned, dispassionate, or freed.

taṃ kissa hetu?
Why is that?

ḍīgharattañhetuṃ, bhikkhave, assutavato puthujjanassa ajjhositāṃ mamāyitaṃ paramaṭṭhaṃ:
Because for a long time they've been attached to it, thought of it as their own, and mistaken it:

‘etaṃ mama, esohamasmi, eso me attā’ti.
‘This is mine, I am this, this is my self.’

tasmā tatrāssutavā puthujjano nālaṃ nibbindituṃ nālaṃ virajjituṃ nālaṃ vimuccituṃ.
That's why, when it comes to this mind, an uneducated ordinary person is unable to become disillusioned, dispassionate, and freed.

varam, bhikkhave, assutavā puthujjano imaṃ cātumahābhūtikaṃ kāyaṃ attato upagaccheyya, na tveva cittaṃ.
But an uneducated ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind.

taṃ kissa hetu?
Why is that?

dissatāyaṃ, bhikkhave, cātumahābhūtikaṃ kāyo ekampi vassaṃ tiṭṭhamāno dvepi vassāni tiṭṭhamāno tīnapi vassāni tiṭṭhamāno cattāripi vassāni tiṭṭhamāno pañcapi vassāni tiṭṭhamāno dasapi vassāni tiṭṭhamāno viṣatipi vassāni tiṭṭhamāno timsampi vassāni tiṭṭhamāno cattārisampi vassāni tiṭṭhamāno paññāsampi vassāni tiṭṭhamāno vassasatampi tiṭṭhamāno, bhiyyopi tiṭṭhamāno.
This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, taṃ rattiyā ca divasassa ca aññadeva uppajjati aññaṃ nirujjhati.

But that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night.

seyyathāpi, bhikkhave, makkhaṇaṃ araññe pavane caramāno sākhaṃ gaṇhati, taṃ muñcivā aññaṃ gaṇhati, taṃ muñcivā aññaṃ gaṇhati;

It's like a monkey moving through the forest. It grabs hold of one branch, lets it go, and grabs another; then it lets that go and grabs yet another.

evameva kho, bhikkhave, yamidaṃ vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, taṃ rattiyā ca divasassa ca aññadeva uppajjati aññaṃ nirujjhati.

In the same way, that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night.

tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṃ yeva sādhu kaṃ yoniso manasi karoti:

In this case, a learned noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati;

‘When this exists, that is; due to the arising of this, that arises.

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati—

When this doesn't exist, that is not; due to the cessation of this, that ceases. That is:

yadidaṃ avijjāpaccayā saṅkhārā;

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ ... pe ...

Choices are a condition for consciousness. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho ... pe ...

When choices cease, consciousness ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti’ti.

That is how this entire mass of suffering ceases.’

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati;

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

paṭhamam.

samyutta nikāya 12

Linked Discourses 12

7. mahāvagga

7. The Great Chapter

62. dutiyaassutavāsutta

62. Uneducated (2nd)

sāvattthiyaṃ viharati.

At Sāvattthi.

“assutavā, bhikkhave, puthujjano imasmiṃ cātumahābhūtikasmīṃ kāyasmīṃ nibbindeyyapi virajjeyyapi vimucceyyapi.

“Mendicants, when it comes to this body made up of the four primary elements, an uneducated ordinary person might become disillusioned, dispassionate, and freed.

taṃ kissa hetu?

Why is that?

dissati, bhikkhave, imassa cātumahābhūtikassa kāyassa ācayopi apacayopi ādānampi nikkhepanampi.

This body made up of the four primary elements is seen to accumulate and disperse, to be taken up and laid to rest.

tasmā tatrāssutavā puthujjano nibbindeyyapi virajjeyyapi vimucceyyapi.

That’s why, when it comes to this body, an uneducated ordinary person might become disillusioned, dispassionate, and freed.

yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, tatrāssutavā puthujjano nālaṃ nibbindituṃ nālaṃ virajjituṃ nālaṃ vimuccituṃ.

But when it comes to that which is called ‘mind’ or ‘sentience’ or ‘consciousness’, an uneducated ordinary person is unable to become disillusioned, dispassionate, or freed.

taṃ kissa hetu?

Why is that?

ḍīgharattañhetuṃ, bhikkhave, assutavato puthujjanassa ajjhositāṃ mamāyitaṃ paramaṭṭhaṃ:

Because for a long time they’ve been attached to it, thought of it as their own, and mistaken it:

‘etaṃ mama, esohamasmi, eso me attā’ti.

‘This is mine, I am this, this is my self.’

tasmā tatrāssutavā puthujjano nālaṃ nibbindituṃ nālaṃ virajjituṃ nālaṃ vimuccituṃ.

That’s why, when it comes to this mind, an uneducated ordinary person is unable to become disillusioned, dispassionate, and freed.

varam, bhikkhave, assutavā puthujjano imaṃ cātumahābhūtikaṃ kāyaṃ attato upagaccheyya, na tveva cittaṃ.

But an uneducated ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind.

taṃ kissa hetu?

Why is that?

dissatāyaṃ, bhikkhave, cātumahābhūtiko kāyo ekampi vassaṃ tiṭṭhamāno dvepi vassāni tiṭṭhamāno tīnapi vassāni tiṭṭhamāno cattāripi vassāni tiṭṭhamāno pañcapi vassāni tiṭṭhamāno dasapi vassāni tiṭṭhamāno vīsatiapi vassāni tiṭṭhamāno timsampi vassāni tiṭṭhamāno cattārīsampi vassāni tiṭṭhamāno paññāsampi vassāni tiṭṭhamāno vassasatampi tiṭṭhamāno, bhiyyopi tiṭṭhamāno.

This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, taṃ rattiyā ca divasassa ca aññadeva uppajjati aññaṃ nirujjhati.

But that which is called ‘mind’ or ‘sentience’ or ‘consciousness’ arises as one thing and ceases as another all day and all night.

tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādamyeva sādhukaṃ yoniso manasi karoti:

In this case, a learned noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmim sati idam hoti, imassuppādā idam uppajjati;

‘When this exists, that is; due to the arising of this, that arises.

imasmim asati idam na hoti, imassa nirodhā idam nirujjhati’ ti.

When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

sukhavedaniyam, bhikkhave, phassam paṭicca uppajjati sukhavedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyam phassam paṭicca uppannā sukhavedanā sā nirujjhati sā vūpasammati.

With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

dukkhavedaniyam, bhikkhave, phassam paṭicca uppajjati dukkhavedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyam phassam paṭicca uppannā dukkhavedanā sā nirujjhati sā vūpasammati.

With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.

adukkhamasukhavedaniyam, bhikkhave, phassam paṭicca uppajjati adukkhamasukhavedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyam phassam paṭicca uppannā adukkhamasukhavedanā sā nirujjhati sā vūpasammati.

With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

seyyathāpi, bhikkhave, dvinnam katthānam saṅghattanasamodhānā usmā jāyati tejo abhinibbattati. tesamyeva dvinnam katthānam nānakatavinibbhogā yā tājā usmā sā nirujjhati sā vūpasammati;

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhave, sukhavedaniyam phassam paṭicca uppajjati sukhavedanā.

In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant.

tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyam phassam paṭicca uppannā sukhavedanā sā nirujjhati sā vūpasammati ... pe ...

With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

dukkhavedaniyam phassam paṭicca ...

Painful feeling ...

adukkhamasukhavedaniyam phassam paṭicca uppajjati adukkhamasukhavedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyam phassam paṭicca uppannā adukkhamasukhavedanā sā nirujjhati sā vūpasammati.

With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

evam passam, bhikkhave, sutavā ariyasāvako phassepi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, vīññāṇasmimpi nibbindati;

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñānaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

dutiyaṃ.

samyutta nikāya 12
Linked Discourses 12

7. mahāvagga
7. The Great Chapter

63. puttamaṃsasutta
63. A Child's Flesh

sāvattthiyaṃ ...
At Sāvattthī.

“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

katame cattāro?
What four?

kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catuttham.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.

These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

kathaṃca, bhikkhave, kabalīkāro āhāro daṭṭhabbo?
And how should you regard solid food?

seyyathāpi, bhikkhave, dve jāyampatikā parittaṃ sambalaṃ ādāya kantāramaggaṃ paṭipajjeyyaṃ.

Suppose a couple who were husband and wife set out to cross a desert, taking limited supplies.

tesamassa ekaputtako piyo manāpo.
They had an only child, dear and beloved.

atha kho tesam, bhikkhave, dvinnaṃ jāyampatikānaṃ kantāragatānaṃ yā parittā sambalamattā, sā parikkhayaṃ pariyādānaṃ gaccheyya.

As the couple were crossing the desert their limited quantity of supplies would run out,

siyā ca nesaṃ kantārāvaseso anattiṇṇo.
and they'd still have the rest of the desert to cross.

atha kho tesam, bhikkhave, dvinnaṃ jāyampatikānaṃ evamassa:
Then it would occur to that couple:

‘amhākaṃ kho yā parittā sambalamattā sā parikkhīṇā pariyādiṇṇā.
‘Our limited quantity of supplies has run out,

atthi cāyaṃ kantārāvaseso anattiṇṇo.
and we still have the rest of the desert to cross.

yannūna mayam imam ekaputtakam piyam manāpam vadhitvā vallūrañca
soṇḍikañca karitvā puttamaṃsāni khādanā evaṃ taṃ kantārāvesaṃ
nitthareyyāma, mā sabbeva tayo vinassimhā'ti.

*Why don't we kill our only child, so dear and beloved, and prepare dried and spiced meat?
Then we can make it across the desert by eating our child's flesh. Let not all three perish.'*

atha kho te, bhikkhave, dve jāyampatikā taṃ ekaputtakam piyam manāpam vadhitvā
vallūrañca soṇḍikañca karitvā puttamaṃsāni khādanā evaṃ taṃ kantārāvesaṃ
nitthareyyuṃ.

*Then that couple would kill their only child, so dear and beloved, and prepare dried and spiced
meat. They'd make it across the desert by eating their child's flesh.*

te puttamaṃsāni ceva khādeyyuṃ, ure ca paṭipiseyyuṃ:

And as they'd eat their child's flesh, they'd beat their breasts and cry:

'kaḥaṃ, ekaputtaka, kaḥaṃ, ekaputtakā'ti.

'Where are you, our only child? Where are you, our only child?'

taṃ kiṃ maññātha, bhikkhave,

What do you think, mendicants?

api nu te davāya vā āhāraṃ āhāreyyuṃ, madāya vā āhāraṃ āhāreyyuṃ, maṇḍanāya
vā āhāraṃ āhāreyyuṃ, vibhūsanāya vā āhāraṃ āhāreyyuṃ'ti?

Would they eat that food for fun, indulgence, adornment, or decoration?"

"no hetam, bhante".

"No, sir."

"nanu te, bhikkhave, yāvadeva kantārassa nittharaṇatthāya āhāraṃ āhāreyyuṃ'ti?

"Wouldn't they eat that food just so they could make it across the desert?"

"evam, bhante".

"Yes, sir."

""evameva khvāhaṃ, bhikkhave, kabalīkāro āhāro dattḥabbo'ti vadāmi.

"I say that this is how you should regard solid food."

kabalīkāre, bhikkhave, āhāre pariññāte pañca kāmagaṇiko rāgo pariññāto hoti.

