
MAHĀTANḤĀSAṄKHAYASUTTAM

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

evaṃ me suttaṃ.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

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

assosum kho sambahulā bhikkhū:

*“sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ - ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvatī saṃsarati, anaññaṃ’”*ti.

atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimsu; upasaṅkamitvā sātiṃ bhikkhum kevaṭṭaputtaṃ etadavocum:

“saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ

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

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

atha kho te bhikkhū sātiṃ bhikkhum kevaṭṭaputtaṃ etasmā pāpakā dīṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti

samanubhāsanti:

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

*anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”*ti. *evampi*

kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ dīṭṭhigataṃ

thāmasā parāmasā abhinivissa voharati:

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

yato kho te bhikkhū nāsakkhimsu sātiṃ bhikkhum kevaṭṭaputtaṃ etasmā pāpakā dīṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā

tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu.

ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

“sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ - ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ

*ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvatī saṃsarati, anaññaṃ’*ti. *assumha kho mayaṃ, bhante, sātissa kira nāma bhikkhuno*

kevaṭṭaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ - ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ

*sandhāvatī saṃsarati, anaññaṃ’*ti. *atha kho mayaṃ, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātiṃ*

bhikkhum kevaṭṭaputtaṃ etadavocumha - ‘saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ:

*“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvatī saṃsarati, anaññaṃ”*ti?

evaṃ vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca - ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā

*tadevidaṃ viññāṇaṃ sandhāvatī saṃsarati, anaññaṃ’*ti. *atha kho mayaṃ, bhante, sātiṃ bhikkhum kevaṭṭaputtaṃ etasmā pāpakā dīṭṭhigatā*

vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha - ‘mā evaṃ, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi

sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

*anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’*ti. *evampi*

kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ dīṭṭhigataṃ

thāmasā parāmasā abhinivissa voharati - ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ

*sandhāvatī saṃsarati, anaññaṃ’*ti. *yato kho mayaṃ, bhante, nāsakkhimha sātiṃ bhikkhum kevaṭṭaputtaṃ etasmā pāpakā dīṭṭhigatā*

*vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemā”*ti.

atha kho bhagavā aññataraṃ bhikkhum āmantesi:

“ehi tvam bhikkhu, mama vacanena sātiṃ bhikkhum kevaṭṭaputtaṃ āmantehi - ‘satthā taṃ, āvuso sāti, āmanteti””ti.

*“evaṃ, bhante”*ti *kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātiṃ bhikkhum*

kevaṭṭaputtaṃ etadavoca:

*“satthā taṃ, āvuso sāti, āmanteti”*ti.

*“evamāvuso”*ti *kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam*

abhivādetvā ekamantaṃ nisīdi.

ekamantaṃ nisinnaṃ kho sātiṃ bhikkhum kevaṭṭaputtaṃ bhagavā etadavoca:

“saccaṃ kira, te, sāti, evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ - ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ

*viññāṇaṃ sandhāvatī saṃsarati, anaññaṃ’”*ti?

*“evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvatī saṃsarati, anaññaṃ”*ti.

The Greater Discourse on the Destruction of Craving

Thus have I heard.

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

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

“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.”

Several bhikkhus, having heard about this,

went to the bhikkhu Sāti and asked him:

“Friend Sāti, is it true that such a 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.”

“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.”

Then those bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and

cross-questioned him thus:

“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.

For in many ways the Blessed One has stated consciousness to be dependently arisen, since without a condition

there is no origination of consciousness.”

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.

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:

“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.”

Then the Blessed One addressed a certain bhikkhu thus:

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

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

“The Teacher calls you, friend Sāti.”

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

The Blessed One then asked him:

“Sāti, 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’?”

“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?
“*yvāyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti*”ti.
“*kassa nu kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi?*
nanu mayā, moghapurisa, anekapariyāyena paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ, aññatra paccayā natthi viññāṇassa sambhavoti?

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

atha kho bhagavā bhikkhū āmantesi:
“*taṃ kiṃ maññatha, bhikkhave, api nāyaṃ sāti bhikkhu kevaṭṭaputto usmīkatopi imasmiṃ dhammavinaye*”ti?

“*kiñhi siyā bhante?*
no hetam, bhante”ti. *evaṃ vutte, sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.*
atha kho bhagavā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca:
“*paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena dīṭṭhigatena. idhāhaṃ bhikkhū paṭipucchissāmi*”ti.

atha kho bhagavā bhikkhū āmantesi:
“*tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati*”ti?
“*no hetam, bhante!*
anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti.

“*sādhu sādhu, bhikkhave!*
sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.
anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccayā natthi viññāṇassa sambhavoti.

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

“*yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇaṃtveva saṅkhyam, gacchati.*
cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇaṃtveva saṅkhyam, gacchati;
sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇaṃtveva saṅkhyam, gacchati;
ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇaṃtveva saṅkhyam, gacchati;
jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃtveva saṅkhyam, gacchati;
kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇaṃtveva saṅkhyam, gacchati;
manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva saṅkhyam, gacchati.

