

tassa tam vedanam anabhinandato anabhivadato anajjhosaṃyā tiṭṭhato yā vedanāsu nandi sā nirujjhati.

As he does not do so, delight in feelings ceases in him.

tassa nandanimirodha upādānanirrodho,

With the cessation of his delight comes cessation of clinging:

upādānanirrodha bhavanirrodho,

with the cessation of clinging, cessation of being:

bhavanirrodha jāṇinirrodho,

with the cessation of being, cessation of birth:

jāṇinirrodha jarāmaranāṃ sokaparidevadukkhadomanassupāyāsa nirujjhaṇti.

with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

evamevassā kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

imam kho me tumhe, bhikkhave, sammahittena taṇhāsankhayavimuttim dhāretha, sātīṃ pana bhikkhūṃ kevaṭṭaputtāṃ mahātaṇhajālaṭaṇhasaṃghāppapāṭimukkaṃ”ti.

“Bhikkhus, remember this [discourse] of mine briefly as deliverance in the destruction of craving: but [remember] the bhikkhu Sāti, son of a fisherman, as caught up in a vast net of craving, in the trammel of craving.”

idamavoca bhagavā.

That is what the Blessed One said.

attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

The bhikkhus were satisfied and delighted in the Blessed One's words.

MAHĀTANHĀSĀṄKHAṬṬAM

Majjhima Nikāya, mūlapaṇṇāsapāḷi, 4. mahāyamakavaggo n, 8. mahātaṇhāsāṅkhasuttam n (MN 38)

The Greater Discourse on the Destruction of Craving

evaṃ me sutam.

Thus have I heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

On one occasion the Blessed One was living at Sāvattṭhi in Jeta’s Grove, Anāthapiṇḍika’s Park.

tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:

Now on that occasion a pernicious view had arisen in a bhikkhu named Sāti, son of a fisherman, thus:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ”ti.

“As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”

assosum kho sambahulā bhikkhū:

Several bhikkhus, having heard about this,

“sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ -

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti.

atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimsu; upasaṅkamitvā sātīm bhikkhuṃ kevaṭṭaputtaṃ etadavocum:

went to the bhikkhu Sāti and asked him:

“saccam kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ

“Friend Sāti, is it true that such a pernicious view has arisen in you?”

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti?

“As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”

“evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ”ti.

“Exactly so, friends. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”

atha kho te bhikkhū sātīm bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāṃ samanuyuñjanti samanugāhanti samanubhāsanti:

Then those bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus:

“mā evaṃ, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

“Friend Sāti, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus.

anekapariyāyenāvuso sāti, paticcasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti. evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati:

For in many ways the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”

“evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ”ti.

Yet although pressed and questioned and cross-questioned by those bhikkhus in this way, the bhikkhu Sāti, son of a fisherman, still obstinately adhered to that pernicious view and continued to insist upon it.

yato kho te bhikkhū nāsakkhimsu sātīm bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu.

Since the bhikkhus were unable to detach him from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding:

ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

“Venerable sir, since we could not detach the bhikkhu Sāti, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One.”

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.

As he does not do so, delight in feelings ceases in him.

tassa nandīnirodhā upādānanirodho,

With the cessation of his delight comes cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

kāyena phoṭṭhabbam phusitvā piyarūpe phoṭṭhabbe na sārājati,

On touching a tangible with the body, he does not lust after it if it is pleasing;

appiyarūpe phoṭṭhabbe na byāpajati,

he does not dislike it if it is displeasing.

upaṭṭhitakāyasati ca viharati appamāṇacetaso.

He abides with mindfulness of the body established, with an immeasurable mind,

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.

As he does not do so, delight in feelings ceases in him.

tassa nandīnirodhā upādānanirodho,

With the cessation of his delight comes cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

manasā dhammaṃ viññāya piyarūpe dhamme na sārājati,

On cognizing a mind-object with the mind, he does not lust after it if it is pleasing;

appiyarūpe dhamme na byāpajati,

he does not dislike it if it is displeasing.

upaṭṭhitakāyasati ca viharati appamāṇacetaso.

He abides with mindfulness of the body established, with an immeasurable mind,

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

evameccassa kevalassa dukkakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

sotena saddam sutva piyarupe sadde na sarajjati,

"On hearing a sound with the ear, he does not lust after it if it is pleasing;

appiyarupe sadde na byappajjati,

he does not dislike it if it is unpleasant.

upatthititakāyasasī ca viharatī appamaññaacetaso.

He abides with mindfulness of the body established, with an immeasurable mind.

tañca cetovinnutīm paññāvimutīm yaṭṭhabhūtaṃ pajānāti - yaṭṭhassa te pāpaka akusala

dhamma aparītesaṃ nirujjhanti.

and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil

unwholesome states cease without remainder;

so evaṃ anurodhavīroḍhaviṇṇāpīno yaṃ kīñci vedanaṃ vedeti, sukkhaṃ vā dukkhaṃ vā

adukkhamasusukkhāṃ vā, so sa taṃ vedanaṃ nabhinandati nañjhosāya tīṭhāti.

Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or

neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

tassa taṃ vedanaṃ anabhinandato anañjhosāya tīṭhato yā vedanāsu nandi sa

nirujjhati.

As he does not do so, delight in feelings ceases in him.

tassa nandnīroḍha upāḍānanañirodho,

With the cessation of his delight comes cessation of clinging;

upādananīroḍha bhavanīroḍho,

with the cessation of being;

bhavanīroḍha jātīnīroḍho,

with the cessation of being, cessation of birth;

jātīroḍha jarataraṇaṃ sokaparīdevadudukkhadomanassupāyasaṃ nirujjhanti.

with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

evameccassa kevalassa dukkakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

ghāneṇa gandhaṃ ghāyītvā piyarupe gandhe na sarajjati,

On smelling an odour with the nose, he does not lust after it if it is pleasing;

appiyarupe gandhe na byappajjati,

he does not dislike it if it is unpleasant.

upatthititakāyasasī ca viharatī appamaññaacetaso.

He abides with mindfulness of the body established, with an immeasurable mind.

tañca cetovinnutīm paññāvimutīm yaṭṭhabhūtaṃ pajānāti - yaṭṭhassa te pāpaka akusala

dhamma aparītesaṃ nirujjhanti.

and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil

unwholesome states cease without remainder;

so evaṃ anurodhavīroḍhaviṇṇāpīno yaṃ kīñci vedanaṃ vedeti, sukkhaṃ vā dukkhaṃ vā

adukkhamasusukkhāṃ vā, so sa taṃ vedanaṃ nabhinandati nañjhosāya tīṭhāti.

Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or

neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

tassa taṃ vedanaṃ anabhinandato anañjhosāya tīṭhato yā vedanāsu nandi sa

nirujjhati.