*When solid food is completely understood, desire for the five kinds of sensual stimulation is
completely understood.*

pañca kāmagaṇike rāge pariññāte natthi taṃ saṃyojanam yena saṃyojanena
saṃyutto ariyasāvako puna imam lokam āgaccheyya.

*When desire for the five kinds of sensual stimulation is completely understood, a noble disciple
is bound by no fetter that might return them again to this world.*

kathañca, bhikkhave, phassāhāro dattḥabbo?

And how should you regard contact as fuel?

seyyathāpi, bhikkhave, gāvī niccammā kuṭṭaṇce nissāya tiṭṭheyya. ye kuṭṭanissitā
pāṇā te naṃ khādeyyuṃ.

Suppose there was a flayed cow. If she stands by a wall, the creatures on the wall bite her.

rukkhañce nissāya tiṭṭheyya, ye rukkhanissitā pāṇā te naṃ khādeyyuṃ.

If she stands under a tree, the creatures in the tree bite her.

udakañce nissāya tiṭṭheyya, ye udakanissitā pāṇā te naṃ khādeyyuṃ.

If she stands in some water, the creatures in the water bite her.

ākāsañce nissāya tiṭṭheyya, ye ākāsanissitā pāṇā te naṃ khādeyyuṃ.

If she stands in the open, the creatures in the open bite her.

yam yadeva hi sā, bhikkhave, gāvī niccammā nissāya tiṭṭheyya, ye tannissitā pāṇā te
naṃ khādeyyuṃ.

Wherever that flayed cow stands, the creatures there would bite her.

evameva khvāhaṃ, bhikkhave, 'phassāhāro dattḥabbo'ti vadāmi.

I say that this is how you should regard contact as fuel."

phasse, bhikkhave, āhāre pariññāte tisso vedanā pariññātā honti.

When contact as fuel is completely understood, the three feelings are completely understood.

tīsu vedanāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi.

When the three feelings are completely understood, a noble disciple has nothing further to do, I say.

kathañca, bhikkhave, manosañcetanāhāro daṭṭhabbo?

And how should you regard mental intention as fuel?

seyyathāpi, bhikkhave, āṅgarakāsu sādhikaporisā punṇā āṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ.

Suppose there was a pit of glowing coals deeper than a man's height, filled with glowing coals that neither flamed nor smoked.

atha puriso āgaccheyya jīvītukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

tamenam dve balavanto purisā nānābhāsu gahetvā taṃ āṅgarakāsuṃ upakaḍḍheyyum.

Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

atha kho, bhikkhave, tassa purisassa ārakāvassa cetanā ārakā patthanā ārakā paṇidhi.

Then that person's intention, aim, and wish would be to get far away.

taṃ kissa hetu?

Why is that?

evañhi, bhikkhave, tassa purisassa hoti:

Because that person would think:

‘imañcāhaṃ āṅgarakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ’ti.

‘If I fall in that pit of glowing coals, that will result in my death or deadly pain.’

evameva khvāhaṃ, bhikkhave, ‘manosañcetanāhāro daṭṭhabbo’ti vadāmi.

I say that this is how you should regard mental intention as fuel.

manosañcetanāya, bhikkhave, āhāre pariññāte tisso taṇhā pariññātā honti.

When mental intention as fuel is completely understood, the three cravings are completely understood.

tīsu taṇhāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi.

When the three cravings are completely understood, a noble disciple has nothing further to do, I say.

kathañca, bhikkhave, viññāṇāhāro daṭṭhabbo?

And how should you regard consciousness as fuel?

seyyathāpi, bhikkhave, coraṃ āgucārīṃ gahetvā rañño dasseyyum:

Suppose they were to arrest a bandit, a criminal and present him to the king, saying:

‘ayaṃ te, deva, coro āgucārī, imassa yaṃ icchasi taṃ daḍḍaṃ paṇehī’ti.

‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’

tamenam rājā evaṃ vadeyya:

The king would say:

‘gacchatha, bho, imaṃ purisaṃ pubbaṇhasamayam sattisatena hanathā’ti.

‘Go, my men, and strike this man in the morning with a hundred spears!’

tamenam pubbaṇhasamayam sattisatena haneyyum.

The king's men did as they were told.

atha rājā majjhanhikasamayam evaṃ vadeyya:

Then at midday the king would say:

‘ambho, kathaṃ so puriso’ti?

‘My men, how is that man?’

‘tatheva, deva, jīvati’ti.

‘He’s still alive, Your Majesty.’

tameṇaṃ rājā evaṃ vadeyya:

The king would say:

‘gacchatha, bho, taṃ purisaṃ majjhanhikasamayaṃ sattisatena hanathā’ti.

‘Go, my men, and strike this man in the middle of the day with a hundred spears!’

tameṇaṃ majjhanhikasamayaṃ sattisatena haneyyumaṃ.

The king’s men did as they were told.

atha rājā sāyanhasamayaṃ evaṃ vadeyya:

Then late in the afternoon the king would say:

‘ambho, kathaṃ so puriso’ti?

‘My men, how is that man?’

‘tatheva, deva, jīvati’ti.

‘He’s still alive, Your Majesty.’

tameṇaṃ rājā evaṃ vadeyya:

The king would say:

‘gacchatha, bho, taṃ purisaṃ sāyanhasamayaṃ sattisatena hanathā’ti.

‘Go, my men, and strike this man in the late afternoon with a hundred spears!’

tameṇaṃ sāyanhasamayaṃ sattisatena haneyyumaṃ.

The king’s men did as they were told.

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso divasaṃ tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ
domanassaṃ paṭisaṃvediyethā’ti?

Would that man experience pain and distress from being struck with three hundred spears a day?”

“ekissāpi, bhante, sattiyā haññamāno tatonidānaṃ dukkhaṃ domanassaṃ
paṭisaṃvediyetha;

“Sir, that man would experience pain and distress from being struck with one spear,

ko pana vādo tīhi sattisatehi haññamāno”ti.

let alone three hundred spears!”

“evameva khvāhaṃ, bhikkhave, viññāṇāhāro daṭṭhabboti vadāmi.

“I say that this is how you should regard consciousness as fuel.

viññāṇe, bhikkhave, āhāre pariññāte nāmarūpaṃ pariññātaṃ hoti, nāmarūpe
pariññāte ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi”ti.

When consciousness as fuel is completely understood, name and form is completely understood. When name and form are completely understood, a noble disciple has nothing further to do, I say.”

tatiyaṃ.

samyutta nikāya 12

Linked Discourses 12

7. mahāvagga

7. The Great Chapter

64. atthirāgasutta

64. If There Is Desire

sāvattthiyaṃ viharati.

At Sāvattthi.

“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ʈhitiyā sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

katame cattāro?

What four?

kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ʈhitiyā sambhavesīnaṃ vā anuggahāya.

These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

kabalīkāre ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ.

If there is desire, relishing, and craving for solid food, consciousness becomes established there and grows.

yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti.

Where consciousness is established and grows, name and form are conceived.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.

Where name and form are conceived, there is the growth of choices.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatiṃ punabbhavābhiniḃbatti.

Where choices grow, there is rebirth into a new state of existence in the future.

yattha atthi āyatiṃ punabbhavābhiniḃbatti, atthi tattha āyatiṃ jātijarāmarāṇaṃ.

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

yattha atthi āyatiṃ jātijarāmarāṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

phasse ce, bhikkhave, āhāre ... pe ...

If there is desire, relishing, and craving for contact as fuel ...

manosañcetanāya ce, bhikkhave, āhāre ...

If there is desire, relishing, and craving for mental intention as fuel ...

viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ.

If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows.

yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti.

Where consciousness is established and grows, name and form are conceived.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.

Where name and form are conceived, there is the growth of choices.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatiṃ punabbhavābhiniḃbatti.

Where choices grow, there is rebirth into a new state of existence in the future.

yattha atthi āyatiṃ punabbhavābhiniḃbatti, atthi tattha āyatiṃ jātijarāmarāṇaṃ.

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

yattha atthi āyatim jātijarāmarañam, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

seyyathāpi, bhikkhave, rajako vā cittakārako vā sati rajanāya vā lākhāya vā haliddiyā vā niliyā vā mañjitṭhāya vā suparimaṭṭhe vā phalake bhittiyā vā dussapaṭṭe vā itthirūpaṃ vā purisarūpaṃ vā abhinimmineyya sabbaṅgapaccaṅgaṃ;

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they'd create the image of a woman or a man, complete in all its various parts.

evameva kho, bhikkhave, kabalīkāre ce āhāre atthi rāgo atthi nandī atthi taṇhā, patitṭhitam tattha viññāṇaṃ virūlhaṃ.

In the same way, if there is desire, relishing, and craving for solid food, consciousness becomes established there and grows.

yattha patitṭhitam viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti.

Where consciousness is established and grows, name and form are conceived.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.

Where name and form are conceived, there is the growth of choices.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti.

Where choices grow, there is rebirth into a new state of existence in the future.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmarañam.

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

yattha atthi āyatim jātijarāmarañam, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

phasse ce, bhikkhave, āhāre ... pe ...

If there is desire, relishing, and craving for contact as fuel ...

manosañcetanāya ce, bhikkhave, āhāre ...

If there is desire, relishing, and craving for mental intention as fuel ...

viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patitṭhitam tattha viññāṇaṃ virūlhaṃ.

If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows.

yattha patitṭhitam viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti.

Where consciousness is established and grows, name and form are conceived.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.

Where name and form are conceived, there is the growth of choices.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti.

Where choices grow, there is rebirth into a new state of existence in the future.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmarañam.

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

yattha atthi āyatim jātijarāmarañam, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

kabalīkāre ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatitṭhitam tattha viññāṇaṃ avirūlhaṃ.

If there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow.

yattha appatīṭṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa avakkanti.
Where consciousness is not established and doesn't grow, name and form are not conceived.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.
Where name and form are not conceived, there is no growth of choices.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti.
Where choices don't grow, there is no rebirth into a new state of existence in the future.

yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmarānaṃ.
Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

yattha natthi āyatim jātijarāmarānaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi.
Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

phasse ce, bhikkhave, āhāre ... pe ...
If there is no desire, relishing, and craving for contact as fuel ...

manosañcetanāya ce, bhikkhave, āhāre ...
If there is no desire, relishing, and craving for mental intention as fuel ...

viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatīṭṭhitam tattha viññāṇam avirūḷham.
If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow.

yattha appatīṭṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa avakkanti.
Where consciousness is not established and doesn't grow, name and form are not conceived.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.
Where name and form are not conceived, there is no growth of choices.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti.
Where choices don't grow, there is no rebirth into a new state of existence in the future.

yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmarānaṃ.
Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

yattha natthi āyatim jātijarāmarānaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi.
Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

seyyathāpi, bhikkhave, kūṭāgāraṃ vā kūṭāgārasālaṃ vā uttarāya vā dakkhiṇāya vā pācīnāya vā vātapānā sūriye uggacchante vātapānena rasmi pavasitvā kvāssa patīṭṭhitā”ti?

Suppose there was a bungalow or a hall with a peaked roof, with windows on the northern, southern, or eastern side. When the sun rises and a ray of light enters through a window, where would it land?”

“pacchimāyaṃ, bhante, bhittiyaṃ”ti.
“On the western wall, sir.”

“pacchimā ce, bhikkhave, bhitti nāssa kvāssa patīṭṭhitā”ti?
“If there was no western wall, where would it land?”

“pathaviyaṃ, bhante”ti.
“On the ground, sir.”