“*seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyam, gacchati.*

kaṭṭhañca paṭicca aggi jalati, kaṭṭhaggitveva saṅkhyam, gacchati;
sakalikañca paṭicca aggi jalati, sakalikaggitveva saṅkhyam, gacchati;
tiṇañca paṭicca aggi jalati, tiṇaggitveva saṅkhyam, gacchati; gomayañca paṭicca aggi jalati, gomayaggitveva saṅkhyam, gacchati;
thusañca paṭicca aggi jalati, thusaggitveva saṅkhyam, gacchati;
saṅkārañca paṭicca aggi jalati, saṅkāraggitveva saṅkhyam, gacchati.
evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhyam, gacchati.

cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇaṃtveva saṅkhyam, gacchati;
sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇaṃtveva saṅkhyam, gacchati;
ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇaṃtveva saṅkhyam, gacchati;
jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃtveva saṅkhyam, gacchati;
kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇaṃtveva saṅkhyam, gacchati;
manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva saṅkhyam, gacchati.

“What is that consciousness, Sāti?”
“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions.”
“Misguided man, to whom have you ever known me to teach the Dhamma in that way?
Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a condition there is no origination of consciousness?
But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

Then the Blessed One addressed the bhikkhus thus:
“Bhikkhus, what do you think? Has this bhikkhu Sāti, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”
“How could he, venerable sir?
No, venerable sir.”

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:
“Misguided man, you will be recognised by your own pernicious view.
I shall question the bhikkhus on this matter.”

Then the Blessed One addressed the bhikkhus thus:
“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 demerit?”
“No, venerable sir.
For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”
“Good, bhikkhus.
It is good that you understand the Dhamma taught by me thus.
For in many ways I have stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.
But this bhikkhu Sāti, son of a fisherman, misrepresents us by his wrong grasp and injures himself and stores up much demerit; for this will lead to the harm and suffering of this misguided man for a long time.

“Bhikkhus, consciousness is reckoned by the particular condition dependent upon which it arises.
When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;
when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness;
when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness;
when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness;
when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness;
when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

Just as fire is reckoned by the particular condition dependent on which it burns—when fire burns dependent on logs, it is reckoned as a log fire;
when fire burns dependent on faggots, it is reckoned as a faggot fire;
when fire burns dependent on grass, it is reckoned as a grass fire;
when fire burns dependent on cowdung, it is reckoned as a cowdung fire;
when fire burns dependent on chaff, it is reckoned as a chaff fire;
when fire burns dependent on rubbish, it is reckoned as a rubbish fire;
so too, consciousness is reckoned by the particular condition dependent on which it arises.

When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;
when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness;
when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness;
when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness;
when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness;
when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

“*bhūtamidanti, bhikkhave, passathā*”ti?
“*evaṃ, bhante*”.

“*tadāhārasambhavanti, bhikkhave, passathā*”ti?
“*evaṃ, bhante*”.

“*tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā*”ti?
“*evaṃ, bhante*”.

“*bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā*”ti?
“*evaṃ, bhante*”.

“*tadāhārasambhavaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā*”ti?
“*evaṃ, bhante*”.

“*tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā*”ti?

“*evaṃ, bhante*”.

“*bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī*”ti?
“*evaṃ, bhante*”.

“*tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyatī*”ti?

“*evaṃ, bhante*”.

“*tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyatī*”ti?

“*evaṃ, bhante*”.

“*bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā*”ti?
“*evaṃ, bhante*”.

“*tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā*”ti?
“*evaṃ, bhante*”.

“*tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā*”ti?

“*evaṃ, bhante*”.

“*bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhan*”ti?
“*evaṃ, bhante*”.

“*tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhan*”ti?

“*evaṃ, bhante*”.

“*tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhan*”ti?

“*evaṃ, bhante*”.

“*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?

“*no hetam, bhante*”.

“*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?

“*evaṃ, bhante*”.

“*cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya.*

katame cattāro?

kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

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

“Yes, venerable sir.”

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

“Yes, venerable sir.”

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

“Yes, venerable sir.”

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

“Yes, venerable sir.”

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

“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’?”

“Yes, venerable sir.”

“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘This has come to be’?”

“Yes, venerable sir.”

“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘Its origination occurs

with that as nutriment’?”

“Yes, venerable sir.”

“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’?”

“Yes, venerable sir.”

“Bhikkhus, are you thus free from doubt here: ‘This has come to be’?”

“Yes, venerable sir.”

“Bhikkhus, are you thus free from doubt here: ‘Its origination occurs with that as nutriment’?”

“Yes, venerable sir.”

“Bhikkhus, are you thus free from doubt here: ‘With the cessation of that nutriment, what has come to be is subject

to cessation’?”

“Yes, venerable sir.”

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

“Yes, venerable sir.”

“Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘Its origination occurs with that

as nutriment’?”

“Yes, venerable sir.”

“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’?”

“Yes, venerable sir.”

“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, venerable sir.”

“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?”

“Yes, venerable sir.”

“Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that already have come to be and

for the support of those about to come to be.

What four?

They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and

consciousness as the fourth.

“ime ca, bhikkhave, cattāro āhārā kiṇnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

“taṇhā cāyaṃ, bhikkhave, kiṇnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

“vedanā cāyaṃ, bhikkhave, kiṇnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

“phasso cāyaṃ, bhikkhave, kiṇnidāno kiṃsamudayo kiṃjātikā kiṃpabhavo?

“phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātikā saḷāyatanapabhavo.

“saḷāyatanam cidaṃ, bhikkhave, kiṇnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“saḷāyatanam nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpabhavaṃ.

“nāmarūpaṃ cidaṃ, bhikkhave, kiṇnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇabhavaṃ.

“viññāṇaṃ cidaṃ, bhikkhave, kiṇnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ.