As he does not do so, delight in feelings ceases in him.

tassa nandnīroḍha upāḍānanañirodho,

With the cessation of his delight comes cessation of clinging;

upādananīroḍha bhavanīroḍho,

with the cessation of clinging, cessation of being;

bhavanīroḍha jātīnīroḍho,

with the cessation of being, cessation of birth;

jātīnīroḍha jarataraṇaṃ sokaparīdevadudukkhadomanassupāyasaṃ nirujjhanti.

with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

evameccassa kevalassa dukkakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

jivhāya rasam sayītvā piyarupe rase na sarajjati,

On tasting a flavour with the tongue, he does not lust after it if it is pleasing;

appiyarupe rase na byappajjati,

he does not dislike it if it is unpleasant.

upatthititakāyasasī ca viharatī appamaññaacetaso.

He abides with mindfulness of the body established, with an immeasurable mind.

“sāssa nama, bhante, bhikkhuno kevaṭṭiputtassa evaṭṭupam pāpakam dīṭṭhigatam uppannam - ‘tathāhaṃ bhagavata dhammam desitāmi ajānāmi yaṭṭha tadevīdam viññāṇaṃ sandhāvati saṃsarati, aññānaṃ’ ti. ahaṃ byā kho ahaṃ, āvuso, evaṃ vutte, bhante, sāti bhikkhu kevaṭṭiputto amhe etaḍavoca - ‘evaṃ byā kho ahaṃ, āvuso, bhagavata dhammam desitāmi ajānāmi yaṭṭha tadevīdam viññāṇaṃ sandhāvati saṃsarati, aññānaṃ’ ti. ahaṃ byā kho mayāṃ, bhante, sātiṃ bhikkhuṃ kevaṭṭiputtam etaṃ pāpaka dīṭṭhigatā vīvacceṭṭamā samanuṇṇābhīma samanuṇṇābhīma - ‘ma evaṃ, āvuso sāti, avaca, mā bhagavantaṃ abbhācīkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

anekaparīyāyenāvuso sāti, paṭiccaśasanuppannaṃ viññāṇaṃ vuttam bhagavata, aññātra pacceyā natthi viññāṇassa sambhavo’ ti. evampi kho, bhante, sāti bhikkhu kevaṭṭiputto amhehi samanuṇṇābhīyamāno samanuṇṇābhīyamāno tadeva pāpakam dīṭṭhigatam thāmasā parāmasā abhinivissa voharati - ‘evaṃ byā kho ahaṃ, āvuso, bhagavata dhammam desitāmi ajānāmi yaṭṭha tadevīdam viññāṇaṃ sandhāvati saṃsarati, aññānaṃ’ ti. yato kho mayāṃ, bhante, nāsakkhīma sātiṃ bhikkhuṃ kevaṭṭiputtam etaṃ pāpaka dīṭṭhigatā vīvacceṭṭam, aha mayāṃ etaṃttham bhagavato ārocema ti.

atha kho bhagavā aññātarāṃ bhikkhūṃ āmanesi:

Then the Blessed One addressed a certain bhikkhu thus:

“ehi tvam bhikkhu, mama vacaneṇa sātiṃ bhikkhuṃ kevaṭṭiputtam āmanethi - ‘sattā taṃ,

āvuso sāti, āmanet’ ti.

“Come, bhikkhu, tell the bhikkhu Sati, son of a fisherman, in my name that the Teacher calls him.”

“evaṃ, bhante” ti kho so bhikkhu bhagavato paṭissutvā yeṇa sāti bhikkhu kevaṭṭiputto

tenupasankamī; upasankamītvā sātiṃ bhikkhuṃ kevaṭṭiputtam etaḍavoca:

“Yes, venerable sir,” he replied, and he went to the bhikkhu Sati and told him:

“sattā taṃ, āvuso sāti, āmanet’ ti.

“The Teacher calls you, friend Sati.”

“evamaṇvuso” ti kho sāti bhikkhu kevaṭṭiputto tassa bhikkhuno paṭissutvā yeṇa bhagavā

tenupasankamī; upasankamītvā bhagavantaṃ abhīḍadevā ekamaṇtaṃ mīsi.

“Yes, friend,” he replied, and he went to the Blessed One, and after paying homage to him, sat down at one

side.

ekamaṇtaṃ mīsinaṃ kho sātiṃ bhikkhuṃ kevaṭṭiputtam bhagavā etaḍavoca:

The Blessed One then asked him:

“saccam kira, te, sāti, evaṭṭupam pāpakam dīṭṭhigatam uppannam - ‘tathāhaṃ bhagavata

dhammam desitāmi ajānāmi yaṭṭha tadevīdam viññāṇaṃ sandhāvati saṃsarati, aññānaṃ’” ti?

“Sati, is it true that the following pernicious view has arisen in you: ‘As I understand the Dhamma taught by

the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not

another?’”

“evaṃ byā kho ahaṃ, bhante, bhagavata dhammam desitāmi ajānāmi yaṭṭha tadevīdam

viññāṇaṃ sandhāvati saṃsarati, aññānaṃ’ ti.

“Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, it is this same

consciousness that runs and wanders through the round of rebirths, not another.”

“katamaṃ taṃ, sāti, viññāṇaṃ” ti?

“What is that consciousness, Sati?”

“yāyaṃ, bhante, vado vadeyyo taṭṭa taṭṭa kalyāṇapāpākānaṃ kammaṇaṃ vipākam

paṭisaṃvedet’ ti.

“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad

actions.”

“kassa nu kho nāma tvam, moghapurisa, mayā evaṃ dhammam desitāmi ajānāsī?

“Misguided man, to whom have you ever known me to teach the Dhamma in that way?”

naṃ mayā, moghapurisa, anekaparīyāyenā paṭiccaśasanuppannaṃ viññāṇaṃ vuttam, aññātra

pacceyā natthi viññāṇassa sambhavo?

Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a

condition there is no origination of consciousness?

atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi. tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much merit; for this will lead to your harm and suffering for a long time.”

atha kho bhagavā bhikkhū āmantesi:

Then the Blessed One addressed the bhikkhus thus:

“taṃ kiṃ maññatha, bhikkhave, api nāyaṃ sāti bhikkhu kevaṭṭaputto usmīkatopi imasmiṃ dhammavinaye”ti?

“Bhikkhus, what do you think? Has this bhikkhu Sāti, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”

“kiñhi siyā bhante?

“How could he, venerable sir?

no hetaṃ, bhante”ti. evaṃ vutte, sāti bhikkhu kevaṭṭaputto tuñhībhūto mañkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisidi.

No, venerable sir.”

atha kho bhagavā sātīṃ bhikkhuṃ kevaṭṭaputtaṃ tuñhībhūtaṃ mañkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca:

When this was said, the bhikkhu Sāti, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him:

“paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena.

“Misguided man, you will be recognised by your own pernicious view.

idhāhaṃ bhikkhū paṭipucchissāmi”ti.

I shall question the bhikkhus on this matter.”

atha kho bhagavā bhikkhū āmantesi:

Then the Blessed One addressed the bhikkhus thus:

“tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati”ti?

“Bhikkhus, do you understand the Dhamma taught by me as this bhikkhu Sāti, son of a fisherman, does when he misrepresents us by his wrong grasp and injures himself and stores up much merit?”

“no hetam, bhante!

“No, venerable sir.

anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti.

For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”

“sādhū sādhū, bhikkhave!

“Good, bhikkhus.

sādhū kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

It is good that you understand the Dhamma taught by me thus.

anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccayā natthi viññāṇassa sambhavoti.

