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V V V \bot \bot \bot	nkhaxasi	$V \supset V \cup V$	$V \perp V \mid I \mid V \mid V \mid V$
			· — <u>-</u> · · ·

nirujjhati. tassa tam vedanam anabhinandato anabhivadato anajjhosāya titihato yā vedanāsu nandī sā

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

,odborinanābāqu ādborinībnan assat

upādānanirodhā bhavanirodho, 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; ohborinitāj āthorinsvahd,

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

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

bhikkhum kevattaputtam mahātanhājālatanhāsanghātappatimukkan"ti. imam kho me tumhe, bhikkhave, samkhittena tanhāsankhayavimuttim dhāretha, sātim pana

"Bhikkhus, remember this [discourse] of mine briefly as deliverance in the destruction of craving; but "Bhikkhus, remember this [discourse] of mine briefly as caught up in a vast net of craving, in the trammel of

idamavoca bhagavā. craving."

attamanā te bhikkhū bhagavato bhāsitam abhinandunti. That is what the Blessed One said.

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

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

The Greater Discourse on the Destruction of Craving

evam me sutam.

Thus have I heard.

ekam samayam bhagayā sāyatthiyam yiharati jetayane anāthapindikassa ārāme.

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

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

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

"tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati samsarati anaññan"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 kevattaputtassa evarūpam pāpakam ditthigatam uppannam - 'tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati samsarati, anaññan'"ti.

atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamiṃsu; upasaṅkamitvā sātiṃ bhikkhum kevatṭaputtam etadavocum:

went to the bhikkhu Sāti and asked him:

"saccam kira te, āvuso sāti, evarūpam pāpakam ditthigatam uppannam

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

'tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati samsarati, anaññan'''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."

"evam byā kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati samsarati, anaññan"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 sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti:

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

"mā evam, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam 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, paṭiccasamuppannam viññāṇam vuttam bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo"ti. evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigatam 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."

"evam byā kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati samsarati anaññan"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 sātim bhikkhum kevattaputtam etasmā pāpakā ditthigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasankamimsu; upasankamitvā bhagavantam abhivādetvā ekamantam 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:

ekamantam 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 cetovimuttim paññāvimuttim yathābhūtam pajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujihanti.

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

so evam anurodhavirodhavippahīno yam kiñci vedanam vedeti, sukham vā dukkham vā adukkhamasukham vā, so tam vedanam nābhinandati nābhivadati nājjhosāya titthati.

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 tam vedanam 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.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

kāyena photthabbam phusitvā piyarūpe photthabbe na sārajjati,

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

appiyarūpe photthabbe na byāpajjati,

he does not dislike it if it is unpleasing.

upatthitakāyasati ca viharati appamānacetaso.

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

tañca cetovimuttim paññāvimuttim yathābhūtam 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 evam anurodhavirodhavippahīno yam kiñci vedanam vedeti, sukham vā dukkham vā adukkhamasukham vā, so tam vedanam nābhinandati nābhivadati nājihosāya titthati.

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 tam vedanam 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 jarāmaraṇam 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 dhammam viññāya piyarūpe dhamme na sārajjati,

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

appiyarūpe dhamme na byāpajjati,

he does not dislike it if it is unpleasing.

upațțhitakāyasati ca viharati appamāņacetaso.

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

tañca cetovimuttim paññāvimuttim yathābhūtam 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 evam anurodhavirodhavippahīno yam kiñci vedanam vedeti, sukham vā dukkham vā adukkhamasukham vā, so tam vedanam 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.