“pathavī ce, bhikkhave, nāssa kvāssa patīṭṭhitā”ti?
“If there was no ground, where would it land?”

“āpasmim, bhante”ti.
“In water, sir.”

“āpo ce, bhikkhave, nāssa kvāssa patitṭhitā”ti?

“If there was no water, where would it land?”

“appatitṭhitā, bhante”ti.

“It wouldn’t land, sir.”

“evameva kho, bhikkhave, kabalīkāre ce āhāre natthi rāgo natthi nandī natthi taṇhā ... pe

“In the same way, if there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn’t grow. ...

phasse ce, bhikkhave, āhāre ...

If there is no desire, relishing, and craving for contact as fuel ...

manosañcetanāya ce, bhikkhave, āhāre ...

If there is no desire, relishing, and craving for mental intention as fuel ...

viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatitṭhitam tattha viññāṇam avirūḷham.

If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn’t become established there and doesn’t grow.

yattha appatitṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa avakkanti.

Where consciousness is not established and doesn’t grow, name and form are not conceived.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.

Where name and form are not conceived, there is no growth of choices.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti.

Where choices don’t grow, there is no rebirth into a new state of existence in the future.

yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmaraṇam.

Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

yattha natthi āyatim jātijarāmaraṇam asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi”ti.

Where there is no rebirth, old age, and death in the future, I say there’s no sorrow, anguish, and distress.”

catuttham.

samyutta nikāya 12

Linked Discourses 12

7. mahāvagga

7. The Great Chapter

65. nagarasutta

65. The City

sāvatthiyaṃ viharati.

At Sāvattī.

“pubbe me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘kicchā vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.

‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn,

atha ca panimassa dukkhassa nissaraṇam nappajānāti jarāmaraṇassa.

yet it doesn’t understand how to escape from this suffering, from old age and death.

kudāssu nāma imassa dukkhassa nissaraṇam paññāyissati jarāmaraṇassā’ti?

Oh, when will an escape be found from this suffering, from old age and death?’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati jarāmaṇaṃ hoti, kimpaccayā jarāmaṇaṃ’ti?

‘When what exists is there old age and death? What is a condition for old age and death?’

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho sati jarāmaṇaṃ hoti, jātipaccayā jarāmaṇaṃ’ti.

‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati jāti hoti ... pe ...

‘When what exists is there rebirth? ...

bhavo hoti ...

continued existence ...

upādānaṃ hoti ...

grasping ...

taṇhā hoti ...

craving ...

vedanā hoti ...

feeling ...

phasso hoti ...

contact ...

saḷāyatanaṃ hoti ...

the six sense fields ...

nāmarūpaṃ hoti ...

name and form ...

kimpaccayā nāmarūpaṃ’ti?

What is a condition for name and form?’

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpaṃ’ti.

‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho sati viññāṇaṃ hoti, kimpaccayā viññāṇaṃ’ti?

‘When what exists is there consciousness? What is a condition for consciousness?’

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpapaccayā viññāṇaṃ’ti.

‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

tassa mayhaṃ, bhikkhave, etadahosi—

Then it occurred to me:

paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā na paraṃ gacchati.

This consciousness turns back from name and form, and doesn’t go beyond that.

ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā, yadidaṃ
nāmarūpapaccayā viññāṇaṃ;

*This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is:
name and form are conditions for consciousness.*

viññāṇapaccayā nāmarūpaṃ;

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanam;

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso ... pe ...

The six sense fields are conditions for contact. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

‘samudayo, samudayo’ti kho me, bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

*‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that
arose in me regarding teachings not learned before from another.*

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho asati, jarāmaṇaṃ na hoti;

‘When what doesn’t exist is there no old age and death?’

kissa nirodhā jarāmaṇanirodho’ti?

When what ceases do old age and death cease?’

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho asati, jarāmaṇaṃ na hoti;

‘When rebirth doesn’t exist there is no old age and death.

jātinirodhā jarāmaṇanirodho’ti.

When rebirth ceases old age and death cease.’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho asati jāti na hoti ... pe ...

‘When what doesn’t exist is there no rebirth ...

bhavo na hoti ...

continued existence ...

upādānaṃ na hoti ...

grasping ...

taṇhā na hoti ...

craving ...

vedanā na hoti ...

feeling ...

phasso na hoti ...

contact ...

saḷāyatanam na hoti ...

six sense fields ...

nāmarūpaṃ na hoti.

name and form?

kissa nirodhā nāmarūpanirodho’ti?

When what ceases do name and form cease?’

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘viññāṇe kho asati, nāmarūpaṃ na hoti;

‘When consciousness doesn’t exist name and form don’t come to be.

viññāṇanirodhā nāmarūpanirodho’ti.

When consciousness ceases name and form cease.’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kimhi nu kho asati viññāṇaṃ na hoti;

‘When what doesn’t exist is there no consciousness?

kissa nirodhā viññāṇanirodho’ti?

When what ceases does consciousness cease?’

tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:

Then, through proper attention, I comprehended with wisdom:

‘nāmarūpe kho asati, viññāṇaṃ na hoti;

‘When name and form don’t exist, there is no consciousness.

nāmarūpanirodhā viññāṇanirodho’ti.

When name and form cease, consciousness ceases.’

tassa mayhaṃ, bhikkhave, etadahosi—

Then it occurred to me:

adhigato kho myāyaṃ maggo bodhāya yadidaṃ—

I have discovered the path to awakening. That is:

nāmarūpanirodhā viññāṇanirodho;

When name and form cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho;

When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatanirodho;

When name and form cease, the six sense fields cease.

saḷāyatanirodhā phassanirodho ... pe ...

When the six sense fields cease, contact ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

‘nirodho, nirodho’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

seyyathāpi, bhikkhave, puriso araṇṇe pavane caramāno passeyya purāṇaṃ maggaṃ purāṇaṇjaṣaṃ pubbakehi manussehi anuyātaṃ.

Suppose a person was walking through a forest. They’d see an ancient path, an ancient route traveled by humans in the past.

so tamanugaccheyya.

Following it along,

tamanugacchanto passeyya purāṇaṃ nagaraṃ purāṇaṃ rājadhāniṃ pubbakehi manussehi ajjhāvutthaṃ ārāmasampannaṃ vanasampannaṃ pokkharāṇisampannaṃ uddhāpavantaṃ raṃañīyaṃ.

they’d see an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments.

atha kho so, bhikkhave, puriso raṇṇo vā rājamahāmatassa vā āroceyya:

Then that person would inform a king or their minister:

‘yagghe, bhante, jāneyyāsi—ahaṃ addasaṃ araññe pavane caramāno purāṇaṃ maggaṃ purāṇañjasam pubbakehi manussehi anuyātaṃ tamanugacchīm.

‘Please sir, you should know this. While walking through a forest I saw an ancient path, an ancient route traveled by humans in the past.

tamanugacchanto addasaṃ purāṇaṃ nagaraṃ purāṇaṃ rājadhāniṃ pubbakehi manussehi ajjhāvutthaṃ āramasāmpannaṃ vanasāmpannaṃ pokkharāṇīsāmpannaṃ uddhāpavantaṃ ramaṇīyaṃ.

Following it along I saw an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments.

taṃ, bhante, nagaraṃ māpehī’ti.

Sir, you should rebuild that city!’

atha kho so, bhikkhave, rājā vā rājamahāmatto vā taṃ nagaraṃ māpeyya.

Then that king or their minister would have that city rebuilt.

tadassa nagaraṃ aparena samayena iddhañceva phītañca bāhujaññaṃ ākiṇṇamanussaṃ vuddhivepullappattaṃ.

And after some time that city was successful and prosperous and full of people, attained to growth and expansion.

evameva khvāhaṃ, bhikkhave, addasaṃ purāṇaṃ maggaṃ purāṇañjasam pubbakehi sammāsambuddhehi anuyātaṃ.

In the same way, I saw an ancient path, an ancient route traveled by fully awakened Buddhas in the past.

katamo ca so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto?

And what is that ancient path, the ancient road traveled by fully awakened Buddhas in the past?

ayaṃveva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ kho so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto, tamanugacchīm;

This is that ancient path, the ancient road traveled by fully awakened Buddhas in the past.

tamanugacchanto jarāmarāṇaṃ abbhaññāsīm;

Following it along, I directly knew old age and death,

jarāmarāṇasamudayaṃ abbhaññāsīm;

their origin,

jarāmarāṇanirodhaṃ abbhaññāsīm;

their cessation,

jarāmarāṇanirodhagāminiṃ paṭipadaṃ abbhaññāsīm.

and the practice that leads to their cessation.

tamanugacchīm;

tamanugacchanto jātiṃ abbhaññāsīm ... pe ...

Following it along, I directly knew rebirth ...

bhavaṃ abbhaññāsīm ...

continued existence ...

upādānaṃ abbhaññāsīm ...

grasping ...

taṇhaṃ abbhaññāsīm ...

craving ...

vedanaṃ abbhaññāsiṃ ...

feeling ...

phassaṃ abbhaññāsiṃ ...

contact ...

saḷāyatanāṃ abbhaññāsiṃ ...

the six sense fields ...

nāmarūpaṃ abbhaññāsiṃ ...

name and form ...

viññāṇaṃ abbhaññāsiṃ.

consciousness ...

tamanugacchimi;

tamanugacchanto saṅkhāre abbhaññāsiṃ;

Following it along, I directly knew choices,

saṅkhārasamudayaṃ abbhaññāsiṃ;

their origin,

saṅkhāranirodhaṃ abbhaññāsiṃ;

their cessation,

saṅkhāranirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ.

and the practice that leads to their cessation.

tadabhiññāya ācikkhiṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

Having directly known this, I told the monks, nuns, laymen, and laywomen.

tayidaṃ, bhikkhave, brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ
puthubbūtaṃ yāva devamanussehi suppakāsitaṃ”ti.

*And that’s how this spiritual life has become successful and prosperous, extensive, popular,
widespread, and well proclaimed wherever there are gods and humans.”*

pañcamaṃ.

samyutta nikāya 12

Linked Discourses 12

7. mahāvagga

7. The Great Chapter

66. sammasasutta

66. Self-examination

evaṃ me sutāṃ—

So I have heard.

ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ
nigamo.

*At one time the Buddha was staying in the land of the Kurus, near the Kuru town named
Kammāsadamma.*

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti,

“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“sammāsatha no tumhe, bhikkhave, antaraṃ sammāsaṃ”ti.

“Mendicants, do you perform inner self-examination?”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants said to the Buddha,

“ahaṃ kho, bhante, sammāsāmi antaraṃ sammāsaṃ”ti.

“Sir, I perform inner self-examination.”

“yathā kathaṃ pana tvaṃ, bhikkhu, sammāsasi antaraṃ sammāsaṃ”ti?

“But mendicant, how do you perform inner self-examination?”

atha kho so bhikkhu byākāsi.

Then that mendicant answered,

yathā so bhikkhu byākāsi na so bhikkhu bhagavato cittaṃ ārādhesi.

but the Buddha was not happy with the answer.

evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he had spoken, Venerable Ānanda said to the Buddha,

“etassa, bhagavā, kālo; etassa, sugata, kālo;

“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā antaraṃ sammāsaṃ bhāseyya. bhagavato sutvā bhikkhū dhāressanti”ti.

Let the Buddha speak of the inner self-examination. The mendicants will listen and remember it.”