For in many ways I have stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.

atha ca panāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati pasavati. tañhi tassa moghapurissassa bhavissati dīgharattaṃ ahitāya dukkhāya.

But this bhikkhu Sāti, son of a fisherman, misrepresents us by his wrong grasp and injures himself and stores up much merit; for this will lead to the harm and suffering of this misguided man for a long time.

“yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇaṃtveva saṅkhyāṃ gacchati.

“Bhikkhus, consciousness is reckoned by the particular condition dependent upon which it arises.

cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva saṅkhyāṃ gacchati;

When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;

sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇaṃtveva saṅkhyāṃ gacchati;

when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness;

ghāṇañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghāṇaviññāṇaṃtveva saṅkhyāṃ gacchati;

when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness;

jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃtveva saṅkhyāṃ gacchati;

when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness;

tīnamiddhaṃ pahāya vigaṭathīnamiddho viharati ālokasaññī, sato sampajāno,

Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware;

tīnamiddhā cittaṃ parisodheti;

he purifies his mind from sloth and torpor.

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto,

Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful;

uddhaccakukkuccā cittaṃ parisodheti;

he purifies his mind from restlessness and remorse.

vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu,

Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states;

vicikicchāya cittaṃ parisodheti.

he purifies his mind from doubt.

“so ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkarane, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

“Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: “upekkhako satimā sukhavihār”ti, tatiyaṃ jhānaṃ upasampajja viharati.

With the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’

puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

“so cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati,

“On seeing a form with the eye, he does not lust after it if it is pleasing;

appiyarūpe rūpe na byāpajjati,

he does not dislike it if it is unpleasing.

upatṭhitakāyasati ca viharati appamāṇacetaso.

He abides with mindfulness of the body established, with an immeasurable mind,

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.

As he does not do so, delight in feelings ceases in him.

tassa nandīnirodhā upādānanirodho,

With the cessation of his delight comes cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

yatvādhārāṇāṃmanam phoṭṭhabbābhindriyaṃ aśaṃvutāṃ abhijjhādomānaśśa pāpaka akusaḷa dhamaṃ anvaśśaveyyuṃ tassa saṃvareṭṭya paṭipajjati, rakkaḥaṭi jivhindriyaṃ, jivhindriye

samvaram āpajjati.
Since, if he left the tongue faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the tongue faculty, he undertakes the restraint of the tongue faculty.

kāyena phoṭṭhabbābhāṃ phussitvā diśva na nimittāgegaḥi hoti nānubyañjanāgegaḥi.

On touching a tangible with the body, he does not grasp at its signs and features.

yatvādhārāṇāṃmanam phoṭṭhabbābhindriyaṃ aśaṃvutāṃ viharantāṃ abhijjhādomānaśśa pāpaka akusaḷa dhamaṃ anvaśśaveyyuṃ tassa saṃvareṭṭya paṭipajjati, rakkaḥaṭi phoṭṭhabbābhindriyaṃ, phoṭṭhabbābhindriye saṃvaram āpajjati.

Since, if he left the body faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the body faculty, he undertakes the restraint of the body faculty.

manasaḥ dhammaṃ viñāya na nimittāgegaḥi hoti nānubyañjanāgegaḥi.

On cognizing a mind-object with the mind, he does not grasp at its signs and features.

yatvādhārāṇāṃmanam manvutāṃ viharantāṃ aśaṃvutāṃ viharantāṃ abhijjhādomānaśśa pāpaka akusaḷa dhamaṃ anvaśśaveyyuṃ tassa saṃvareṭṭya paṭipajjati, rakkaḥaṭi manindriyaṃ

manindriye saṃvaram āpajjati.
Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty.
Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

so imiṇa ariyena indriyasamvarena samānāgato ajjhattaṃ abyāsakesakukhaṃ paṭisaṃvedeti.

“so abhikkante paṭikkante saṃpajāṇakāṭi hoti,

“He becomes one who acts in full awareness when going forward and returning;

alokite vitlokite saṃpajāṇakāṭi hoti,

who acts in full awareness when looking ahead and looking away;

samīṇiṭṭe pasariṭṭe saṃpajāṇakāṭi hoti,

who acts in full awareness when flexing and extending his limbs;

sanghaṭṭipāṭiaccāvaradharaṇe saṃpajāṇakāṭi hoti,

who acts in full awareness when wearing his robes and carrying his outer robe and bowl;

asite pīṭe khāyite sāyite saṃpajāṇakāṭi hoti,

who acts in full awareness when eating, drinking, consuming food, and tasting;

uccārapasāṣṣakammaṃ saṃpajāṇakāṭi hoti,

who acts in full awareness when defecating and urinating;

gate ṭhite nisīṃne sutte jāgeṭṭhe bhāsīṭe tuṇṇiṭṭhāve saṃpajāṇakāṭi hoti.

who acts in full awareness when walking, standing, sitting, falling, sitting up, talking, and keeping silent.

“so imiṇa ca ariyena sīlakkhaṇadhena samānāgato, (imiṇa ca ariyāya santuṭṭhiyā samānāgato), imiṇa ca ariyena indriyasamvarena samānāgato, imiṇa ca ariyena saṭṭisaṃpajāṇhena samānāgato, vivittaṃ senāsanaṃ bhajati –
“Possessing this agreeable virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place:
araṇṇaṃ rukkkhamulāṃ pabbataṃ kandaṛaṃ giriṭṭuḥaṃ susānaṃ vanapatthaṃ abbhokasāṃ palālapuṇṇiṇaṃ.

the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

fo paccebbāhitaṃ piṇḍapātapaṭikkānto nistidati pallaṅkamaṃ abhujjivā, ujum kāyaṃ paṇiḍḍhaya,

parimukhaṃ saṭṭiṃ upaṭṭhāpeṭvā,

“On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him.

so abbhijjhaṃ loke pahāya vigatābhijjhena cetasa viharati,

Abandoning covetousness for the world, he abides with a mind free from covetousness;

abbhijjhāya cittaṃ parisodheti;

he purifies his mind from covetousness.

byāpādapāpasaṃ pahāya abyāpamaacitto viharati, sabbapāṇābhūṭāṭaṇakampi,

Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings;

byāpādapāpasaḥ cittaṃ parisodheti;

he purifies his mind from ill will and hatred.

kāyaṇca paṭicca paṭiṇābhāve ca uppañjati viññāṇaṃ, kāyaviññāṇāṃtveva saṅkhyāṃ gacchati;

when consciousness arises dependent on the body and tangibles, it is reckoned as mind-consciousness;

manañca paṭicca dhamme ca uppañjati viññāṇaṃ, manovīññāṇāṃtveva saṅkhyāṃ gacchati.

manāñca paṭicca dhamme ca uppañjati viññāṇaṃ, manovīññāṇāṃtveva saṅkhyāṃ gacchati.

“seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggaṭi jalati tena teneva saṅkhyāṃ gacchati.