“saṅkhārā cime, bhikkhave, kiṇnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“iti kho, bhikkhave, avijjāpaccayā saṅkhārā,

saṅkhārapaccayā viññāṇaṃ,

viññāṇapaccayā nāmarūpaṃ,

nāmarūpapaccayā saḷāyatanam,

saḷāyatanapaccayā phasso,

phassapaccayā vedanā,

vedanāpaccayā taṇhā,

taṇhāpaccayā upādānaṃ,

upādānapaccayā bhavo,

bhavapaccayā jāti,

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.””

“jātipaccayā jarāmaṇanti iti kho panetaṃ vuttaṃ;

jātipaccayā nu kho, bhikkhave, jarāmaṇaṃ, no vā, kathaṃ vā ettha hotī”ti?

“jātipaccayā, bhante, jarāmaṇaṃ;

evaṃ no ettha hoti - jātipaccayā jarāmaṇan”ti.

“bhavapaccayā jātīti iti kho panetaṃ vuttaṃ;

bhavapaccayā nu kho, bhikkhave, jāti, no vā, kathaṃ vā ettha hotī”ti?

“bhavapaccayā, bhante, jāti;

evaṃ no ettha hoti - bhavapaccayā jātī”ti.

“upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ;

upādānapaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hotī”ti?

“upādānapaccayā, bhante, bhavo;

“Now, bhikkhus, these four kinds of nutriment have what as their source, what as their origin, from what are they born and produced?

These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving.

And this craving has what as its source, what as its origin, from what is it born and produced?

Craving has feeling as its source, feeling as its origin; it is born and produced from feeling.

And this feeling has what as its source, what as its origin, from what is it born and produced?

Feeling has contact as its source, contact as its origin; it is born and produced from contact.

And this contact has what as its source, what as its origin, from what is it born and produced?

Contact has the sixfold base as its source, the sixfold base as its origin; it is born and produced from the sixfold base.

And this sixfold base has what as its source, what as its origin, from what is it born and produced?

The sixfold base has name and form as its source, name and form as its origin; it is born and produced from name and form.

And this name and form has what as its source, what as its origin, from what is it born and produced?

Name and form has consciousness as its source, consciousness as its origin; it is born and produced from consciousness.

And this consciousness has what as its source, what as its origin, from what is it born and produced?

Consciousness has formations as its source, formations as its origin; it is born and produced from formations.

And these formations have what as their source, what as their origin, from what are they born and produced?

Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

“So, bhikkhus, with ignorance as condition, formations [come to be];

with formations as condition, consciousness;

with consciousness as condition, name and form;

with name and form as condition, the sixfold base;

with the sixfold base as condition, contact;

with contact as condition, feeling;

with feeling as condition, craving;

with craving as condition, clinging;

with clinging as condition, being;

with being as condition, birth;

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

Such is the origin of this whole mass of suffering.

““With birth as condition, ageing and death’: so it was said.

Now, bhikkhus, do ageing and death have birth as condition or not, or how do you take it in this case?”

“Ageing and death have birth as condition, venerable sir.

Thus we take it in this case: ‘With birth as condition, ageing and death.’”

““With being as condition, birth’: so it was said.

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

“Birth has being as condition, venerable sir.

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

““With clinging as condition, being’: so it was said.

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

“Being has clinging as condition, venerable sir.

evaṃ no ettha hoti - upādānapaccayā bhavo”ti.

“*taṇhāpaccayā upādānanti iti kho panetaṃ vuttaṃ;
taṇhāpaccayā nu kho, bhikkhave, upādānaṃ, no vā, kathaṃ vā ettha hotī*”ti?
“*taṇhāpaccayā, bhante, upādānaṃ;
evaṃ no ettha hoti - taṇhāpaccayā upādānaṃ*”ti.

“*vedanāpaccayā taṇhāti iti kho panetaṃ vuttaṃ;
vedanāpaccayā nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hotī*”ti?
“*vedanāpaccayā, bhante, taṇhā;
evaṃ no ettha hoti - vedanāpaccayā taṇhā*”ti.

“*phassapaccayā vedanāti iti kho panetaṃ vuttaṃ;
phassapaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hotī*”ti?
“*phassapaccayā, bhante, vedanā;
evaṃ no ettha hoti - phassapaccayā vedanā*”ti.

“*saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ;
saḷāyatanapaccayā nu kho, bhikkhave, phasso, no vā, kathaṃ vā ettha hotī*”ti?
“*saḷāyatanapaccayā, bhante, phasso;
evaṃ no ettha hoti - saḷāyatanapaccayā phasso*”ti.

“*nāmarūpapaccayā saḷāyatananti iti kho panetaṃ vuttaṃ;
nāmarūpapaccayā nu kho, bhikkhave, saḷāyatanam, no vā, kathaṃ vā ettha hotī*”ti?
“*nāmarūpapaccayā, bhante, saḷāyatanam;
evaṃ no ettha hoti - nāmarūpapaccayā saḷāyatanan*”ti.

“*viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ;
viññāṇapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ vā ettha hotī*”ti?
“*viññāṇapaccayā, bhante, nāmarūpaṃ;
evaṃ no ettha hoti - viññāṇapaccayā nāmarūpan*”ti.

“*saṅkhārapaccayā viññāṇanti iti kho panetaṃ vuttaṃ;
saṅkhārapaccayā nu kho, bhikkhave, viññāṇam, no vā, kathaṃ vā ettha hotī*”ti?
“*saṅkhārapaccayā, bhante, viññāṇam;
evaṃ no ettha hoti - saṅkhārapaccayā viññāṇan*”ti.

“*avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ;
avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hotī*”ti?
“*avijjāpaccayā, bhante, saṅkhārā;
evaṃ no ettha hoti - avijjāpaccayā saṅkhārā*”ti.