“tenahānanda, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, Ānanda, listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“idha, bhikkhave, bhikkhu sammāsamāno sammāsati antaraṃ sammāsaṃ:

“Take a mendicant who performs inner self-examination:

‘yaṃ kho idaṃ anekavidhaṃ nānappakāraṃ dukkhaṃ loke uppajjati

jarāmarāṇaṃ.

‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

idaṃ kho dukkhaṃ kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ, kismiṃ sati jarāmarāṇaṃ hoti, kismiṃ asati jarāmarāṇaṃ na hoti”ti?

But what is the source of this suffering? When what exists do old age and death come to be? And when what does not exist do old age and death not come to be?’

so sammāsamāno evaṃ jānāti:

While examining they know:

‘yaṃ kho idaṃ anekavidhaṃ nānappakāraṃ dukkhaṃ loke uppajjati

jarāmarāṇaṃ.

‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

idaṃ kho dukkhaṃ upadhinidānaṃ upadhisamudayaṃ upadhijātikaṃ upadhipabhavaṃ, upadhismiṃ sati jarāmarāṇaṃ hoti, upadhismiṃ asati jarāmarāṇaṃ na hoti”ti.

The source of this suffering is attachment. When attachments exist old age and death come to be. And when attachments do not exist old age and death don’t come to be.’

so jarāmarāṇaṃ pajānāti jarāmarāṇasamudayaṃ pajānāti jarāmarāṇanirodhaṃ pajānāti yā ca jarāmarāṇanirodhasārūppagāminī paṭipadā taṃ pajānāti.

They understand old age and death, their origin, their cessation, and the fitting practice for their cessation.

tathāpaṭipanno ca hoti anudhammacārī.

And they practice in line with that path.

ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmaṇanirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

atthāparaṃ sammasamāno sammasati antaraṃ sammasaṃ:

They perform further inner self-examination:

‘upadhi panāyaṃ kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo, kismiṃ sati upadhi hoti, kismiṃ asati upadhi na hoti’ ti?

‘But what is the source of this attachment? When what exists does attachment come to be? And when what does not exist does attachment not come to be?’

so sammasamāno evaṃ jānāti:

While examining they know:

‘upadhi taṇhānidāno taṇhāsamudayo taṇhājātiko taṇhāpabhavo, taṇhāya sati upadhi hoti, taṇhāya asati upadhi na hoti’ ti.

‘The source of this attachment is craving. When craving exists attachments come to be. And when craving doesn’t exist attachments don’t come to be.’

so upadhiṇca pajānāti upadhisamudayaṇca pajānāti upadhinirodhaṇca pajānāti yā ca upadhinirodhasārūppagāminī paṭipadā taṇca pajānāti.

They understand attachments, their origin, their cessation, and the fitting practice for their cessation.

tathāpaṭipanno ca hoti anudhammacārī.

And they practice in line with that path.

ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno upadhinirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of attachments.

atthāparaṃ sammasamāno sammasati antaraṃ sammasaṃ:

They perform further inner self-examination:

‘taṇhā panāyaṃ kattha uppajjamānā uppajjati, kattha nivisamānā nivisati’ ti?

‘But where does that craving arise and where does it settle?’

so sammasamāno evaṃ jānāti—

While examining they know:

yaṃ kho loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

‘That craving arises and settles on whatever in the world seems nice and pleasant.

kiṇca loke piyarūpaṃ sātārūpaṃ?

And what in the world seems nice and pleasant?’

cakkhuṃ loke piyarūpaṃ, sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

The eye in the world seems nice and pleasant, and it is there that craving arises and settles.

sotaṃ loke piyarūpaṃ sātārūpaṃ ... pe ...

The ear ...

ghānaṃ loke piyarūpaṃ sātārūpaṃ ...

nose ...

jivhā loke piyarūpaṃ sātārūpaṃ ...

tongue ...

kāyo loke piyarūpaṃ sātārūpaṃ ...

body ...

mano loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati ettha nīvisamānā nīvisati.

mind in the world seems nice and pleasant, and it is there that craving arises and settles.'

ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ niccato addakkhuṃ sukhato addakkhuṃ attato addakkhuṃ ārogyato addakkhuṃ khemato addakkhuṃ.

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

te taṇhaṃ vaḍḍhesuṃ.

Their craving grew.

ye taṇhaṃ vaḍḍhesuṃ te upadhiṃ vaḍḍhesuṃ.

As their craving grew, their attachments grew.

ye upadhiṃ vaḍḍhesuṃ te dukkhaṃ vaḍḍhesuṃ.

As their attachments grew, their suffering grew.

ye dukkhaṃ vaḍḍhesuṃ te na parimuccimṣu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccimṣu dukkhasmāti vadāmi.

And as their suffering grew, they were not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were not freed from suffering, I say.

yepi hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ niccato dakkhissanti sukhato dakkhissanti attato dakkhissanti ārogyato dakkhissanti khemato dakkhissanti.

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

te taṇhaṃ vaḍḍhissanti.

Their craving will grow.

ye taṇhaṃ vaḍḍhissanti te upadhiṃ vaḍḍhissanti.

As their craving grows, their attachments will grow.

ye upadhiṃ vaḍḍhissanti te dukkhaṃ vaḍḍhissanti.

As their attachments grow, their suffering will grow.

ye dukkhaṃ vaḍḍhissanti te na parimuccissanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccissanti dukkhasmāti vadāmi.

And as their suffering grows, they will not be freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They will not be freed from suffering, I say.

yepi hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti.

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

te taṇhaṃ vaḍḍhenti.

Their craving grows.

ye taṇhaṃ vaḍḍhenti te upadhiṃ vaḍḍhenti.

As their craving grows, their attachments grow.

ye upadhiṃ vaḍḍhenti te dukkhaṃ vaḍḍhenti.

As their attachments grow, their suffering grows.

ye dukkhaṃ vaḍḍhenti te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmāti vadāmi.

And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

seyyathāpi, bhikkhave, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

so ca kho visena saṃsaṭṭho.

But it was mixed with poison.

atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.

Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched.

tamenam evaṃ vadeyyuṃ:

They'd say to him:

‘ayaṃ te, ambho purisa, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno;

‘Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor.

so ca kho visena saṃsaṭṭho.

But it's mixed with poison.

sace ākaṅkhasi piva.

Drink it if you like.

pivato hi kho taṃ chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana tatoniḍānaṃ maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ’ti.

If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.’

so taṃ āpānīyakamsaṃ sahasā appaṭisaṅkhā piveyya, nappatinissajjeyya.

He wouldn't reject that beverage. Hastily, without reflection, he'd drink it,

so tatoniḍānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

evameva kho, bhikkhave, ye hi keci aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ ... pe ...

In the same way, there are ascetics and brahmins of the past ...

anāgatamaddhānaṃ ... pe ...

future ...

etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti, te taṇhaṃ vaḍḍhenti.

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

ye taṇhaṃ vaḍḍhenti te upadhiṃ vaḍḍhenti.

As their craving grows, their attachments grow.

ye upadhiṃ vaḍḍhenti te dukkhaṃ vaḍḍhenti.

As their attachments grow, their suffering grows.

ye dukkhaṃ vaḍḍhenti te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domaṇassehi upāyāsehi, na parimuccanti dukkhasmāti vadāmi.

And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

ye ca kho keci, bhikkhave, aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato addakkhuṃ dukkhato addakkhuṃ anattato addakkhuṃ rogato addakkhuṃ bhayato addakkhuṃ,

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahiṃsu.

They gave up craving.

ye taṇhaṃ pajahiṃsu te upadhiṃ pajahiṃsu.

Giving up craving, they gave up attachments.

ye upadhiṃ pajahiṃsu te dukkhaṃ pajahiṃsu.

Giving up attachments, they gave up suffering.

ye dukkhaṃ pajahiṃsu te parimuccīṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccīṃsu dukkhasmāti vadāmi.

Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

yepi hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato dakkhissanti dukkhato dakkhissanti anattato dakkhissanti rogato dakkhissanti bhayato dakkhissanti,

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahissanti.

They will give up craving.

ye taṇhaṃ pajahissanti ... pe ...

Giving up craving ...

parimuccissanti dukkhasmāti vadāmi.

they will be freed from suffering, I say.

yepi hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato passanti,

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahanti.

They give up craving.

ye taṇhaṃ pajahanti te upadhiṃ pajahanti.

Giving up craving, they give up attachments.

ye upadhiṃ pajahanti te dukkhaṃ pajahanti.

Giving up attachments, they give up suffering.

ye dukkhaṃ pajahanti te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmāti vadāmi.

Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.

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They'd say to him:

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‘Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor.

sace ākaṅkhasi piva.

Drink it if you like.

pivato hi kho taṃ chādessati vaṇṇenapi gandhenapi rasenapi; pivitvā ca pana tatonidānaṃ maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṇ'ti.

If you drink it, its nice color, aroma, and flavor will refresh you. But drinking it will result in death or deadly pain.'

atha kho, bhikkhave, tassa purisassa evamassa:

Then that man might think:

'sakkā kho me ayam surāpipāsītā pāṇiyena vā vinetuṃ dadhimandakena vā vinetuṃ bhaṭṭhalaṇikāya vā vinetuṃ loṇasovīrakena vā vinetuṃ, na tvevāhaṃ taṃ piveyyaṃ, yaṃ mama assa digharattaṃ hitāya sukhāyā'ti.

'I could quench my thirst with water, whey, or broth. But I shouldn't drink that beverage, for it would be for my lasting harm and suffering.'

so taṃ āpāṇiyakaṃsaṃ paṭisaṅkhā na piveyya, paṭinissajjeyya.

He'd reject that beverage. After reflection, he wouldn't drink it,

so tatonidānaṃ na maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

and it wouldn't result in death or deadly pain.

evameva kho, bhikkhave, ye hi keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato addakkhuṃ dukkhato addakkhuṃ anattato addakkhuṃ rogato addakkhuṃ bhayato addakkhuṃ,

In the same way, there were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahiṃsu.

They gave up craving.

ye taṇhaṃ pajahiṃsu te upadhiṃ pajahiṃsu.

Giving up craving, they gave up attachments.

ye upadhiṃ pajahiṃsu te dukkhaṃ pajahiṃsu.

Giving up attachments, they gave up suffering.

ye dukkhaṃ pajahiṃsu te parimuccīṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccīṃsu dukkhasmāti vadāmi.

Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

yepi hi keci, bhikkhave, anāgatamaddhānaṃ ... pe ...

There will be ascetics and brahmins in the future ...

etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato passanti,

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṃ pajahanti.

They give up craving.

ye taṇhaṃ pajahanti te upadhiṃ pajahanti.

Giving up craving, they give up attachments.

ye upadhiṃ pajahanti te dukkhaṃ pajahanti.

Giving up attachments, they give up suffering.

ye dukkhaṃ pajahanti te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmāti vadāmi'ti.

Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say."

chaṭṭhaṃ.

7. mahāvagga
7. The Great Chapter

67. naḷakalāpīsutta
67. Bundles of Reeds

ekam samayaṃ āyasmā ca sārīputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye.

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sārīputtaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“kiṃ nu kho, āvuso sārīputta, sayamkataṃ jarāmaraññaṃ, paraṃkataṃ jarāmaraññaṃ, sayamkataṇca paraṃkataṇca jarāmaraññaṃ, udāhu asayaṃkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ jarāmaraññaṃ”ti?

“Well, Reverend Sāriputta, are old age and death made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?”