Just as fire is reckoned by the particular condition dependent on which it burns—when five burns dependent

on logs, it is reckoned as a log fire;

kaṭṭhāṇca paṭicca aggaṭi jalati, kaṭṭhāgeṭṭiveva saṅkhyāṃ gacchati;

when five burns dependent on jagged logs, it is reckoned as a jagged fire;

sakalīkaṇca paṭicca aggaṭi jalati, sakalīkaṇgeṭṭiveva saṅkhyāṃ gacchati;

when five burns dependent on grass, it is reckoned as a grass fire;

tiṇāṇca paṭicca aggaṭi jalati, tiṇāgeṭṭiveva saṅkhyāṃ gacchati;

gomayageṭṭiveva saṅkhyāṃ gacchati;

when five burns dependent on cowdung, it is reckoned as a cowdung fire;

thusaṇca paṭicca aggaṭi jalati, thusageṭṭiveva saṅkhyāṃ gacchati;

when five burns dependent on chaff, it is reckoned as a chaff fire;

sankataraṇca paṭicca aggaṭi jalati, sankataraṇgeṭṭiveva saṅkhyāṃ gacchati.

when five burns dependent on rubbish, it is reckoned as a rubbish fire;

evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppañjati viññāṇaṃ, tena teneva saṅkhyāṃ gacchati.

so too, consciousness is reckoned by the particular condition dependent on which it arises.

caḅkkuṇca paṭicca rūpe ca uppañjati viññāṇaṃ, caḅkkuviññāṇāṃtveva saṅkhyāṃ gacchati;

When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;

sotaṇca paṭicca saddhe ca uppañjati viññāṇaṃ, sotaṇaviññāṇāṃtveva saṅkhyāṃ gacchati;

when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness;

ghāṇāṇca paṭicca gandhe ca uppañjati viññāṇaṃ, ghāṇāṇaviññāṇāṃtveva saṅkhyāṃ gacchati;

when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness;

jivhaṇca paṭicca rase ca uppañjati viññāṇaṃ, jivhāviññāṇāṃtveva saṅkhyāṃ gacchati;

when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness;

kāyaṇca paṭicca phoṭṭhabbe ca uppañjati viññāṇaṃ, kāyaviññāṇāṃtveva saṅkhyāṃ gacchati;

when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness;

manañca paṭicca dhamme ca uppañjati viññāṇaṃ, manovīññāṇāṃtveva saṅkhyāṃ gacchati.

when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

“bhūtaṃdanti, bhikkhave, passatha”ti?

“Bhikkhus, do you see: ‘This has come to be’?”

“evam, bhante”.

“Yes, venerable sir.”

“taḍāhārāsasambhavaṃti, bhikkhave, passatha”ti?

“Bhikkhus, do you see: ‘Its origination occurs with that as nutriment’?”

“evam, bhante”.

“Yes, venerable sir.”

“taḍāhārāṇiṭṭodha yaṃ bhūtaṃ, taṃ nirodhadhamaṃanti, bhikkhave, passatha”ti?

“Bhikkhus, do you see: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?”

“evam, bhante”.

“Yes, venerable sir.”

“bhūtaṃdanti, bhikkhave, kaṅkhaṭo uppañjati vicikicchha”ti?

“Bhikkhus, does doubt arise when one is uncertain thus: ‘Has this come to be’?”

“evam, bhante”.

“Yes, venerable sir.”

“taḍāhārāsasambhavaṃ nossuṭi, bhikkhave, kaṅkhaṭo uppañjati vicikicchha”ti?

“Bhikkhus, does doubt arise when one is uncertain thus: ‘Does its origination occur with that as nutriment’?”

“evam, bhante”.

“Yes, venerable sir.”

“taḍāhārāṇiṭṭodha yaṃ bhūtaṃ, taṃ nirodhadhamaṃ nossuṭi, bhikkhave, kaṅkhaṭo uppañjati vicikicchha”ti?

“Yes, venerable sir.”

“Bhikkhus, does doubt arise when one is uncertain thus: ‘With the cessation of that nutriment, is what has

come to be subject to cessation’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyati”ti?
“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘This has come to be’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyati”ti?
“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘Its origination occurs with that as nutriment’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyati”ti?
“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?
“Bhikkhus, are you thus free from doubt here: ‘This has come to be’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?
“Bhikkhus, are you thus free from doubt here: ‘Its origination occurs with that as nutriment’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?
“Bhikkhus, are you thus free from doubt here: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ”ti?
“Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘This has come to be’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ”ti?
“Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘Its origination occurs with that as nutriment’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ”ti?
“Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?
“Bhikkhus, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?”

“no hetam, bhante”.
“No, venerable sir.”

“imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?
“Bhikkhus, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?”

dāsīdāsaṇṇapaṭiggahaṇā paṭivirato hoti,
He abstains from accepting men and women slaves.

ajelakapaṭiggahaṇā paṭivirato hoti,
He abstains from accepting goats and sheep.

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti,
He abstains from accepting fowl and pigs.

hatthagavāssavaḷavapaṭiggahaṇā paṭivirato hoti,
He abstains from accepting elephants, cattle, horses, and mares.

khettavatthupaṭiggahaṇā paṭivirato hoti,
He abstains from accepting fields and land.

dūteyyapaṇiṇagamanānuyogā paṭivirato hoti,
He abstains from going on errands and running messages.

kayavikkayā paṭivirato hoti,
He abstains from buying and selling.

tuḷākūṭakamsakūtāmānakūtā paṭivirato hoti,
He abstains from false weights, false metals, and false measures.

ukkoṭanavañcana-nikati-sāciyogā paṭivirato hoti,
He abstains from accepting bribes, deceiving, defrauding, and trickery.

chedana-vadhabandhanavaparāmosa-ālopa-sahasākārā paṭivirato hoti.
He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

“so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena.
“He becomes content with robes to protect his body and with almsfood to maintain his stomach,

so yena yeneva pakkamati samādāyeva pakkamati.
and wherever he goes, he sets out taking only these with him.

seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti,
Just as a bird, wherever it goes, flies with its wings as its only burden,

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena.
so too the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach,

so yena yeneva pakkamati samādāyeva pakkamati.
and wherever he goes, he sets out taking only these with him.

so iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.
Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

“so cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
“On seeing a form with the eye, he does not grasp at its signs and features.

yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.
Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty.

sotena saddaṃ sutvā na nimittaggāhī hoti nānubyañjanaggāhī.
On hearing a sound with the ear, he does not grasp at its signs and features.

yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.
Since, if he left the ear faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the ear faculty, he undertakes the restraint of the ear faculty.

ghānena gandhaṃ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.
On smelling an odour with the nose, he does not grasp at its signs and features.

yatvādhikaraṇamenam gandhindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati gandhindriyaṃ, gandhindriye saṃvaram āpajjati.
Since, if he left the nose faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the nose faculty, he undertakes the restraint of the nose faculty.

jivhāya rasaṃ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.
On tasting a flavour with the tongue, he does not grasp at its signs and features.

phassapaccayā vedanā,
with contact as condition, feeling;

vedanāpaccayā tanhā,
with feeling as condition, craving;

tanhāpaccayā upādānaṃ,
with craving as condition, clinging;

upādānapaccayā bhavo,
with clinging as condition, being;

bhavapaccayā jāti,
with being as condition, birth;

jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.”
Such is the origin of this whole mass of suffering.