“*sādhū, bhikkhave.
iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi -
imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati,
yadidaṃ - avijjāpaccayā saṅkhārā,
saṅkhārapaccayā viññāṇam,
viññāṇapaccayā nāmarūpaṃ,
nāmarūpapaccayā saḷāyatanam,
saḷāyatanapaccayā phasso,
phassapaccayā vedanā,
vedanāpaccayā taṇhā,
taṇhāpaccayā upādānaṃ,
upādānapaccayā bhavo,
bhavapaccayā jāti,
jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti.*

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

“‘With craving as condition, clinging’: so it was said.
Now, bhikkhus, does clinging have craving as condition or not, or how do you take it in this case?”
“Clinging has craving as condition, venerable sir.
Thus we take it in this case: ‘With craving as condition, clinging.’”

“‘With feeling as condition, craving’: so it was said.
Now, bhikkhus, does craving have feeling as condition or not, or how do you take it in this case?”
“Craving has feeling as condition, venerable sir.
Thus we take it in this case: ‘With feeling as condition, craving.’”

“‘With contact as condition, feeling’: so it was said.
Now, bhikkhus, does feeling have contact as condition or not, or how do you take it in this case?”
“Feeling has contact as condition, venerable sir.
Thus we take it in this case: ‘With contact as condition, feeling.’”

“‘With the sixfold base as condition, contact’: so it was said.
Now, bhikkhus, does contact have the sixfold base as condition or not, or how do you take it in this case?”
“Contact has the sixfold base as condition, venerable sir.
Thus we take it in this case: ‘With the sixfold base as condition, contact.’”

“‘With name and form as condition, the sixfold base’: so it was said.
Now, bhikkhus, does the sixfold base have name and form as condition or not, or how do you take it in this case?”
“The sixfold base has name and form as condition, venerable sir.
Thus we take it in this case: ‘With name and form as condition, the sixfold base.’”

“‘With consciousness as condition, name and form’: so it was said.
Now, bhikkhus, does name and form have consciousness as condition or not, or how do you take it in this case?”
“Name and form has consciousness as condition, venerable sir.
Thus we take it in this case: ‘With consciousness as condition, name and form.’”

“‘With formations as condition, consciousness’: so it was said.
Now, bhikkhus, does consciousness have formations as condition or not, or how do you take it in this case?”
“Consciousness has formations as condition, venerable sir.
Thus we take it in this case: ‘With formations as condition, consciousness.’”

“‘With ignorance as condition, formations’: so it was said.
Now, bhikkhus, do formations have ignorance as condition or not, or how do you take it in this case?”
“Formations have ignorance as condition, venerable sir.
Thus we take it in this case: ‘With ignorance as condition, formations.’”

“Good, bhikkhus.
So you say thus, and I also say thus:
‘When this exists, that comes to be; with the arising of this, that arises.’
That is, with ignorance as condition, formations [come to be];
with formations as condition, consciousness;
with consciousness as condition, name and form;
with name and form as condition, the sixfold base;
with the sixfold base as condition, contact;
with contact as condition, feeling;
with feeling as condition, craving;
with craving as condition, clinging;
with clinging as condition, being;
with being as condition, birth;
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“avijjāyatveva asesavirāganirodhā saṅkhāranirodho,
saṅkhāranirodhā viññāṇanirodho,
viññāṇanirodhā nāmarūpanirodho,
nāmarūpanirodhā saḷāyatananirodho,
saḷāyatananirodhā phassanirodho,
phassanirodhā vedanānirodho,
vedanānirodhā taṇhānirodho,
taṇhānirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hoti.

“jātinirodhā jarāmaraṇanirodhoti iti kho panetaṃ vuttaṃ;
jātinirodhā nu kho, bhikkhave, jarāmaraṇanirodho, no vā, kathaṃ vā ettha hotī”ti?
“jātinirodhā, bhante, jarāmaraṇanirodho;
evaṃ no ettha hoti - jātinirodhā jarāmaraṇanirodho”ti.

“bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ;
bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā ettha hotī”ti?
“bhavanirodhā, bhante, jātinirodho;
evaṃ no ettha hoti - bhavanirodhā jātinirodho”ti.

“upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ;
upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, kathaṃ vā ettha hotī”ti?
“upādānanirodhā, bhante, bhavanirodho;
evaṃ no ettha hoti - upādānanirodhā bhavanirodho”ti.

“taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ;
taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, kathaṃ vā ettha hotī”ti?
“taṇhānirodhā, bhante, upādānanirodho;
evaṃ no ettha hoti - taṇhānirodhā upādānanirodho”ti.

“vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ;
vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kathaṃ vā ettha hotī”ti?
“vedanānirodhā, bhante, taṇhānirodho;
evaṃ no ettha hoti - vedanānirodhā taṇhānirodho”ti.

“phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ;
phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, kathaṃ vā ettha hotī”ti?
“phassanirodhā, bhante, vedanānirodho;
evaṃ no ettha hoti - phassanirodhā vedanānirodho”ti.

“saḷāyatananirodhā phassanirodhoti iti kho panetaṃ vuttaṃ;
saḷāyatananirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hotīti?
saḷāyatananirodhā, bhante, phassanirodho;
evaṃ no ettha hoti - saḷāyatananirodhā phassanirodho”ti.

“nāmarūpanirodhā saḷāyatananirodhoti iti kho panetaṃ vuttaṃ;
nāmarūpanirodhā nu kho, bhikkhave, saḷāyatananirodho, no vā, kathaṃ vā ettha hotī”ti?