“na kho, āvuso koṭṭhika, sayamkataṃ jarāmaraññaṃ, na paraṃkataṃ jarāmaraññaṃ, na sayamkataṇca paraṃkataṇca jarāmaraññaṃ, nāpi asayaṃkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ jarāmaraññaṃ.

“No, Reverend Koṭṭhita, old age and death are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.

api ca jātipaccayā jarāmaraññaṃ”ti.

Rather, rebirth is a condition for old age and death.”

“kiṃ nu kho, āvuso sārīputta, sayāṅkatā jāti, paraṅkatā jāti, sayāṅkatā ca paraṅkatā ca jāti, udāhu asayaṅkāra aparāṅkāra adhiccasamuppannā jāti”ti?

“Well, Reverend Sāriputta, is rebirth made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?”

“na kho, āvuso koṭṭhika, sayāṅkatā jāti, na paraṅkatā jāti, na sayāṅkatā ca paraṅkatā ca jāti, nāpi asayaṅkāra aparāṅkāra adhiccasamuppannā jāti.

“No, Reverend Koṭṭhita, rebirth is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.

api ca bhavapaccayā jāti”ti.

Rather, continued existence is a condition for rebirth.”

“kiṃ nu kho, āvuso sārīputta, sayāṅkato bhavo ... pe ...

“Well, Reverend Sāriputta, is continued existence made by oneself? ...” ...

sayāṅkataṃ upādānaṃ ...

“Is grasping made by oneself? ...” ...

sayāṅkatā taṇhā ...

“Is craving made by oneself? ...” ...

sayāṅkatā vedanā ...

“Is feeling made by oneself? ...” ...

sayāṅkato phasso ...

“Is contact made by oneself? ...” ...

sayāṅkataṃ saḷāyatanaṃ ...

“Are the six sense fields made by oneself? ...” ...

sayaṅkataṃ nāmarūpaṃ, paraṅkataṃ nāmarūpaṃ, sayaṅkatañca paraṅkatañca nāmarūpaṃ, udāhu asayaṅkāraṃ aparāṅkāraṃ adhiccasaṃuppannaṃ nāmarūpaṃ”ti?

“Well, Reverend Sāriputta, are name and form made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?”

“na kho, āvuso koṭṭhika, sayaṅkataṃ nāmarūpaṃ, na paraṅkataṃ nāmarūpaṃ, na sayaṅkatañca paraṅkatañca nāmarūpaṃ, nāpi asayaṅkāraṃ aparāṅkāraṃ, adhiccasaṃuppannaṃ nāmarūpaṃ.

“No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.”

api ca viññāṇapaccayā nāmarūpaṃ”ti.

Rather, consciousness is a condition for name and form.”

“kiṃ nu kho, āvuso sāriputta, sayaṅkataṃ viññāṇaṃ, paraṅkataṃ viññāṇaṃ, sayaṅkatañca paraṅkatañca viññāṇaṃ, udāhu asayaṅkāraṃ aparāṅkāraṃ adhiccasaṃuppannaṃ viññāṇaṃ”ti?

“Well, Reverend Sāriputta, is consciousness made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?”

“na kho, āvuso koṭṭhika, sayaṅkataṃ viññāṇaṃ, na paraṅkataṃ viññāṇaṃ, na sayaṅkatañca paraṅkatañca viññāṇaṃ, nāpi asayaṅkāraṃ aparāṅkāraṃ adhiccasaṃuppannaṃ viññāṇaṃ.

“No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.”

api ca nāmarūpapaccayā viññāṇaṃ”ti.

Rather, name and form are conditions for consciousness.”

“idāneva kho mayaṃ āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma:

“Just now I understood you to say:

‘na khvāvuso koṭṭhika, sayaṅkataṃ nāmarūpaṃ, na paraṅkataṃ nāmarūpaṃ, na sayaṅkatañca paraṅkatañca nāmarūpaṃ, nāpi asayaṅkāraṃ aparāṅkāraṃ adhiccasaṃuppannaṃ nāmarūpaṃ.

‘No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.’

api ca viññāṇapaccayā nāmarūpaṃ”ti.

Rather, consciousness is a condition for name and form.”

idāneva ca pana mayaṃ āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma:

But I also understood you to say:

‘na khvāvuso koṭṭhika, sayaṅkataṃ viññāṇaṃ, na paraṅkataṃ viññāṇaṃ, na sayaṅkatañca paraṅkatañca viññāṇaṃ, nāpi asayaṅkāraṃ aparāṅkāraṃ adhiccasaṃuppannaṃ viññāṇaṃ.

‘No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.’

api ca nāmarūpapaccayā viññāṇaṃ”ti.

Rather, name and form are conditions for consciousness.”

yathā kathaṃ panāvuso sāriputta, imassa bhāsitassa attho dattṭhabbo”ti?

How then should we see the meaning of this statement?”

“tenahāvuso, upamaṃ te karissāmi.

“Well then, reverend, I shall give you a simile.

upamāyapidehekacce viññū purisā bhāsitassa atthaṃ jānanti.

For by means of a simile some sensible people understand the meaning of what is said.

seyyathāpi, āvuso, dve naḷakalāpiyo aññamaññaṃ nissāya tiṭṭheyyuṃ.

Suppose there were two bundles of reeds leaning up against each other.

evameva kho, āvuso, nāmarūpapaccayā viññāṇaṃ;
In the same way, name and form are conditions for consciousness.

viññāṇapaccayā nāmarūpaṃ;
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanam;
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso ... pe ...
The six sense fields are conditions for contact. ...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

tāsañce, āvuso, naḷakalāpīnaṃ ekaṃ ākaḍḍheyya, ekā papateyya;
If the first of those bundles of reeds were to be pulled away, the other would collapse.

aparañce ākaḍḍheyya, aparā papateyya.
And if the other were to be pulled away, the first would collapse.

evameva kho, āvuso, nāmarūpanirodhā viññāṇanirodho;
In the same way, when name and form cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho;
When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatanirodho;
When name and form cease, the six sense fields cease.

saḷāyatanirodhā phassanirodho ... pe ...
When the six sense fields cease, contact ceases. ...

evametassa kevalassa dukkhakkhandhassa nirodho hoti”ti.
That is how this entire mass of suffering ceases.”

“acchariyaṃ, āvuso sārīputta;
“It’s incredible, Reverend Sārīputta, it’s amazing!

abbhutaṃ, āvuso sārīputta.
-

yāvasubhāsitañcidaṃ āyasmatā sārīputtena.
How well spoken this was by Venerable Sārīputta!

idañca pana mayaṃ āyasmato sārīputtassa bhāsitaṃ imehi chattiṃsāya vatthūhi anumodāma:
And we can express our agreement with Venerable Sārīputta’s statement on these thirty-six grounds.

‘jarāmarañassa ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, dhammakathiko bhikkhūti alaṃvacanāya.
If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

jarāmarañassa ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, dhammānudhammapaṭipanno bhikkhūti alaṃvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

jarāmarañassa ce, āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, diṭṭhadhammanibbānappatto bhikkhūti alaṃvacanāya.
If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

jātiyā ce ...
If a mendicant teaches Dhamma for disillusionment regarding rebirth ...

bhavassa ce ...
continued existence ...

upādānassa ce ...
grasping ...

taṇhāya ce ...
craving ...

vedanāya ce ...
feeling ...

phassassa ce ...
contact ...

saḷāyatanassa ce ...
the six sense fields ...

nāmarūpassa ce ...
name and form ...

viññāṇassa ce ...
consciousness ...

saṅkhārānañce ...
choices ...

avijjāya ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti,
dhammakathiko bhikkhūti alaṃvacanāya.

If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who speaks on Dhamma'.

avijjāya ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti,
dhammānudhammapaṭipanno bhikkhūti alaṃvacanāya.

If they practice for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who practices in line with the teaching'.

avijjāya ce, āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti,
diṭṭhadhammanibbānappatto bhikkhūti alaṃvacanāya”ti.

If they're freed by not grasping by disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'.”

sattamaṃ.

samyutta nikāya 12
Linked Discourses 12

7. mahāvagga
7. The Great Chapter

68. kosambisutta
68. At Kosambī

ekaṃ samayaṃ āyasmā ca musilo āyasmā ca pavittḥo āyasmā ca nārado āyasmā ca
ānando kosambiyaṃ viharanti ghositārāme.

At one time the venerables Musilā, Savittḥa, Nārada, and Ānanda were staying near Kosambī in Ghosita's monastery.

atha kho āyasmā pavittḥo āyasmantaṃ musilaṃ etadavoca:

Then Venerable Savittḥa said to Venerable Musilā:

“aññatrevā, āvuso musilā, saddhāya aññatra ruciyaññatra anussavāññatra
ākāraparivitakkāññatra diṭṭhinijjhānakkhantiyaññatra athāyasmato musilassa
paccattameva ñāṇaṃ:

“Reverend Musilā, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘jātipaccayā jarāmarañan’”ti?
rebirth is a condition for old age and death?”

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘jātipaccayā jarāmarañan’”ti.
rebirth is a condition for old age and death.”

“aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṃ:

“Reverend Musilā, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavapaccayā jātīti ... pe ...
continued existence is a condition for rebirth ...

upādānapaccayā bhavoti ...
grasping is a condition for continued existence ...

taṇhāpaccayā upādānanti ...
craving is a condition for grasping ...

vedanāpaccayā taṇhāti ...
feeling is a condition for craving ...

phassapaccayā vedanāti ...
contact is a condition for feeling ...

saḷāyatanapaccayā phassoti ...
the six sense fields are conditions for contact ...

nāmarūpapaccayā saḷāyatananti ...
name and form are conditions for the six sense fields ...

viññānapaccayā nāmarūpanti ...
consciousness is a condition for name and form ...

saṅkhārapaccayā viññānanti ...
choices are a condition for consciousness ...

avijjāpaccayā saṅkhārā’”ti?
ignorance is a condition for choices?”

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘avijjāpaccayā saṅkhārā’”ti.
ignorance is a condition for choices.”

“aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṃ:

“Reverend Musilā, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘jātinirodhā jarāmarañanirodho’”ti?
when rebirth ceases, old age and death cease?”

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Savitṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘jātinirodhā jarāmarañanirodho’”ti.

when rebirth ceases, old age and death cease.”

“aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṃ:

“Reverend Musila, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavanirodhā jātinirodhoti ... pe ...

when continued existence ceases, rebirth ceases ...

upādānanirodhā bhavanirodhoti ...

when grasping ceases, continued existence ceases ...

taṇhānirodhā upādānanirodhoti ...

when craving ceases, grasping ceases ...

vedanānirodhā taṇhānirodhoti ...

when feeling ceases, craving ceases ...

phassanirodhā vedanānirodhoti ...

when contact ceases, feeling ceases ...

saḷāyatanirodhā phassanirodhoti ...

when the six sense fields cease, contact ceases ...

nāmarūpanirodhā saḷāyatanirodhoti ...

when name and form cease, the six sense fields cease ...

viññānanirodhā nāmarūpanirodhoti ...

when consciousness ceases name and form cease ...

saṅkhāranirodhā viññānanirodhoti ...

when choices cease consciousness ceases ...

avijjānirodhā saṅkhāranirodho’”ti?

when ignorance ceases, choices cease?”

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Savitṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘avijjānirodhā saṅkhāranirodho’”ti.

when ignorance ceases, choices cease.”

“aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṃ:

“Reverend Musila, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavanirodho nibbāna’”ti?

the cessation of continued existence is extinguishment?”