“jātipaccayā jarāmarāṇanti iti kho panetaṃ vuttaṃ;
“*With birth as condition, ageing and death’: so it was said.*

jātipaccayā nu kho, bhikkhave, jarāmarāṇaṃ, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, do ageing and death have birth as condition or not, or how do you take it in this case?”

“jātipaccayā, bhante, jarāmarāṇaṃ;
“*Ageing and death have birth as condition, venerable sir.*

evaṃ no ettha hoti - jātipaccayā jarāmarāṇaṃ”ti.
Thus we take it in this case: ‘With birth as condition, ageing and death.’”

“bhavapaccayā jātīti iti kho panetaṃ vuttaṃ;
“*With being as condition, birth’: so it was said.*

bhavapaccayā nu kho, bhikkhave, jāti, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, does birth have being as condition or not, or how do you take it in this case?”

“bhavapaccayā, bhante, jāti;
“*Birth has being as condition, venerable sir.*

evaṃ no ettha hoti - bhavapaccayā jātī”ti.
Thus we take it in this case: ‘With being as condition, birth.’”

“upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ;
“*With clinging as condition, being’: so it was said.*

upādānapaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, does being have clinging as condition or not, or how do you take it in this case?”

“upādānapaccayā, bhante, bhavo;
“*Being has clinging as condition, venerable sir.*

evaṃ no ettha hoti - upādānapaccayā bhavo”ti.
Thus we take it in this case: ‘With clinging as condition, being.’”

“tanhāpaccayā upādānanti iti kho panetaṃ vuttaṃ;
“*With craving as condition, clinging’: so it was said.*

tanhāpaccayā nu kho, bhikkhave, upādānaṃ, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, does clinging have craving as condition or not, or how do you take it in this case?”

“tanhāpaccayā, bhante, upādānaṃ;
“*Clinging has craving as condition, venerable sir.*

evaṃ no ettha hoti - tanhāpaccayā upādānaṃ”ti.
Thus we take it in this case: ‘With craving as condition, clinging.’”

“vedanāpaccayā tanhāti iti kho panetaṃ vuttaṃ;
“*With feeling as condition, craving’: so it was said.*

vedanāpaccayā nu kho, bhikkhave, tanhā, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, does craving have feeling as condition or not, or how do you take it in this case?”

“vedanāpaccayā, bhante, tanhā;
“*Craving has feeling as condition, venerable sir.*

evaṃ no ettha hoti - vedanāpaccayā tanhā”ti.
Thus we take it in this case: ‘With feeling as condition, craving.’”

“phassapaccayā vedanāti iti kho panetaṃ vuttaṃ;
“*With contact as condition, feeling’: so it was said.*

phassapaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, does feeling have contact as condition or not, or how do you take it in this case?”

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,
Now delight in feelings is clinging.

tassupādānapaccayā bhavo,
With his clinging as condition, being [comes to be];

bhavapaccayā jāti,
with being as condition, birth;

jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Such is the origin of this whole mass of suffering.

manasā dhammaṃ viññāya piyarūpe dhamme sārājati,
On cognizing a mind-object with the mind, he lusts after it if it is pleasing;

appiyarūpe dhamme byāpajjati,
he dislikes it if it is unpleasing.

anupatthitakāyasati ca viharati parittacetaso.
He abides with mindfulness of the body unestablished, with a limited mind,

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.
and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,
Now delight in feelings is clinging.

tassupādānapaccayā bhavo,
With his clinging as condition, being [comes to be];

bhavapaccayā jāti,
with being as condition, birth;

jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Such is the origin of this whole mass of suffering.

“idha, bhikkhave, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

“Here, bhikkhus, a Tathāgata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.

so imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge.

so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

taṃ dhammaṃ sunāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.
“*A householder or householder’s son or one born in some other clan hears that Dhamma.*

so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.
On hearing the Dhamma he acquires faith in the Tathāgata.

so tena saddhapaṭilābhena samannāgato iti paṭisañcikkhati -
Possessing that faith, he considers thus:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.
“*Household life is crowded and dusty; life gone forth is wide open.*

nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitam brahmacariyaṃ caritaṃ.

It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell.

anupatitihikāyāsati ca viharati paritaccetaso.

He abides with mindfulness of the body unestablished, with a limited mind.

taṇhā cetoavinuttitim paññāvīnuttitim yaṭṭabhūṭaṃ nappajānāti - yaṭṭhaṣṣa te pāpaka akusala

and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anupodhāvīropdham samāpano yaṃ kiñci vedanaṃ vedeti sukkhaṃ vā dukkhaṃ vā adukkhamasukkhaṃ vā, so taṃ vedanaṃ abhinandati abhivādedati ajjhosaṃya tītihaṇti.

Engaged as he is in joyouswring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.

taṣṣa taṃ vedanaṃ abhinandato abhivādato ajjhosaṃya tītihaṇo uppajjati nandi.

As he does so, delight arises in him.

ya vedānaṣu nandi tadupaḍaṇaṃ.

Now delight in feelings is clinging.

taṣṣapaḍaṇapaccaya bhavaṃ.

With his clinging as condition, being [comes to be]:

bhavapaccaya jāti,

with being as condition, birth;

jātipaccayaṃ jarāmataṃ sokaparidevaduḥkkaḍomanassupāyāsā sambhavaṇti.

with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametasṣa kevalasṣa dukkakkhandhaṣṣa samudayo hoti.

Such is the origin of this whole mass of suffering.

jivhaya rasam sāyivā divsa piyaṇupe rase sārjjaṭi,

On tasting a flavour with the tongue, he lustrs after it if it is pleasing;

appiyarūpe rase byāpajati,

he dislikes it if it is unpleasant.

anupatitihikāyāsati ca viharati paritaccetaso.

He abides with mindfulness of the body unestablished, with a limited mind.

taṇhā cetoavinuttitim paññāvīnuttitim yaṭṭabhūṭaṃ nappajānāti - yaṭṭhaṣṣa te pāpaka akusala

and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anupodhāvīropdham samāpano yaṃ kiñci vedanaṃ vedeti sukkhaṃ vā dukkhaṃ vā adukkhamasukkhaṃ vā, so taṃ vedanaṃ abhinandati abhivādedati ajjhosaṃya tītihaṇti.

Engaged as he is in joyouswring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.

taṣṣa taṃ vedanaṃ abhinandato abhivādato ajjhosaṃya tītihaṇo uppajjati nandi.

As he does so, delight arises in him.

ya vedānaṣu nandi tadupaḍaṇaṃ.

Now delight in feelings is clinging.

taṣṣapaḍaṇapaccaya bhavaṃ.

With his clinging as condition, being [comes to be]:

bhavapaccaya jāti,

with being as condition, birth;

jātipaccayaṃ jarāmataṃ sokaparidevaduḥkkaḍomanassupāyāsā sambhavaṇti.

with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametasṣa kevalasṣa dukkakkhandhaṣṣa samudayo hoti.