“nāmarūpanirodhā, bhante, saḷāyatananirodho;
evaṃ no ettha hoti - nāmarūpanirodhā saḷāyatananirodho”ti.

Such is the origin of this whole mass of suffering.

“But with the remainderless fading away and cessation of ignorance comes cessation of formations;
with the cessation of formations, cessation of consciousness;
with the cessation of consciousness, cessation of name and form;
with the cessation of name and form, cessation of the sixfold base;
with the cessation of the sixfold base, cessation of contact;
with the cessation of contact, cessation of feeling;
with the cessation of feeling, cessation of craving;
with the cessation of craving, cessation of clinging;
with the cessation of clinging, cessation of being;
with the cessation of being, cessation of birth;
with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.
Such is the cessation of this whole mass of suffering.

“‘With the cessation of birth, cessation of ageing and death’: so it was said.
Now, bhikkhus, do ageing and death cease with the cessation of birth or not, or how do you take it in this case?”
“Ageing and death cease with the cessation of birth, venerable sir.
Thus we take it in this case: ‘With the cessation of birth, cessation of ageing and death.’”

“‘With the cessation of being, cessation of birth’: so it was said.
Now, bhikkhus, does birth cease with the cessation of being or not, or how do you take it in this case?”
“Birth ceases with the cessation of being, venerable sir.
Thus we take it in this case: ‘With the cessation of being, cessation of birth.’”

‘With the cessation of clinging, cessation of being’: so it was said.
Now, bhikkhus, does being cease with the cessation of clinging or not, or how do you take it in this case?”
“Being ceases with the cessation of clinging, venerable sir.
Thus we take it in this case: ‘With the cessation of clinging, cessation of being.’”

‘With the cessation of craving, cessation of clinging’: so it was said.
Now, bhikkhus, does clinging cease with the cessation of craving or not, or how do you take it in this case?”
“Clinging ceases with the cessation of craving, venerable sir.
Thus we take it in this case: ‘With the cessation of craving, cessation of clinging.’”

‘With the cessation of feeling, cessation of craving’: so it was said.
Now, bhikkhus, does craving cease with the cessation of feeling or not, or how do you take it in this case?”
“Craving ceases with the cessation of feeling, venerable sir.
Thus we take it in this case: ‘With the cessation of feeling, cessation of craving.’”

‘With the cessation of contact, cessation of feeling’: so it was said.
Now, bhikkhus, does feeling cease with the cessation of contact or not, or how do you take it in this case?”
“Feeling ceases with the cessation of contact, venerable sir.
Thus we take it in this case: ‘With the cessation of contact, cessation of feeling.’”

’With the cessation of the sixfold base, cessation of contact’: so it was said.
Now, bhikkhus, does the sixfold base cease with the cessation of contact or not, or how do you take it in this case?”
“Contact ceases with the cessation of the sixfold base, venerable sir.
Thus we take it in this case: ‘With the cessation of the sixfold base, cessation of contact.’”

‘With the cessation of name and form, cessation of the sixfold base’: so it was said.
Now, bhikkhus, does the sixfold base cease with the cessation of name and form or not, or how do you take it in this case?”
“The sixfold base ceases with the cessation of name and form, venerable sir.
Thus we take it in this case: ‘With the cessation of name and form, cessation of the sixfold base.’”

“*viññāṇanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ;*
viññāṇanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, kathaṃ vā ettha hotī”ti?

“*viññāṇanirodhā, bhante, nāmarūpanirodho;*
evaṃ no ettha hoti - viññāṇanirodhā nāmarūpanirodho”ti.

“*saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ;*
saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hotī”ti?

“*saṅkhāranirodhā, bhante, viññāṇanirodho;*
evaṃ no ettha hoti - saṅkhāranirodhā viññāṇanirodho”ti.

“*avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ;*
avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā, kathaṃ vā ettha hotī”ti?
“*avijjānirodhā, bhante, saṅkhāranirodho;*
evaṃ no ettha hoti - avijjānirodhā saṅkhāranirodho”ti.

“*sādhū, bhikkhave.*
itī kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi -
imasmim̐ asatī idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī,
yadidaṃ - avijjānirodhā saṅkhāranirodho,
saṅkhāranirodhā viññāṇanirodho,
viññāṇanirodhā nāmarūpanirodho,
nāmarūpanirodhā saḷāyatananirodho,
saḷāyatananirodhā phassanirodho,
phassanirodhā vedanānirodho,
vedanānirodhā taṇhānirodho,
taṇhānirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hoti.

“*api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantaṃ vā paṭidhāveyyātha -*
’ahesumha nu kho mayaṃ atītamaddhānaṃ,
nanu kho ahesumha atītamaddhānaṃ,
kiṃ nu kho ahesumha atītamaddhānaṃ,
kathaṃ nu kho ahesumha atītamaddhānaṃ,
kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhānaṃ”ti?

“*no hetam, bhante*”.

“*api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha -*
bhavissāma nu kho mayaṃ anāgatamaddhānaṃ,
nanu kho bhavissāma anāgatamaddhānaṃ,
kiṃ nu kho bhavissāma anāgatamaddhānaṃ,
kathaṃ nu kho bhavissāma anāgatamaddhānaṃ,
kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhānaṃ”ti?

“*no hetam, bhante*”.

“*api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ ajjhattaṃ kathaṃkathī assatha -*
ahaṃ nu khosmī,
no nu khosmī,
kiṃ nu khosmī,
kathaṃ nu khosmī,

‘With the cessation of consciousness, cessation of name and form’: so it was said.
Now, bhikkhus, does name and form cease with the cessation of consciousness or not, or how do you take it in this case?”