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Savitṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘bhavanirodho nibbānan’”ti.
the cessation of continued existence is extinguishment.”

“tenahāyasmā musilo araham khīnāsavo”ti?
“Then Venerable Musila is a perfected one, with defilements ended.”

evam vutte, āyasmā musilo tunhī ahosi.
When he said this, Musila kept silent.

atha kho āyasmā nārado āyasmantaṃ pavitṭhaṃ etadavoca:
Then Venerable Nārada said to Venerable Savitṭha,

“sādhāvuso pavitṭha, ahaṃ etaṃ pañhaṃ labheyyaṃ.
“Reverend Savitṭha, please let me answer these questions.

maṃ etaṃ pañhaṃ puccha.
Ask me

ahaṃ te etaṃ pañhaṃ byākarissāmi”ti.
and I will answer them for you.”

“labhatāyasmā nārado etaṃ pañhaṃ.
“By all means, Venerable Nārada, try these questions.

pucchāmaḥaṃ āyasmantaṃ nāradaṃ etaṃ pañhaṃ.
I’ll ask you

byākarotu ca me āyasmā nārado etaṃ pañhaṃ.
and you can answer them for me.”

aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra
ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradaṃ
paccattameva ñāṇaṃ:
(Savitṭha repeats exactly the same series of questions, and Nārada answers just as Musila did.)

‘jātipaccayā jarāmarañan’”ti?

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra
ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ
passāmi:

‘jātipaccayā jarāmarañan’”ti.

“aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra
ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradaṃ
paccattameva ñāṇaṃ—

bhavapaccayā jāti ... pe ...

avijjāpaccayā saṅkhārā”ti?

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra
ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṃ jānāmi ahametaṃ
passāmi:

‘avijjāpaccayā saṅkhārā’”ti.

“aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra
ākāraparivittakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradaṃ
paccattameva ñāṇaṃ:

‘jātinirodhā jarāmarañanirodho’’ti?

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyaññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyaññatra ahametaṃ jānāmi ahametaṃ passāmi:

‘jātinirodhā jarāmarañanirodho’’ti.

“aññatreva, āvuso nārada, saddhāya aññatra ruciyaññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyaññatra atthāyasmato nāradaṃ paccattameva ñāṇaṃ:

‘bhavanirodhā jātinirodhoti ... pe ...

avijjānirodhā saṅkhāranirodho’’ti?

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyaññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyaññatra ahametaṃ jānāmi ahametaṃ passāmi:

‘avijjānirodhā saṅkhāranirodho’’ti.

“aññatreva, āvuso nārada, saddhāya aññatra ruciyaññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyaññatra atthāyasmato nāradaṃ paccattameva ñāṇaṃ:

“Reverend Nārada, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavanirodho nibbāna’’ti?

the cessation of continued existence is extinguishment?”

“aññatreva, āvuso pavitṭha, saddhāya aññatra ruciyaññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyaññatra ahametaṃ jānāmi ahametaṃ passāmi:

“Reverend Savitṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘bhavanirodho nibbāna’’ti.

the cessation of continued existence is extinguishment.”

‘tenahāyasmā nārado arahāṃ khīṇāsavo’’ti?

“Then Venerable Nārada is a perfected one, with defilements ended.”

“‘bhavanirodho nibbāna’’ti kho me, āvuso, yathābhūtaṃ sammappaññāya suduṭṭhaṃ, na camhi arahāṃ khīṇāsavo.

“I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one.

seyyathāpi, āvuso, kantāramagge udapāno, tatra nevassa rajju na udakavārako.

Suppose there was a well on a desert road that had neither rope nor bucket.

atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito, so taṃ udapānaṃ olokeyya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

tassa ‘udaka’’ti hi kho ñāṇaṃ assa, na ca kāyena phusitvā vihareyya.

They’d know that there was water, but they couldn’t physically touch it.

evameva kho, āvuso, ‘bhavanirodho nibbānan’ti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, na camhi araham khīṇāsavo”ti.

In the same way, I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one.”

evaṃ vutte, āyasmā ānando āyasmantaṃ pavīṭṭhaṃ etadavoca:

When he said this, Venerable Ānanda said to Venerable Savīṭṭha,

“evaṃvādī tvam, āvuso pavīṭṭha, āyasmantaṃ nāradaṃ kiṃ vadesī”ti?

“Reverend Savīṭṭha, what do you have to say to Venerable Nārada when he speaks like this?”

“evaṃvādāhaṃ, āvuso ānanda, āyasmantaṃ nāradaṃ na kiñci vadāmi aññatra kalyāṇā aññatra kusalā”ti.

“Reverend Ānanda, I have nothing to say to Venerable Nārada when he speaks like this, except what is good and wholesome.”

atṭhamam.

samyutta nikāya 12

Linked Discourses 12

7. mahāvagga

7. The Great Chapter

69. upayantisutta

69. Surge

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

tatra kho ... pe ...

“mahāsamuddo, bhikkhave, upayanto mahānadiyo upayāpeti, mahānadiyo upayantiyo kunnadiyo upayāpenti, kunnadiyo upayantiyo mahāsobbhe upayāpenti, mahāsobbhā upayantā kusobbhe upayāpeti.

“Mendicants, when the ocean surges it makes the rivers surge. When the rivers surge they make the streams surge. When the streams surge they make the lakes surge. When the lakes surge they make the ponds surge.

evameva kho, bhikkhave, avijjā upayantī saṅkhāre upayāpeti, saṅkhārā upayantā viññānaṃ upayāpenti, viññānaṃ upayantaṃ nāmarūpaṃ upayāpeti, nāmarūpaṃ upayantaṃ salāyatanam upayāpeti, salāyatanam upayantaṃ phassaṃ upayāpeti, phasso upayanto vedanaṃ upayāpeti, vedanā upayantī taṇhaṃ upayāpeti, taṇhā upayantī upādānaṃ upayāpeti, upādānaṃ upayantaṃ bhavaṃ upayāpeti, bhavo upayanto jātiṃ upayāpeti, jāti upayantī jarāmaraṇaṃ upayāpeti.

In the same way, when ignorance surges it makes choices surge. When choices surge they make consciousness surge. When consciousness surges it makes name and form surge. When name and form surge they make the six sense fields surge. When the six sense fields surge they make contact surge. When contact surges it makes feeling surge. When feeling surges it makes craving surge. When craving surges it makes grasping surge. When grasping surges it makes continued existence surge. When continued existence surges it makes rebirth surge. When rebirth surges it makes old age and death surge.

mahāsamuddo, bhikkhave, apayanto mahānadiyo apayāpeti, mahānadiyo apayantiyo kunnadiyo apayāpenti, kunnadiyo apayantiyo mahāsobbhe apayāpenti, mahāsobbhā apayantā kusobbhe apayāpenti.

When the ocean recedes it makes the rivers recede. When the rivers recede they make the streams recede. When the streams recede they make the lakes recede. When the lakes recede they make the ponds recede.

evameva kho, bhikkhave, avijjā apayantī saṅkhāre apayāpeti, saṅkhārā apayantā viññāṇaṃ apayāpeti, viññāṇaṃ apayantaṃ nāmarūpaṃ apayāpeti, nāmarūpaṃ apayantaṃ salāyatanāṃ apayāpeti, salāyatanāṃ apayantaṃ phassaṃ apayāpeti, phasso apayanto vedanaṃ apayāpeti, vedanā apayantī taṇhaṃ apayāpeti, taṇhā apayantī upādānaṃ apayāpeti, upādānaṃ apayantaṃ bhavaṃ apayāpeti, bhavo apayanto jātiṃ apayāpeti, jāti apayantī jarāmaraṇaṃ apayāpeti”ti.

In the same way, when ignorance recedes it makes choices recede. When choices recede they make consciousness recede. When consciousness recedes it makes name and form recede. When name and form recede they make the six sense fields recede. When the six sense fields recede they make contact recede. When contact recedes it makes feeling recede. When feeling recedes it makes craving recede. When craving recedes it makes grasping recede. When grasping recedes it makes continued existence recede. When continued existence recedes it makes rebirth recede. When rebirth recedes it makes old age and death recede.”

navamaṃ.

samyutta nikāya 12

Linked Discourses 12

7. mahāvagga

7. The Great Chapter

70. susimaparibbājakasutta

70. The Wanderer Susīma

evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito lābhī cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, alms-food, lodgings, and medicines and supplies for the sick.

bhikkhusaṃghopi sakkato hoti garukato mānito pūjito apacito lābhī cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, alms-food, lodgings, and medicines and supplies for the sick.

aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā apūjitā anapacitā, na lābhino cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

But the wanderers who followed other paths were not honored, respected, esteemed, revered, and venerated. And they didn’t receive robes, alms-food, lodgings, and medicines and supplies for the sick.

tena kho pana samayena susimo paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ.

Now at that time the wanderer Susīma was residing at Rājagaha together with a large community of wanderers.

atha kho susimassa paribbājakassa parisā susimaṃ paribbājakaṃ etadavocum:

Then his community said to Susīma,

“ehi tvam, āvuso susima, samaṇe gotame brahmacariyaṃ cara.

“Reverend Susīma, please live the spiritual life with the ascetic Gotama.

tvam dhammaṃ pariyāpunitvā amhe vāceyyāsi.

Memorize that teaching and have us recite it with you.

taṃ mayaṃ dhammaṃ pariyāpunitvā gihīnaṃ bhāsissāma.

When we’ve memorized it we’ll recite it to the laity.

evaṃ mayampi sakkatā bhavissāma garukatā mānitā pūjitā apacitā lābhino
cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārānaṃ”ti.

In this way we too will be honored, respected, esteemed, revered, and venerated. And we'll receive robes, alms-food, lodgings, and medicines and supplies for the sick.”

“evaṃāvuso”ti kho susimo paribbājako sakāya parisāya patissunitvā yenāyasmā
ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandenā saddhiṃ sammodi.

“Yes, reverends,” replied Susīma. Then he went to Venerable Ānanda, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho susimo paribbājako āyasmantaṃ ānantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda,

“icchāmahaṃ, āvuso ānanda, imasmiṃ dhammavinaye brahmacariyaṃ caritun”ti.

“Reverend Ānanda, I wish to live the spiritual life in this teaching and training.”

atha kho āyasmā ānando susimaṃ paribbājakaṃ ādāya yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

Then Ānanda took Susīma to the Buddha, bowed, sat down to one side, and said to him,

“ayaṃ, bhante, susimo paribbājako evamāha:

“Sir, this wanderer Susīma says that

‘icchāmahaṃ, āvuso ānanda, imasmiṃ dhammavinaye brahmacariyaṃ caritun’”ti.

he wishes to live the spiritual life in this teaching and training.”

“tenahānanda, susimaṃ pabbājethā”ti.

“Well then, Ānanda, give Susīma the going forth.”

alattha kho susimo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the wanderer Susīma received the going forth, the ordination in the Buddha's presence.

tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike aññā byākatā
hoti:

Now at that time several mendicants had declared their enlightenment in the Buddha's presence:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti
pajānāmā”ti.

“We understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

assosi kho āyasmā susimo:

Venerable Susīma heard about this.

“sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti
pajānāmā”ti.

atha kho āyasmā susimo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā tehi
bhikkhūhi saddhiṃ sammodi.

He went up to those mendicants, and exchanged greetings with them.