Such is the origin of this whole mass of suffering.

kāyena phoṭṭhabbāṃ phusivā divsa piyaṇupe phoṭṭhabbe sārjjaṭi,

On touching a tangible with the body, he lustrs after it if it is pleasing;

appiyarūpe phoṭṭhabbe byāpajati,

he dislikes it if it is unpleasant.

anupatitihikāyāsati ca viharati paritaccetaso.

He abides with mindfulness of the body unestablished, with a limited mind.

taṇhā cetoavinuttitim paññāvīnuttitim yaṭṭabhūṭaṃ nappajānāti - yaṭṭhaṣṣa te pāpaka akusala

and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anupodhāvīropdham samāpano yaṃ kiñci vedanaṃ vedeti sukkhaṃ vā dukkhaṃ vā adukkhamasukkhaṃ vā, so taṃ vedanaṃ abhinandati abhivādedati ajjhosaṃya tītihaṇti.

Engaged as he is in joyouswring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.

“phassapaccayaṃ, bhante, vedanā;

“Feeling has contact as condition, venerable sir.

evaṃ no ettha hoti - phassapaccayaṃ vedanā”ti.

Thus we take it in this case: ‘With contact as condition, feeling.’”

“sāḷāyatanaṃpaccayaṃ phassoti iti kho panetaṃ vuttam;

“With the sixfold base as condition, contact”; so it was said.

sāḷāyatanaṃpaccayaṃ no kho, bhikkhave, phasso, no vā, kaṭham vā ettha hoti”ti?

Now, bhikkhus, does contact have the sixfold base as condition or not, or how do you take it in this case?”

“sāḷāyatanaṃpaccayaṃ, bhante, phasso;

“Contact has the sixfold base as condition, venerable sir.

evaṃ no ettha hoti - sāḷāyatanaṃpaccayaṃ phasso”ti.

Thus we take it in this case: ‘With the sixfold base as condition, contact.’”

“nāmarūpapaccayaṃ sāḷāyatanaṃti iti kho panetaṃ vuttam;

“With name and form as condition, the sixfold base”; so it was said.

nāmarūpapaccayaṃ nu kho, bhikkhave, sāḷāyatanaṃ, no vā, kaṭham vā ettha hoti”ti?

Now, bhikkhus, does the sixfold base have name and form as condition or not, or how do you take it in this case?”

“nāmarūpapaccayaṃ, bhante, sāḷāyatanaṃ;

“The sixfold base has name and form as condition, venerable sir.

evaṃ no ettha hoti - nāmarūpapapaccayaṃ sāḷāyatanaṃ”ti.

Thus we take it in this case: ‘With name and form as condition, the sixfold base.’”

“viññānapaccayaṃ nāmarūpanāti iti kho panetaṃ vuttam;

“With consciousness as condition, name and form”; so it was said.

viññānapaccayaṃ nu kho, bhikkhave, nāmarūpaṃ, no vā, kaṭham vā ettha hoti”ti?

Now, bhikkhus, does name and form have consciousness as condition or not, or how do you take it in this case?”

“viññānapaccayaṃ, bhante, nāmarūpaṃ;

“Name and form has consciousness as condition, venerable sir.

evaṃ no ettha hoti - viññānapaccayaṃ nāmarūpan”ti.

Thus we take it in this case: ‘With consciousness as condition, name and form.’”

“saṅkhārāpaccayaṃ viññānānti iti kho panetaṃ vuttam;

“With formations as condition, consciousness”; so it was said.

saṅkhārāpaccayaṃ nu kho, bhikkhave, viññānaṃ, no vā, kaṭham vā ettha hoti”ti?

Now, bhikkhus, does consciousness have formations as condition or not, or how do you take it in this case?”

“saṅkhārāpaccayaṃ, bhante, viññānaṃ;

“Consciousness has formations as condition, venerable sir.

evaṃ no ettha hoti - saṅkhārāpaccayaṃ viññānaṃ”ti.

Thus we take it in this case: ‘With formations as condition, consciousness.’”

“avijjāpaccayaṃ saṅkhārāti iti kho panetaṃ vuttam;

“With ignorance as condition, formations”; so it was said.

avijjāpaccayaṃ nu kho, bhikkhave, saṅkhārā, no vā, kaṭham vā ettha hoti”ti?

Now, bhikkhus, do formations have ignorance as condition or not, or how do you take it in this case?”

“avijjāpaccayaṃ, bhante, saṅkhārā;

“Formations have ignorance as condition, venerable sir.

evaṃ no ettha hoti - avijjāpaccayaṃ saṅkhārā”ti.

Thus we take it in this case: ‘With ignorance as condition, formations.’”

“sādu, bhikkhave.

“Good, bhikkhus.

iti kho, bhikkhave, tumhepi evaṃ vadeṭṭha, ahaṃpi evaṃ vadāmi -

So you say thus, and I also say thus:

imasmim sati idam hoti, imassuppadā idam uppajjati,

“When this exists, that comes to be; with the arising of this, that arises.”

yaḍidam - avijjāpaccayaṃ saṅkhārā,

That is, with ignorance as condition, formations [come to be]:

saṅkhārāpaccayaṃ viññānaṃ,

with formations as condition, consciousness;

viññānapaccayaṃ nāmarūpaṃ,

with consciousness as condition, name and form;

nāmarūpapaccayā saḷāyatanam,
with name and form as condition, the sixfold base;

saḷāyatanapaccayā phasso,
with the sixfold base as condition, contact;

phassapaccayā vedanā,
with contact as condition, feeling;

vedanāpaccayā tanhā,
with feeling as condition, craving;

tanhāpaccayā upādānam,
with craving as condition, clinging;

upādānapaccayā bhavo,
with clinging as condition, being;

bhavapaccayā jāti,
with being as condition, birth;

jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti.
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Such is the origin of this whole mass of suffering.

“avijjāyatveva asesavirāṇanirodhā saṅkhāranirodho,
“But with the remainderless fading away and cessation of ignorance comes cessation of formations;

saṅkhāranirodhā viññāṇanirodho,
with the cessation of formations, cessation of consciousness;

viññāṇanirodhā nāmarūpanirodho,
with the cessation of consciousness, cessation of name and form;

nāmarūpanirodhā saḷāyatananirodho,
with the cessation of name and form, cessation of the sixfold base;

saḷāyatananirodhā phassanirodho,
with the cessation of the sixfold base, cessation of contact;

phassanirodhā vedanānirodho,
with the cessation of contact, cessation of feeling;

vedanānirodhā tanhānirodho,
with the cessation of feeling, cessation of craving;

tanhānirodhā upādānanirodho,
with the cessation of craving, cessation of clinging;

upādānanirodhā bhavanirodho,
with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,
with the cessation of being, cessation of birth;

jātinirodhā jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti.
with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
Such is the cessation of this whole mass of suffering.

“jātinirodhā jarāmarāṇanirodhoti iti kho panetaṃ vuttaṃ;
“With the cessation of birth, cessation of ageing and death’: so it was said.

jātinirodhā nu kho, bhikkhave, jarāmarāṇanirodho, no vā, kathaṃ vā ettha hoti”ti?
Now, bhikkhus, do ageing and death cease with the cessation of birth or not, or how do you take it in this case?”