“Name and form ceases with the cessation of consciousness, venerable sir.
Thus we take it in this case: ‘With the cessation of consciousness, cessation of name and form.’”

‘With the cessation of formations, cessation of consciousness’: so it was said.
Now, bhikkhus, does consciousness cease with the cessation of formations or not, or how do you take it in this case?”

“Consciousness ceases with the cessation of formations, venerable sir.
Thus we take it in this case: ‘With the cessation of formations, cessation of consciousness.’”

‘With the cessation of ignorance, cessation of formations’: so it was said.
Now, bhikkhus, do formations cease with the cessation of ignorance or not, or how do you take it in this case?”
“Formations cease with the cessation of ignorance, venerable sir.
Thus we take it in this case: ‘With the cessation of ignorance, cessation of formations.’”

“Good, bhikkhus.
So you say thus, and I also say thus:
‘When this does not exist, that does not come to be; with the cessation of this, that ceases.’
That is, with the cessation of ignorance comes cessation of formations;
with the cessation of formations, cessation of consciousness;
with the cessation of consciousness, cessation of name and form;
with the cessation of name and form, cessation of the sixfold base;
with the cessation of the sixfold base, cessation of contact;
with the cessation of contact, cessation of feeling;
with the cessation of feeling, cessation of craving;
with the cessation of craving, cessation of clinging;
with the cessation of clinging, cessation of being;
with the cessation of being, cessation of birth;
with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.
Such is the cessation of this whole mass of suffering.

“Bhikkhus, knowing and seeing in this way, would you run back to the past thus:
‘Were we in the past?
Were we not in the past?
What were we in the past?
How were we in the past?
Having been what, what did we become in the past?’?”

“No, venerable sir.”

“Knowing and seeing in this way, would you run forward to the future thus:
‘Shall we be in the future?
Shall we not be in the future?
What shall we be in the future?
How shall we be in the future?
Having been what, what shall we become in the future?’?”

“No, venerable sir.”

“Knowing and seeing in this way, would you now be inwardly perplexed about the present thus:
‘Am I?
Am I not?
What am I?
How am I?

*ayaṃ nu kho satto kuto āgato,
so kuhiṃgāmi bhavissati”ti?*

“no hetam, bhante”.

*“api nu tumhe, ikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -
satthā no garu, satthugāravena ca mayaṃ evaṃ vademā”ti?*

“no hetam, bhante”.

*“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -
samaṇo evamāha, samaṇā ca nāma mayaṃ evaṃ vademā”ti?*

“no hetam, bhante”.

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

“no hetam, bhante”.

*“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato
paccāgaccheyyāthā”ti?*

“no hetam, bhante”.

“nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ nātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ, tadeva tumhe vadethā”ti.

“evaṃ, bhante”.

*“sādhu, bhikkhave,
upanūta kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi.*

*sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi - iti yantaṃ vuttaṃ, idametam paṭicca
vuttaṃ”ti.*

*“tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.
idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.*

idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

*yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti - evaṃ tiṇṇaṃ sannipātā
gabbhassāvakkanti hoti.*

*tamenam, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā saṃsayena garubhāraṃ.
tamenam, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garubhāraṃ.
tamenam jātaṃ samānaṃ sakena lohiteṇa poseti.
lohitañhetam, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ.*

*sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya yāni tāni kumārakānaṃ kīlāpanakāni tehi kīlati, seyyathidaṃ -
vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattālhakaṃ rathakaṃ dhanukaṃ.*

sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti -

cakkhuvīññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

Where has this being come from?
Where will it go?’?”

“No, venerable sir.”

“Bhikkhus, knowing and seeing in this way, would you speak thus:
‘The Teacher is respected by us. We speak as we do out of respect for the Teacher’?”

“No, venerable sir.”

“Knowing and seeing in this way, would you speak thus:
‘The Recluse says this, and we speak thus at the bidding of the Recluse’?”

“No, venerable sir.”

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

“No, venerable sir.”

“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, venerable sir.”

“Do you speak only of what you have known, seen, and understood for yourselves?”

“Yes, venerable sir.”

“Good, bhikkhus.
So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting
inspection, onward leading, to be experienced by the wise for themselves.
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.
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.
Here, there is the union of the mother and father, and the mother is in season, but the gandhabba is not present—in
this case too no descent of the embryo takes place.
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.

“The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden.
Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden.
Then, when the child is born, she nourishes it with her own blood;
for the mother’s breast-milk is called blood in the Noble One’s Discipline.

“When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults, toy
windmills, toy measures, toy cars, and a toy bow and arrow.
“When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the
five cords of sensual pleasure.
With forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual
desire, and provocative of lust.

sotaviññeyyehi saddehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

ghānaviññeyyehi gandhehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

jivhāviññeyyehi rasehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

“*so cakkhunā rūpaṃ disvā piyarūpe rūpe sārājjaṭi,*
appiyarūpe rūpe byāpajjaṭi,
anupaṭṭhitakāyasatī ca viharatī parittacetaso.
tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjaṭi nandī.

yā vedanāsu nandī tadupādānaṃ,

tassupādānapaccayā bhavo,

bhavapaccayā jāti,

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

sotena saddaṃ sutvā disvā piyarūpe sadde sārājjaṭi,
appiyarūpe sadde byāpajjaṭi,
anupaṭṭhitakāyasatī ca viharatī parittacetaso.
tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjaṭi nandī.

yā vedanāsu nandī tadupādānaṃ,

tassupādānapaccayā bhavo,

bhavapaccayā jāti,

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

ghānena gandhaṃ ghāyitvā disvā piyarūpe gandhe sārājjaṭi,
appiyarūpe gandhe byāpajjaṭi,
anupaṭṭhitakāyasatī ca viharatī parittacetaso.
tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjaṭi nandī.

yā vedanāsu nandī tadupādānaṃ,

tassupādānapaccayā bhavo,

bhavapaccayā jāti,

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

jivhāya rasaṃ sāyitvā disvā piyarūpe rase sārājjaṭi,
appiyarūpe rase byāpajjaṭi,
anupaṭṭhitakāyasatī ca viharatī parittacetaso.
tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

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

Odours cognizable by the nose 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.