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho āyasmā susimo te bhikkhū etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to those mendicants,

“saccaṃ kirāyasmantehi bhagavato santike aññā byākatā:

“Is it really true that the venerables have declared enlightenment in the Buddha's presence?”

‘khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā”ti?

“evamāvuso”ti.
“Yes, reverend.”

“api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā anekavihiṭṭaṃ iddhividhaṃ paccanubhotha—ekopi hutvā bahudhā hotha, bahudhāpi hutvā eko hotha; āvibhāvaṃ, tirobhāvaṃ, tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchatha, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoṭha, seyyathāpi udake; udakepi abhijjamāne gacchatha, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamatha, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parimasatha parimajjatha, yāva brahmalokāpi kāyena vasaṃ vattethā”ti?

“But knowing and seeing thus, do you wield the many kinds of psychic power? That is, multiplying yourselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. Do you control the body as far as the Brahmā realm?”

“no hetam, āvuso”.
“No, reverend.”

“api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā dibbāya sotadhātuyā visuddhāya atikkantaṃ mānusiḷkāya ubho sadde suṇātha dibbe ca mānuse ca ye dūre santi ke cā”ti?

“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?”

“no hetam, āvuso”.
“No, reverend.”

“api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā parasattānaṃ parapuggalaṇaṃ cetasā ceto paricca pajānātha—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānātha; vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānātha; sadosaṃ vā cittaṃ sadosaṃ cittanti pajānātha; vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānātha; samohaṃ vā cittaṃ samohaṃ cittanti pajānātha; vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānātha; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajānātha; vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānātha; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānātha; amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānātha; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānātha; anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajānātha; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajānātha; asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānātha; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānātha; avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāthā”ti?

“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? Do you understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’? Do you understand mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’? Do you understand mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’? Do you understand constricted mind as ‘constricted mind’, and scattered mind as ‘scattered mind’? Do you understand expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’? Do you understand mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’? Do you understand mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’? Do you understand freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’?”

“no hetam, āvuso”.
“No, reverend.”

“api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā anekavihitam pubbenivāsaṃ anussaratha, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārisampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsiṃ evamnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapatisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evamnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapatisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarathā”ti?

“Well, knowing and seeing thus, do you recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding? Do you remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Do you recollect your many kinds of past lives, with features and details?”

“no hetam, āvuso”.

“No, reverend.”

“api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā dibbena cakkhunā visuddhena atikkantamānusakena satte passatha cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanne, sugate duggate yathākammūpage satte pajānātha: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā, ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā, ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passatha cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanne, sugate duggate yathākammūpage satte pajānātha”ti?

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds? ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, do you see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And do you understand how sentient beings are reborn according to their deeds?”

“no hetam, āvuso”.

“No, reverend.”

“api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā ye te santā vimokkhā atikkamma rūpe āruppā, te kāyeṇa phusitvā viharathā”ti?

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

“no hetam, āvuso”.

“No, reverend.”

“ettha dāni āyasmanto idaṇca veyyākaraṇaṃ imesaṇca dhammānaṃ asamāpatti; idam no, āvuso, kathan”ti?

“Well now, venerables, how could there be such a declaration when these things are not attained?”

“paññāvimuttā kho mayaṃ, āvuso susimā”ti.

“Reverend Susīma, we are freed by wisdom.”

“na khvāhaṃ imassa āyasmantānaṃ saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāmi.

“I don’t understand the detailed meaning of what you have said in brief.

sādhū me āyasmanto tathā bhāsantu yathāhaṃ imassa āyasmantānaṃ saṅkhittena bhāsitaṃ vitthārena atthaṃ ājāneyyaṃ”ti.

Please teach me this matter so I can understand the detailed meaning.”

“ājāneyyāsi vā tvaṃ, āvuso susima, na vā tvaṃ ājāneyyāsi atha kho paññāvimuttā mayaṃ”ti.

“Reverend Susīma, whether you understand or not, we are freed by wisdom.”

atha kho āyasmā susimo utthāyāsanaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then Susīma went to the Buddha, bowed, sat down to one side,

ekamantaṃ nisinno kho āyasmā susimo yāvatako tehi bhikkhūhi saddhiṃ ahosi kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all he had discussed with those mendicants.

“pubbe kho, susima, dhammatthitiñānaṃ, pacchā nibbāne ñānaṃ”ti.

“Susīma, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.”

“na khvāhaṃ, bhante, imassa bhagavatā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāmi.

“Sir, I don’t understand the detailed meaning of what you have said in brief.

sādhū me, bhante, bhagavā tathā bhāsatu yathāhaṃ imassa bhagavatā saṅkhittena bhāsitaṃ vitthārena atthaṃ ājāneyyaṃ”ti.

Please teach me this matter so I can understand the detailed meaning.”

“ājāneyyāsi vā tvaṃ, susima, na vā tvaṃ ājāneyyāsi, atha kho dhammatthitiñānaṃ pubbe, pacchā nibbāne ñānaṃ.

“Reverend Susīma, whether you understand or not, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.

taṃ kiṃ maññasi, susima,

What do you think, Susīma?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“no hetuṃ, bhante”.

“No, sir.”

“vedanā niccā vā aniccā vā”ti?

“Is feeling permanent or impermanent?”

“aniccā, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“no hetam, bhante”.

“No, sir.”

“saññā niccā vā aniccā vā”ti?

“Is perception permanent or impermanent?”

“aniccā, bhante” ... pe ...

“Impermanent, sir.” ...

“saṅkhārā niccā vā aniccā vā”ti?

“Are choices permanent or impermanent?”

“aniccā, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“no hetam, bhante”.

“No, sir.”

“viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Is consciousness permanent or impermanent?”

“aniccaṃ, bhante”.

“Impermanent, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“dukkhaṃ, bhante”.

“Suffering, sir.”

“yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“no hetam, bhante”.

“No, sir.”

“tasmātiha, susīma, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ netaṃ mama nesohamasmi nā meso attāti; evametam yathābhūtaṃ sammappaññāya datṭhabbaṃ.

*“So, Sūsiṃa, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañītā vā yā dūre santike vā, sabbā vedanā netam mama nesohamasmi na meso attāti; evametam yathābhūtaṃ sammappaññāya dātṭhabbam.

*You should truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci saññā ... pe ...

*You should truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañītā vā ye dūre santike vā, sabbe saṅkhārā netam mama nesohamasmi na meso attāti; evametam yathābhūtaṃ sammappaññāya dātṭhabbam.

*You should truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yaṃ kiñci viññāṇam atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikam vā sukhumaṃ vā hīnaṃ vā pañitaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇam netam mama nesohamasmi na meso attāti; evametam yathābhūtaṃ sammappaññāya dātṭhabbam.

*You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evaṃ passaṃ, susima, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmiṃpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇam hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

‘jātipaccayā jarāmaraṇaṃ’ti, susima, passaṃ’ti?

Susīma, do you see that rebirth is a condition for old age and death?”

“evaṃ, bhante”.

“Yes, sir.”

“bhavapaccayā jāti’ti, susima, passaṃ’ti?

“Do you see that continued existence is a condition for rebirth?”

“evaṃ, bhante”.

“Yes, sir.”

“upādānapaccayā bhavo’ti, susima, passaṃ’ti?

“Do you see that grasping is a condition for continued existence?”

“evaṃ, bhante”.

“Yes, sir.”

“taṇhāpaccayā upādānaṃ’ti, susima, passaṃ’ti?

“Do you see that craving is a condition for grasping?”

“evaṃ, bhante”.

“Yes, sir.”

“vedanāpaccayā taṇhāti ...

“Do you see that feeling is a condition for craving ...

phassapaccayā vedanāti ...

contact is a condition for feeling ...

saḷāyatanapaccayā phassoti ...

the six sense fields are conditions for contact ...

nāmarūpapaccayā saḷāyatananti ...

name and form are conditions for the six sense fields ...

viññāṇapaccayā nāmarūpanti ...

consciousness is a condition for name and form ...

saṅkhārapaccayā viññāṇanti ...

choices are a condition for consciousness ...

avijjāpaccayā saṅkhārāti, susima, passasī'ti?

ignorance is a condition for choices?"

“evaṃ, bhante”.

“Yes, sir.”

“jātinirodhā jarāmaṇanirodho'ti, susima, passasī'ti?

“Do you see that when rebirth ceases old age and death cease?”

“evaṃ, bhante”.

“Yes, sir.”

“bhavanirodhā jātinirodho'ti susima, passasī'ti?

“Do you see that when continued existence ceases rebirth ceases?”

“evaṃ, bhante”.

“Yes, sir.”

“upādānanirodhā bhavanirodhoti ...

“Do you see that when grasping ceases continued existence ceases ...

taṇhānirodhā upādānanirodhoti ...

when craving ceases, grasping ceases ...

vedanānirodhā taṇhānirodhoti ...

when feeling ceases, craving ceases ...

phassanirodhā vedanānirodhoti ...

when contact ceases, feeling ceases ...

saḷāyatananirodhā phassanirodhoti ...

when the six sense fields cease, contact ceases ...

nāmarūpanirodhā saḷāyatananirodhoti ...

when name and form cease, the six sense fields cease ...

viññāṇanirodhā nāmarūpanirodhoti ...

when consciousness ceases name and form cease ...

saṅkhāranirodhā viññāṇanirodhoti ...

when choices cease consciousness ceases ...

avijjānirodhā saṅkhāranirodhoti, susima, passasī'ti?

when ignorance ceases choices cease?"

“evaṃ, bhante”.

“Yes, sir.”

“api pana tvam, susima, evaṃ jānanto evaṃ passanto anekavihitam iddhividham paccanubhosi—ekopi hutvā bahudhā hosi, bahudhāpi hutvā eko hosi; āvibhāvaṃ, tirobhāvaṃ, tirokuṭṭam tiropākāraṃ tiropabbataṃ asajjamāno gacchasi, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karosi, seyyathāpi udake; udakepi abhijjamāno gacchasi, seyyathāpi pathaviyaṃ; ākāsepi pallāṅkena kamasi, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasasi parimajjasi, yāva brahmalokāpi kāyena vasaṃ vattesi”ti?

“But knowing and seeing thus, do you wield the many kinds of psychic power? ...”

“no hetam, bhante”.

“No, sir.”

“api pana tvam, susima, evaṃ jānanto evaṃ passanto dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇasi dibbe ca mānuse ca ye dūre santi ke cā”ti?

“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?”

“no hetam, bhante”.

“No, sir.”

“api pana tvam, susima, evaṃ jānanto evaṃ passanto parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāsi—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāsi ... pe ... vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānāsi”ti?

“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? ...”

“no hetam, bhante”.

“No, sir.”

“api pana tvam, susima, evaṃ jānanto evaṃ passanto anekavihitam pubbenivāsaṃ anussarasi, seyyathidaṃ—ekampi jātiṃ ... pe ... iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarasi”ti?

“Well, knowing and seeing thus, do you recollect many kinds of past lives, with features and details?”

“no hetam, bhante”.

“No, sir.”

“api pana tvam, susima, evaṃ jānanto evaṃ passanto dibbena cakkhunā visuddhena atikkantamānusakena satte passasi cavamāne ... pe ... yathākammūpage satte pajānāsi”ti?

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn ... according to their deeds?”

“no hetam, bhante”.

“No, sir.”

“api pana tvam, susima, evaṃ jānanto evaṃ passanto ye te santā vimokkha atikkamma rūpe āruppā, te kāyena phusitvā viharasi”ti?