“jātinirodhā, bhante, jarāmarāṇanirodho;
“Ageing and death cease with the cessation of birth, venerable sir.

evaṃ no ettha hoti - jātinirodhā jarāmarāṇanirodho”ti.
Thus we take it in this case: ‘With the cessation of birth, cessation of ageing and death.’”

“bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ;
“With the cessation of being, cessation of birth’: so it was said.

bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā ettha hoti”ti?
Now, bhikkhus, does birth cease with the cessation of being or not, or how do you take it in this case?”

“bhavanirodhā, bhante, jātinirodho;
“Birth ceases with the cessation of being, venerable sir.

evaṃ no ettha hoti - bhavanirodhā jātinirodho”ti.
Thus we take it in this case: ‘With the cessation of being, cessation of birth.’”

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

Tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

“so cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati,
“On seeing a form with the eye, he lusts after it if it is pleasing;

appiyarūpe rūpe byāpajjati,
he dislikes it if it is unpleasing.

anupaṭṭhitakāyasati ca viharati parittacetaso.
He abides with mindfulness of the body unestablished, with a limited mind,

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.
and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.
Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,
Now delight in feelings is clinging.

tassupādānapaccayā bhavo,
With his clinging as condition, being [comes to be];

bhavapaccayā jāti,
with being as condition, birth;

jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti.
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Such is the origin of this whole mass of suffering.

sotena saddaṃ sutvā disvā piyarūpe sadde sārājati,
“On hearing a sound with the ear, he lusts after it if it is pleasing;

appiyarūpe sadde byāpajjati,
he dislikes it if it is unpleasing.

anupaṭṭhitakāyasati ca viharati parittacetaso.
He abides with mindfulness of the body unestablished, with a limited mind,

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.
and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.
Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,
Now delight in feelings is clinging.

tassupādānapaccayā bhavo,
With his clinging as condition, being [comes to be];

bhavapaccayā jāti,
with being as condition, birth;

jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti.
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Such is the origin of this whole mass of suffering.

ghānena gandhaṃ ghāyitvā disvā piyarūpe gandhe sārājati,
On smelling an odour with the nose, he lusts after it if it is pleasing;

appiyarūpe gandhe byāpajjati,
he dislikes it if it is unpleasing.

“naṇu, bhikkhave, yadeva tumhākaṃ sāmāṃ sāmāṃ dīṭṭhaṃ sāmāṃ viditaṃ, tadeva tumhe vadeṭṭha”ti.
“Do you speak only of what you have known, seen, and understood for yourselves?”

“evaṃ, bhaṇe”.
“Yes, venerable sir.”

“saddhu, bhikkhave,
“Good, bhikkhus.

upanāṭa kho me tumhe, bhikkhave, imiṇa sandīṭṭhikena dhammena akāṭhikena ehipassikena opaneyyikena pacceattāṃ vedītabbena vīṇūḍhi.

So you have been guided by me with this Dhamma, which is visible here and now, inviting inspection, onward leading, to be experienced by the wise for themselves.

sandīṭṭhiko ayaṃ, bhikkhave, dhammo akāṭhiko ehipassiko opaneyyiko pacceattāṃ vedītabbo vīṇūḍhi - itī yaṇtaṃ vuttāṃ, idametaṃ paṭicca vuttaṃ”ti.

For it was with reference to this that it has been said: “Bhikkhus, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.”

“Bhikkhus, the descent of the embryo takes place through the union of three things.

idha matāpitāro ca samnipatīṭṭha hoṇṭi, gandhabbo ca na paccupaṭṭhito hoṭi.
Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not present—in this case no descent of an embryo takes place.

idha matāpitāro ca samnipatīṭṭha hoṇṭi, gandhabbo ca na paccupaṭṭhito hoṭi.
Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not present—in this case no descent of an embryo takes place.

yato ca kho, bhikkhave, matāpitāro ca samnipatīṭṭha hoṇṭi, matā ca utunṇi hoṭi, gandhabbo ca paccupaṭṭhito hoṭi - evaṃ tīṇāṃ samnipatā gabbhassāvakkantaṃ hoṭi.

But when there is the union of the mother and father, and the mother is in season, and the gandhabba is present, through the union of these three things the descent of the embryo takes place.

tamenaṃ, bhikkhave, matā nava vā dasa vā mase gabbhaṃ kucchinā pariharaṭi mahatā samṣayena garubhātāṃ.

“The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden.

tamenaṃ jītaṃ samānaṃ sakena lohitena poseti.
Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden.

lohitaṇhetuṃ, bhikkhave, ariyassa vīnaye yadidaṃ mātuhaṇṇāṃ.
Then, when the child is born, she nourishes it with her own blood.

sa kho so, bhikkhave, kumāro vuddhimanavaṃ paripākamanavaṃ yaṇi tāni kumārakānaṃ kīḷapanakānaṃ tehi kīḷati, seyyathidaṃ - vaṇkakaṃ ghaṇṭikāṃ mokkhaṇikāṃ

“When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somecrayfish, toy windmills, toy measures, toy cars, and a toy bow and arrow.

sa kho so, bhikkhave, kumāro vuddhimanavaṃ paripākamanavaṃ yaṇi tāni kamāgūṇeṭhi samamgḍḍhito paricāreṭi -
“When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the five cords of sensual pleasure.

cakkhuvīṇeeyyeṭhi itthehi kantehi manāpehi piyarūpehi kamūpasasamhitehi rajanīyeṭhi, cakkhuvīṇeeyyeṭhi itthehi kantehi manāpehi piyarūpehi kamūpasasamhitehi rajanīyeṭhi, odours cognizable by the nose that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

ghānavīṇeeyyeṭhi gandhehi itthehi kantehi manāpehi piyarūpehi kamūpasasamhitehi rajanīyeṭhi, ghānavīṇeeyyeṭhi gandhehi itthehi kantehi manāpehi piyarūpehi kamūpasasamhitehi rajanīyeṭhi, flavours cognizable by the tongue that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

Flavours cognizable by the tongue that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

“vīṇāṇanīrodha, bhaṇe, nāmarūpanīrodho;
“Name and form ceases with the cessation of consciousness, venerable sir.

“upādānanīrodha bhavanīrodho”ti.
“Being ceases with the cessation of clinging, venerable sir.

“upādānanīrodha, bhaṇe, bhavanīrodho;
Now, bhikkhus, does being cease with the cessation of clinging or not, or how do you take it in this case?”

evam no eṭṭha hoṭi - upādānanīrodha bhavanīrodho”ti.
Thus we take it in this case: “With the cessation of clinging, cessation of being.”

“taṇhānīrodha upādānanīrodho”ti
“With the cessation of craving, cessation of clinging”; so it was said.

taṇhānīrodha nu kho, bhikkhave, upādānanīrodho, no vā, katham vā eṭṭha hoṭi”ti?
Now, bhikkhus, does clinging cease with the cessation of craving or not, or how do you take it in this case?”

“taṇhānīrodha, bhaṇe, upādānanīrodho;
“Clinging ceases with the cessation of craving, venerable sir.

evam no eṭṭha hoṭi - taṇhānīrodha upādānanīrodho”ti.
Thus we take it in this case: “With the cessation of craving, cessation of clinging.”