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

“On seeing a form with the eye, he lusts after it if it is pleasing;
he dislikes it if it is unpleasing.
He abides with mindfulness of the body unestablished, with a limited mind,
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.
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.
As he does so, delight arises in him.
Now delight in feelings is clinging.
With his clinging as condition, being [comes to be];
with being as condition, birth;
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.
Such is the origin of this whole mass of suffering.

“On hearing a sound with the ear, he lusts after it if it is pleasing;
he dislikes it if it is unpleasing.
He abides with mindfulness of the body unestablished, with a limited mind,
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.
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.
As he does so, delight arises in him.
Now delight in feelings is clinging.
With his clinging as condition, being [comes to be];
with being as condition, birth;
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.
Such is the origin of this whole mass of suffering.

On smelling an odour with the nose, he lusts after it if it is pleasing;
he dislikes it if it is unpleasing.
He abides with mindfulness of the body unestablished, with a limited mind,
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.
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.
As he does so, delight arises in him.
Now delight in feelings is clinging.
With his clinging as condition, being [comes to be];
with being as condition, birth;
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.
Such is the origin of this whole mass of suffering.

On tasting a flavour with the tongue, he lusts after it if it is pleasing;
he dislikes it if it is unpleasing.
He abides with mindfulness of the body unestablished, with a limited mind,
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.
tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
yā vedanāsu nandī tadupādānaṃ,
tassupādānapaccayā bhavo,
bhavapaccayā jāti,
jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

kāyena phoṭṭhabbaṃ phusitvā disvā piyarūpe phoṭṭhabbe sārājjaṭi,
appiyarūpe phoṭṭhabbe byāpajjaṭi,
anupaṭṭhitakāyasatī ca viharatī parittacetaso.
tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.
tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
yā vedanāsu nandī tadupādānaṃ,
tassupādānapaccayā bhavo,
bhavapaccayā jāti,
jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

manasā dhammaṃ viññāya piyarūpe dhamme sārājjaṭi,
appiyarūpe dhamme byāpajjaṭi,
anupaṭṭhitakāyasatī ca viharatī parittacetaso.
tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.
tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
yā vedanāsu nandī tadupādānaṃ,
tassupādānapaccayā bhavo,
bhavapaccayā jāti,
jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“idha, bhikkhave, tathāgato loka uppajjaṭi arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

so imaṃ lokaṃ sadevakaṃ samāraakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti.

so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.
so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.
so tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati -
‘sambādhō gharāvāso rajāpatho, abbhokāso pabbajjā.
nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum.
yaṃmūnāhaṃ kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ’’ti.
so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya,
mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajati.

“so evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

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.
As he does so, delight arises in him.
Now delight in feelings is clinging.
With his clinging as condition, being [comes to be];
with being as condition, birth;
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.
Such is the origin of this whole mass of suffering.

On touching a tangible with the body, he lusts after it if it is pleasing;
he dislikes it if it is unpleasing.
He abides with mindfulness of the body unestablished, with a limited mind,
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.
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.
As he does so, delight arises in him.
Now delight in feelings is clinging.
With his clinging as condition, being [comes to be];
with being as condition, birth;
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.
Such is the origin of this whole mass of suffering.

On cognizing a mind-object with the mind, he lusts after it if it is pleasing;
he dislikes it if it is unpleasing.
He abides with mindfulness of the body unestablished, with a limited mind,
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.
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.
As he does so, delight arises in him.
Now delight in feelings is clinging.
With his clinging as condition, being [comes to be];
with being as condition, birth;
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.
Such is the origin of this whole mass of suffering.

“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.
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.
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.

“A householder or householder’s son or one born in some other clan hears that Dhamma.
On hearing the Dhamma he acquires faith in the Tathāgata.
Possessing that faith, he considers thus:
‘Household life is crowded and dusty; life gone forth is wide open.
It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell.
Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.’
On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

“Having thus gone forth and possessing the bhikkhu’s training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid aside, conscientious, merciful, he abides compassionate to all living beings.

“*adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikañkhī athenena sucibhūtena attanā viharati.*

“*abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.*

“*musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.*

“*pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti - ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsītā hoti.*

“*pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti - yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.*

“*samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena, sāpadesaṃ pariyantavatiṃ atthasaṃhitā.*

“*so bījagāmbhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā. naccagītavādītavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapāṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapāṭiggahaṇā paṭivirato hoti, dāsīdāsapāṭiggahaṇā paṭivirato hoti, ajeḷakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti, khattavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcana-nikati-sāciyogā paṭivirato hoti, chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti.*

“*so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati samādāyeva pakkamati. seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati samādāyeva pakkamati. so iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.*

“*so cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.*

sotena saddaṃ sutvā na nimittaggāhī hoti nānubyañjanaggāhī. yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

ghānena gandhaṃ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.

Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity.

Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse.

“Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

“He abstains from injuring seeds and plants. He practises eating only one meal a day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. He abstains from accepting bribes, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

“He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes, he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

“On seeing a form with the eye, he does not grasp at its signs and features. 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.

On hearing a sound with the ear, he does not grasp at its signs and features. 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.

On smelling an odour with the nose, he does not grasp at its signs and features.

yatvādhikaraṇamenam gandhindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati gandhindriyam, gandhindriye saṃvaram āpajjati.

jivhāya rasam sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.

yatvādhikaraṇamenam jivhindriye asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati jivhindriyam, jivhindriye saṃvaram āpajjati.

kāyena phoṭṭhabbam phusitvā disvā na nimittaggāhī hoti nānubyañjanaggāhī.

yatvādhikaraṇamenam phoṭṭhabbindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati phoṭṭhabbindriyam, phoṭṭhabbindriye saṃvaram āpajjati.

manasā dhammam viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

yatvādhikaraṇamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyam manindriye saṃvaram āpajjati.

so iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukham paṭisaṃvedeti.

“so abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārīte sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asīte pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

“so iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato), iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato, vivittaṃ senāsanam bhajati - araññaṃ rukkhamaḷam pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapattham abbhokāsaṃ palālapuñjaṃ.

jo pacchābhattaṃ piṇḍapātapapaṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam pañidhāya, parimukham satim upaṭṭhapetvā.

so abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtatahitānukampī,

byāpādapadosā cittaṃ parisodheti; thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikiccham pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

“so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkarane, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukham paṭhamam jhānaṃ upasampajja viharati.

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

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

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.

On tasting a flavour with the tongue, he does not grasp at its signs and features. 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.

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

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

“He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

“Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: 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.

“On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“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.

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.

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 sukhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati*pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

“so cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājjaṭi, appiyarūpe rūpe na byāpajjaṭi, upaṭṭhitakāyasati ca viharati appamāṇacetaso. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
tassa nandīnirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hoti.

sotena saddaṃ sutvā piyarūpe sadde na sārājjaṭi, appiyarūpe sadde na byāpajjaṭi, upaṭṭhitakāyasati ca viharati appamāṇacetaso. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
tassa nandīnirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hoti.

ghānena gandhaṃ ghāyitvā piyarūpe gandhe na sārājjaṭi, appiyarūpe gandhe na byāpajjaṭi, upaṭṭhitakāyasati ca viharati appamāṇacetaso. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
tassa nandīnirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hoti.

jivhāya rasaṃ sāyitvā piyarūpe rase na sārājjaṭi, appiyarūpe rase na byāpajjaṭi, upaṭṭhitakāyasati ca viharati appamāṇacetaso. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
tassa nandīnirodhā upādānanirodho,
upādānanirodhā bhavanirodho,

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.

“On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. 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. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

“On hearing a sound with the ear, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. 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. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

On smelling an odour with the nose, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. 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. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

On tasting a flavour with the tongue, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder. 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. As he does not do so, delight in feelings ceases in him. With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being;

*bhavanirodhā jātinirodho,
jātinirodhā jarāmarañañ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hoti.*

*kāyena phoṭṭhabbaṃ phusitvā piyarūpe phoṭṭhabbe na sārājjati,
appiyarūpe phoṭṭhabbe na byāpajjati,
upaṭṭhitakāyasati ca viharati appamāṇacetaso.
tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.*

*so evañ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ
nābhinandati nābhivadati nājjhosāya tiṭṭhati.
tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
tassa nandīnirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmarañañ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hoti.*

*manasā dhammaṃ viññāya piyarūpe dhamme na sārājjati,
appiyarūpe dhamme na byāpajjati,
upaṭṭhitakāyasati ca viharati appamāṇacetaso.
tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.*

*so evañ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ
nābhinandati nābhivadati nājjhosāya tiṭṭhati.
tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
tassa nandīnirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmarañañ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hoti.*

*imaṃ kho me tumhe, bhikkhave, saṃkhittena taṇhāsainkhaya vimuttiṃ dhāretha, sātiṃ pana bhikkhuṃ kevaṭṭaputtaṃ
mahātaṇhājālatanṇhāsāṅghāṭappaṭimukkan”ti.*

*idamavoca bhagavā.
attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.*

with the cessation of being, cessation of birth;
with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.
Such is the cessation of this whole mass of suffering.

On touching a tangible with the body, he does not lust after it if it is pleasing;
he does not dislike it if it is unpleasing.
He abides with mindfulness of the body established, with an immeasurable mind,
and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil
unwholesome states cease without remainder.
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.
As he does not do so, delight in feelings ceases in him.
With the cessation of his delight comes cessation of clinging;
with the cessation of clinging, cessation of being;
with the cessation of being, cessation of birth;
with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.
Such is the cessation of this whole mass of suffering.

On cognizing a mind-object with the mind, he does not lust after it if it is pleasing;
he does not dislike it if it is unpleasing.
He abides with mindfulness of the body established, with an immeasurable mind,
and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil
unwholesome states cease without remainder.
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.
As he does not do so, delight in feelings ceases in him.
With the cessation of his delight comes cessation of clinging;
with the cessation of clinging, cessation of being;
with the cessation of being, cessation of birth;
with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.
Such is the cessation of this whole mass of suffering.

“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.”

That is what the Blessed One said.
The bhikkhus were satisfied and delighted in the Blessed One’s words.