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

“no hetam, bhante”.

“No, sir.”

“ettha dāni, susima, idaṃca veyyākaraṇaṃ imesaṇca dhammānaṃ asaṃpatti, idaṃ no, susima, kathan”ti?

“Well now, Susima, how could there be such a declaration when these things are not attained?”

atha kho āyasmā susimo bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca:

Then Venerable Susima bowed with his head at the Buddha's feet and said,

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yvāhaṃ evaṃ svākkhāte dhammavinaye dhammatthenako pabbajito.

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to go forth as a thief in such a well-explained teaching and training.

tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti.

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“taggha tvaṃ, susima, accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yo tvaṃ evaṃ svākkhāte dhammavinaye dhammatthenako pabbajito.

“Indeed, Susīma, you made a mistake. It was foolish, stupid, and unskillful of you to go forth as a thief in such a well-explained teaching and training.

seyyathāpi, susima, coraṃ āgucāriṃ gahetvā rañño dasseyyūṃ:

Suppose they were to arrest a bandit, a criminal and present him to the king, saying:

‘ayaṃ te, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī”ti.

‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’

tameṇaṃ rājā evaṃ vadeyya:

The king would say:

‘gacchatha, bho, imaṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindathā”ti.

‘Go, my men, and tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and from square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.’

tameṇaṃ rañño purisā dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindeyyūṃ.

The king’s men would do as they were told.

taṃ kiṃ maññasi, susima,

What do you think, Susīma?

api nu so puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyethā”ti?

Wouldn’t that man experience pain and distress because of that?”

“evaṃ, bhante”.

“Yes, sir.”

“yaṃ kho so, susima, puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha.

“Although that man would experience pain and distress because of that,

yā evaṃ svākkhāte dhammavinaye dhammatthenakassa pabbajjā, ayaṃ tato dukkhavipākatarā ca kaṭukavipākatarā ca, api ca vinipātāya saṃvattati.

going forth as a thief in such a well-explained teaching and training has a more painful and bitter result. And it even leads to the underworld.

yato ca kho tvaṃ, susima, accayaṃ accayato disvā yathādhammaṃ paṭikarosi taṃ te mayā paṭiggaṇhāma.

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

vuḍḍhi hesā, susima, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṇca saṃvaram āpajjati”ti.

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

dasamaṃ.

mahāvaggo sattamo.

dve assutavatā vuttā,
puttamam̐sena cāparam;
atthirāgo ca nagaram,
sammasam̐ naḷakalāpiyam;
kosambī upayanti ca,
dasamo susimena cāti.

samyutta nikāya 12
Linked Discourses 12

8. samaṇabrāhmaṇavagga
8. Ascetics and Brahmins

71. jarāmarāṇasutta
71. Old Age and Death

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

tatra kho bhagavā ... pe ...

“ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmarāṇaṃ nappajānanti,
jarāmarāṇasamudayaṃ nappajānanti, jarāmarāṇanirodhaṃ nappajānanti,
jarāmarāṇanirodhagāminīṃ paṭipadaṃ nappajānanti,

“Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā
brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmāññatthaṃ vā
brahmaññatthaṃ vā diṭṭheva dhamme sayam̐ abhiññā sacchikatvā upasampajja
viharanti.

I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmarāṇaṃ pajānanti ... pe ...
paṭipadaṃ pajānanti,

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā
brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmāññatthaṃ
brahmaññatthaṃ vā diṭṭheva dhamme sayam̐ abhiññā sacchikatvā upasampajja
viharanti”ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

(suttanto eko.)

paṭhamam̐.

samyutta nikāya 12
Linked Discourses 12

8. samaṇabrāhmaṇavagga

8. *Ascetics and Brahmins*

72–81. jātisuttādidasaka

72–81. *A Set of Ten on Rebirth, Etc.*

“sāvatthiyaṃ viharati.

At Sāvattthī.

jātiṃ nappajānanti ... pe

“... they don’t understand rebirth ...

“bhavaṃ nappajānanti ... pe

continued existence ...

“upādānaṃ nappajānanti ... pe

grasping ...

“taṇhaṃ nappajānanti ... pe

craving ...

“vedanaṃ nappajānanti ... pe

feeling ...

“phassaṃ nappajānanti ... pe

contact ...

“saḷāyatanaṃ nappajānanti ... pe

the six sense fields ...

“nāmarūpaṃ nappajānanti ... pe

name and form ...

“viññānaṃ nappajānanti ... pe

consciousness ...

“saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti, saṅkhāranirodhaṃ nappajānanti, saṅkhāranirodhagāminiṃ paṭipadaṃ nappajānanti ... pe ...

choices ...

pajānanti ... pe ...

... they understand ...”

sayaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

ekādasamaṃ.

samaṇabrāhmaṇavaggo aṭṭhamo.

paccayekādasa vuttā,

catusaccavibhajjanā;

samaṇabrāhmaṇavaggo,

nidāne bhavati aṭṭhamo.

buddho āhāro dasabalo,

kalāro gahapatipañcamo;

dukkhavaggo mahāvaggo,

aṭṭhamo samaṇabrāhmaṇoti.

samyutta nikāya 12
Linked Discourses 12

9. antarapeyyāla
9. Incorporated Abbreviation Series

82. satthussutta
82. The Teacher

sāvatthiyaṃ viharati.
At Sāvatthī.

“jarāmarañam, bhikkhave, ajānatā apassatā yathābhūtaṃ jarāmarañe yathābhūtaṃ
ñāṇāya satthā pariyesitabbo;
*“Mendicants, one who does not truly know or see old age and death should seek the Teacher so
as to truly know old age and death.*

jarāmarāṇasamudayaṃ ajānatā apassatā yathābhūtaṃ jarāmarāṇasamudaye
yathābhūtaṃ ñāṇāya satthā pariyesitabbo;
*One who does not truly know or see the origin of old age and death should seek the Teacher so
as to truly know the origin of old age and death.*

jarāmarāṇanirodham ajānatā apassatā yathābhūtaṃ jarāmarāṇanirodhe yathābhūtaṃ
ñāṇāya satthā pariyesitabbo;
*One who does not truly know or see the cessation of old age and death should seek the Teacher
so as to truly know the cessation of old age and death.*

jarāmarāṇanirodhagāminiṃ paṭipadam ajānatā apassatā yathābhūtaṃ
jarāmarāṇanirodhagāminiyā paṭipadāya yathābhūtaṃ ñāṇāya satthā pariyesitabbo”ti.
*One who does not truly know or see the practice that leads to the cessation of old age and
death should seek the Teacher so as to truly know the practice that leads to the cessation of old
age and death.”*

(suttanto eko.) (82:353)

paṭhamam.

(sabbesaṃ peyyālo evaṃ vitthāretabbo.)
(All the abbreviated texts should be expanded in full.)

samyutta nikāya 12
Linked Discourses 12

9. antarapeyyāla
9. Incorporated Abbreviation Series

83–92. dutiyasatthusuttādidasaka
83–92. The Teacher (2nd)

“jātim, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (83:354)
“Mendicants, one who does not truly know or see rebirth ...

“bhavam, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (84:355)
continued existence ...

“upādānam, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (85:356)
grasping ...

“taṇham, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (86:357)
craving ...

“vedanam, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (87:358)
feeling ...

“phassam, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (88:359)
contact ...

“salāyatanam, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (89:360)
the six sense fields ...

“nāmarūpaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (90:361)
name and form ...

“viññānaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ ... pe (91:362)
consciousness ...

“saṅkhāre, bhikkhave, ajānatā apassatā yathābhūtaṃ saṅkhāresu yathābhūtaṃ
ñāṇāya satthā pariyesitabbo;
choices ...”

saṅkhārasamudayaṃ ajānatā apassatā yathābhūtaṃ saṅkhārasamudaye yathābhūtaṃ
ñāṇāya satthā pariyesitabbo;

saṅkhāranirodhaṃ ajānatā apassatā yathābhūtaṃ saṅkhāranirodhe yathābhūtaṃ
ñāṇāya satthā pariyesitabbo;

saṅkhāranirodhagāminiṃ paṭipadaṃ ajānatā apassatā yathābhūtaṃ
saṅkhāranirodhagāminiyā paṭipadāya yathābhūtaṃ ñāṇāya satthā pariyesitabbo”ti.
(92:363)

ekādasamaṃ.

(sabbesaṃ catusaccikaṃ kātabbamaṃ.)
(All should be treated according to the four truths.)

saṃyutta nikāya 12
Linked Discourses 12

9. antarapeyyāla
9. Incorporated Abbreviation Series

93. sikkhāsuttādipeyyālaekādasaka
93–213. Sets of Eleven on Training, Etc.

“jarāmaṇaṃ, bhikkhave, ajānatā apassatā yathābhūtaṃ jarāmaṇe yathābhūtaṃ
ñāṇāya sikkhā karanīyā.
”*Mendicants, one who does not truly know or see old age and death should train so as to truly
know old age and death. ...*

(93–103.: 364–374.)
(93–103)

(peyyālo. catusaccikaṃ kātabbamaṃ.)

“jarāmaṇaṃ, bhikkhave, ajānatā ... pe ...

yogo karanīyo ... pe
practice meditation ...

(104–114.: 375–385.)
(104–114)

“jarāmaṇaṃ, bhikkhave, ajānatā ... pe ...

chando karanīyo ... pe
arouse enthusiasm ...

(115–125.: 386–396.)

(115–125)

“jarāmarañam, bhikkhave, ajānatā ... pe ...

ussolhī karaṇīyā ... pe

try vigorously ...

(126–136.: 397–407.)

(126–136)

“jarāmarañam, bhikkhave, ajānatā ... pe ...

appaṭivānī karaṇīyā ... pe

persevere ...

(137–147.: 408–418.)

(137–147)

“jarāmarañam, bhikkhave, ajānatā ... pe ...

ātappam karaṇīyam ... pe

be keen ...

(148–158.: 419–429.)

(148–158)

“jarāmarañam, bhikkhave, ajānatā ... pe ...

vīriyam karaṇīyam ... pe

arouse energy ...

(159–169.: 430–440.)

(159–169)

“jarāmarañam, bhikkhave, ajānatā ... pe ...

sātaccam karaṇīyam ... pe

persist ...

(170–180.: 441–451.)

(170–180)

“jarāmarañam, bhikkhave, ajānatā ... pe ...

sati karaṇīyā ... pe

be mindful ...

(181–191.: 452–462.)

(181–191)

“jarāmarañam, bhikkhave, ajānatā ... pe ...

sampajañṇam karaṇīyam ... pe

employ situational awareness ...

(192–202.: 463–473.)

(192–202)

“jarāmarañam, bhikkhave, ajānatā ... pe ...

appamādo karaṇīyo ... pe

be diligent ...”

(203–213.: 474–484.)

(203–213)

antara₁peyyālo navamo.

satthā sikkhā ca yogo ca,

chando usso₁h₁ipañcamī;

appa₁ṭivāni yātappaṃ,

vīriyaṃ sātaccamuccati;

sati ca sampajaññañca,

appamādena dvādasāti.

suttantā antara₁peyyālā niṭṭhitā.

pare te dvādasa honti,

suttā dvattiṃsa satāni;

catusaccena te vuttā,

peyyālaantaramhi yeti.

antara₁peyyālesu uddānaṃ samattaṃ.

nidāna₁sam₁yuttaṃ samattaṃ.

The Linked Discourses on causality are complete.