“vedānānīrodha taṇhānīrodho”ti
“Craving ceases with the cessation of feeling, venerable sir.

vedānānīrodha nu kho, bhikkhave, taṇhānīrodho, no vā, katham vā eṭṭha hoṭi”ti?
Now, bhikkhus, does craving cease with the cessation of feeling or not, or how do you take it in this case?”

“vedānānīrodha, bhaṇe, taṇhānīrodho;
“Feeling ceases with the cessation of contact, venerable sir.

evam no eṭṭha hoṭi - vedānānīrodha taṇhānīrodho”ti.
Thus we take it in this case: “With the cessation of feeling, cessation of craving.”

“phassaṇīrodha vedānānīrodho”ti
“With the cessation of contact, cessation of feeling”; so it was said.

phassaṇīrodha nu kho, bhikkhave, vedānānīrodho, no vā, katham vā eṭṭha hoṭi”ti?
Now, bhikkhus, does feeling cease with the cessation of contact or not, or how do you take it in this case?”

“phassaṇīrodha, bhaṇe, vedānānīrodho;
“Feeling ceases with the cessation of contact, venerable sir.

evam no eṭṭha hoṭi - phassaṇīrodha vedānānīrodho”ti.
Thus we take it in this case: “With the cessation of contact, cessation of feeling.”

“saṭyātananīrodha phassaṇīrodho”ti
“With the cessation of the sixfold base, cessation of contact”; so it was said.

saṭyātananīrodha, bhaṇe, phassaṇīrodho;
“Contact ceases with the cessation of the sixfold base, venerable sir.

evam no eṭṭha hoṭi - saṭyātananīrodha phassaṇīrodho”ti.
Thus we take it in this case: “With the cessation of the sixfold base, cessation of contact.”

“nāmarūpanīrodha saṭyātananīrodho”ti
“The sixfold base ceases with the cessation of name and form, venerable sir.

evam no eṭṭha hoṭi - nāmarūpanīrodha saṭyātananīrodho”ti.
Thus we take it in this case: “With the cessation of name and form, cessation of the sixfold base.”

“vīṇāṇanīrodha nāmarūpanīrodho”ti
“With the cessation of consciousness, cessation of name and form”; so it was said.

“vīṇāṇanīrodha nu kho, bhikkhave, nāmarūpanīrodho, no vā, katham vā eṭṭha hoṭi”ti?
Now, bhikkhus, does name and form cease with the cessation of consciousness or not, or how do you take it in this case?”

“vīṇāṇanīrodha, bhaṇe, nāmarūpanīrodho;
“Name and form ceases with the cessation of consciousness, venerable sir.

evam no eṭṭha hoṭi - vīṇāṇanīrodha nāmarūpanīrodho”ti.
Thus we take it in this case: “With the cessation of consciousness, cessation of name and form.”

“saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of formations, cessation of consciousness’: so it was said.

saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hotī”ti?

Now, bhikkhus, does consciousness cease with the cessation of formations or not, or how do you take it in this case?”

“saṅkhāranirodhā, bhante, viññāṇanirodho;

“Consciousness ceases with the cessation of formations, venerable sir.

evaṃ no ettha hoti - saṅkhāranirodhā viññāṇanirodho”ti.

Thus we take it in this case: ‘With the cessation of formations, cessation of consciousness.’”

“avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of ignorance, cessation of formations’: so it was said.

avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā, kathaṃ vā ettha hotī”ti?

Now, bhikkhus, do formations cease with the cessation of ignorance or not, or how do you take it in this case?”

“avijjānirodhā, bhante, saṅkhāranirodho;

“Formations cease with the cessation of ignorance, venerable sir.

evaṃ no ettha hoti - avijjānirodhā saṅkhāranirodho”ti.

Thus we take it in this case: ‘With the cessation of ignorance, cessation of formations.’”

“sādhū, bhikkhave.

“Good, bhikkhus.

iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi -

So you say thus, and I also say thus:

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,

‘When this does not exist, that does not come to be; with the cessation of this, that ceases.’

yadidaṃ - avijjānirodhā saṅkhāranirodho,

That is, with the cessation of ignorance comes cessation of formations;

saṅkhāranirodhā viññāṇanirodho,

with the cessation of formations, cessation of consciousness;

viññāṇanirodhā nāmarūpanirodho,

with the cessation of consciousness, cessation of name and form;

nāmarūpanirodhā salāyatananirodho,

with the cessation of name and form, cessation of the sixfold base;

salāyatananirodhā phassanirodho,

with the cessation of the sixfold base, cessation of contact;

phassanirodhā vedanānirodho,

with the cessation of contact, cessation of feeling;

vedanānirodhā taṇhānirodho,

with the cessation of feeling, cessation of craving;

taṇhānirodhā upādānanirodho,

with the cessation of craving, cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantā vā paṭidhāveyyātha -

“Bhikkhus, knowing and seeing in this way, would you run back to the past thus:

‘ahesumha nu kho mayaṃ atītamaddhānaṃ,

‘Were we in the past?

nanu kho ahesumha atītamaddhānaṃ,

Were we not in the past?

kiṃ nu kho ahesumha atītamaddhānaṃ,

What were we in the past?

kathaṃ nu kho ahesumha atītamaddhānaṃ,

How were we in the past?

kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhānaṃ”ti?

Having been what, what did we become in the past?”?”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha -

“Knowing and seeing in this way, would you run forward to the future thus:

bhavissāma nu kho mayaṃ anāgatamaddhānaṃ,

‘Shall we be in the future?

nanu kho bhavissāma anāgatamaddhānaṃ,

Shall we not be in the future?

kiṃ nu kho bhavissāma anāgatamaddhānaṃ,

What shall we be in the future?

kathaṃ nu kho bhavissāma anāgatamaddhānaṃ,

How shall we be in the future?

kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhānaṃ”ti?

Having been what, what shall we become in the future?”?”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ

ajjhataṃ kathaṃkathī assatha -

“Knowing and seeing in this way, would you now be inwardly perplexed about the present thus:

ahaṃ nu khosmi,

‘Am I?

no nu khosmi,

Am I not?

kiṃ nu khosmi,

What am I?

kathaṃ nu khosmi,

How am I?

ayaṃ nu kho satto kuto āgato,

Where has this being come from?

so kuhiṃgāmi bhavissatī”ti?

Where will it go?”?”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, ikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -

“Bhikkhus, knowing and seeing in this way, would you speak thus:

sattāhā no garu, sattugāravena ca mayaṃ evaṃ vademā”ti?

‘The Teacher is respected by us. We speak as we do out of respect for the Teacher’?”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -

“Knowing and seeing in this way, would you speak thus:

samaṇo evamāha, samaṇā ca nāma mayaṃ evaṃ vademā”ti?

‘The Recluse says this, and we speak thus at the bidding of the Recluse’?”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ sattthāraṃ uddiseyyāthā”ti?

“Knowing and seeing in this way, would you acknowledge another teacher?”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ

vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyāthā”ti?

“Knowing and seeing in this way, would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core [of the holy life]?”

“no hetam, bhante”.

“No, venerable sir.”