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condition there is no origination of consciousness?
          Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a
                                                       paccayā natthi viññāṇassa sambhavoti?
 папи тауة, тодларигіза, апекарагіуäyena раііссазатирраппат viññāṇaṃ vuttaṃ, aññatra
                        "Misguided man, to whom have you ever known me to teach the Dhamma in that way?
             "kassa nu kho nāma tvam, moghapurisa, mayā evam dhammam desitam ājānāsi?
        "Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad
                                                                              patisamvedetī"ti.
          "учаўзап, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānam kammānam vipākam
                                                               "What is that consciousness, Sāti?"
                                                             ''Katamam tam, sāti, viññāṇan"ti?
                            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
                                                  vinnanam sandhavati samsarati, anannan'ti.
        "evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ
          the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not
      "Sāti, is it true that the following pernicious view has arisen in you: 'As I understand the Dhamma taught by
   dhammam desitam ājānāmi yathā tadevidam viññāņam sandhāvati samsarati, anaññan''ti'
     "saccam kira, te, sāti, evarūpam pāpakam ditihigatam uppannam - 'tathāham bhagavatā
                                                                 The Blessed One then asked him:
                ekamantam nisinnam kho satim bhikkhum kevattaputtam bhagava etadavoca:
       "Yes, friend," he replied, and he went to the Blessed One, and after paying homage to him, sat down at one
                 tenupasankami; upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.
       "evamāvuso" ti kho sāti bhikkhu kevaitaputto tassa bhikkhuno paiissutvā yena bhagavā
                                                               "The Teacher calls you, friend Sati."
                                                          "satthā tam, āvuso sāti, āmantetī"ti.
                              "Yes, venerable sir," he replied, and he went to the bhikkhu Sāti and told him:
                   tenupasankami; upasankamitvā sātim bhikkhum kevattaputtam etadavoca:
        "cvam, bhante" ti kho so bhikkhu bhagavato patissutvā yena sāti bhikkhu kevatiaputto
              "Come, bhikkhu, tell the bhikkhu Sāti, son of a fisherman, in my name that the Teacher calls him."
                                                                       āvuso sāti, āmantetī"ii.
  ehi tvam bhikkhu, mama vacanena sātim bhikkhum kevattaputtam āmantehi - 'satthā tam,
                                               Then the Blessed One addressed a certain bhikkhu thus:
                                            atha kho bhagavā aññataram bhikkhum āmantesi:
                                   vivecetum, atha mayam etamattham bhagavato arocema"ti.
  kho mayam, bhante, māsakkhimha sātim bhikkhum kevattaputtam etasmā pāpakā diţihigatā
dhammam desitam ajānāmi yathā tadevidam viñnāņam sandhāvati samsarati, anannan ti. yato
 dițihigatam thămasă parāmasă abhinivissa voharati - 'evam byā kho aham, āvuso, bhagavatā
      атһеһі samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam
       paccayā natthi viññāṇassa sambhavo'ti. evampi kho, bhante, sāti bhikkhu kevaṭṭaputto
       anekapariyāyenāvuso sāti, paticcasamuppannam viñnānam vuttam bhagavatā, annatra
                                                                                елат уадеууа.
  ауаса, та bhagayantam abbhācikkhi, na hi sādhu bhagayato abbhakkhānam, na hi bhagayā
   AIAGCGINKAMA SAMANUMJIMDA SAMANGARIMDA SAMANDABSIMDA - , MA GASM, AVUSO SAII,
ananina ata kho mayam, bhante, satim bhikkhum kevatiaputtam etasma papaka ditinigata
     ь раздачат драттат дезітат аўдпаті уатра таделідат лійпапат запдрачат затат.
 evam vutte, bhante, sāti bhikkhu kevatjaputto amhe etadavoca - 'evam byā kho aham, āvuso,
                                                                        Samsarati, anannaniti?
     "tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam vinnānam sandhāvati
                                                                       qittpigatam uppannam:
    bhikkhum kevattaputtam etadavocumha - 'saccam kira te, āvuso sāti, evarūpam pāpakam
    mayam, bhante, yena sati bhikkhu kevajiaputto tenupasankamima; upasankamitya satim
      desitam ājānāmi yathā tadevidam viññāņam sandhāvati samsarati, anaññan'ti. atha kho
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қеляціярицазга еляпрат рарақыт qitipigatam nbbannam - ,таграрыт ррабалата qраштат

"zgrissa nama, bhante, bhikkhuno kevattaputtassa evarupam papakam ditthigatam uppannam

samsarati, anaññan'ti. assumha kho mayam, bhante, sātissa kira nāma bhikkhuno - 'tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati

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he does not dislike it if it is unpleasing.
                                                                                                           appiyarūpe rase na byāpajjati,
                                                On tasting a flavour with the tongue, he does not lust after it if it is pleasing;
                                                                           jivhāya rasam sāyitvā piyarūpe rase na sārajjati,
                                                            evametassa kevalassa dukkhakkhandhassa nirodho hoti.
                    with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.
                          jātinirodhā jarāmaraņam sokaparidevadukkhadomanassupāyāsā nirujjhanti.
                                                                                          with the cessation of being, cessation of birth;
                                                                                                                 codborinitāļ šalborinsvadd,
                                                                                     with the cessation of clinging, cessation of being;
                                                                                                        ,odborinsvahd adborinsnabaqu
                                                                     With the cessation of his delight comes cessation of clinging;
                                                                                               tassa nandīnirodhā upādānanirodho,
                                                                               As he does not do so, delight in feelings ceases in him.
tassa tam vedanam anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā
                 neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.
        10 infund 10 independ for any state of the s
         adukkhamasukham vā, so tam vedanam nābhinandati nābhivadati nājjhosāya tiṭṭhati.
    so evam anurodhavirodhavippahīno yam kiñci vedanam vedeti, sukham vā dukkham vā
                                                                                           unwholesome states cease without remainder.
       and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil
                                                                                                          dhamma aparisesa nirujjhanti.
     tanca cetovimuttim paññavimuttim yathabhūtam pajānāti - yatthassa te pāpakā akusalā
                                          He abides with mindfulness of the body established, with an immeasurable mind,
                                                                              upatihitakāyasati ca viharati appamāņacetaso.
                                                                                                    he does not dislike it if it is unpleasing.
                                                                                                    appiyarūpe gandhe na byāpajjati,
                                                On smelling an odour with the nose, he does not lust after it if it is pleasing;
                                                           ghānena gandham ghāyitvā piyarūpe gandhe na sārajjati,
                                                                                   sniroffus to eesan slodw eidt to noitaeeso odt ei dous:
                                                             evametassa kevalassa dukkhakhandhassa nirodho hoti.
                    with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.
                          jatinirodhā jarāmaraņam sokaparidevadukkhadomanassupāyāsā nirujjhanti.
                                                                                          with the cessation of being, cessation of birth;
                                                                                                                 ohavanirodhā jātinirodho,
                                                                                      with the cessation of clinging, cessation of being;
                                                                                                        upādānanirodhā bhavanirodho,
                                                                      With the cessation of his delight comes cessation of clinging;
                                                                                               tassa nandinirodhā upādānanirodho,
                                                                               As he does not do so, delight in feelings ceases in him.
tassa tam vedanam anabhinandato anabhivadato anajihosāya titihato yā vedanāsu nandī sā
                 neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.
        Having thus abandoned bavouring and opposing, whatever feeling he feels, whether pleasant or painful or
          adukkhamasukham vā, so tam vedanam nābhinandati nābhivadati nājjhosāya tiṭṭhati.
    so evam anurodhavirodhavippahīno yam kiñci vedanam vedeti, sukham vā dukkham vā
                                                                                           unwholesome states cease without remainder.
       and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil
                                                                                                         dhamma aparisesa nirujjhanti.
     tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti - yatthassa te pāpakā akusalā
                                          He abides with mindfulness of the body established, with an immeasurable mind,
                                                                              upaţihitakāyasati ca viharati appamāṇacetaso.
                                                                                                    he does not dislike it if it is unpleasing.
                                                                                                       appiyarūpe sadde na byāpajjati,
                                                   "On hearing a sound with the ear, he does not lust after it if it is pleasing;
                                                                         sotena saddam sutvā piyarūpe sadde na sārajjati,
                                                            evametassa kevalassa dukkhakkhandhassa nirodho hoti. Such is the cessation of this whole mass of suffering.
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He abides with mindfulness of the body established, with an immeasurable mind,

upaţţhitakāyasati ca viharati appamāņacetaso.

nirujjhati.

.itedjjurin

atha ca pana tvam, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññam pasavasi. tañhi te, moghapurisa, bhavissati dīgharattam ahitāya dukkhāyā"ti.

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."

atha kho bhagavā bhikkhū āmantesi:

Then the Blessed One addressed the bhikkhus thus:

"tam kim maññatha, bhikkhave, api nāyam sāti bhikkhu kevaṭṭaputto usmīkatopi imasmim 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 hetam, bhante"ti. evam vutte, sāti bhikkhu kevattaputto tunhībhūto mankubhūto pattakkhandho adhomukho pajjhāyanto appatibhāno nisīdi.

No, venerable sir."

atha kho bhagavā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā sātiṃ 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 tvam, moghapurisa, etena sakena pāpakena ditthigatena.

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

idhāham bhikkhū patipucchissāmī"ti.

I shall auestion the bhikkhus on this matter."

atha kho bhagayā bhikkhū āmantesi:

Then the Blessed One addressed the bhikkhus thus:

"tumhepi me, bhikkhave, evam dhammam desitam ājānātha yathāyam sāti bhikkhu kevattaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññam pasavatī"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 demerit?"

"no hetam, bhante!

"No. venerable sir.

anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññānassa 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."

"sādhu sādhu, bhikkhave!

"Good, bhikkhus.

sādhu kho me tumhe, bhikkhave, evam dhammam desitam ājānātha.

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

anekapariyāyena hi vo, bhikkhave, paţiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccayā natthi viññānassa 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 panāyam sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati pasavati. tañhi tassa moghapurisassa bhavissati dīgharattam ahitāya dukkhāya.

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.

"yam yadeva, bhikkhave, paccayam paţicca uppajjati viññāṇam, tena teneva viññāṇamtveva sankhyam gacchati.

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

cakkhuñca paticca rūpe ca uppajjati viññānam, cakkhuviññānamtveva sankhyam gacchati; When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;

sotañca paticca sadde ca uppajjati viññāṇam, sotaviññāṇamtveva sankhyam gacchati; when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness:

ghānañca paticca gandhe ca uppajjati viññānam, ghānaviññānamtveva sankhyam gacchati; when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness;

jivhanca paticca rase ca uppajjati vinnanam, jivhavinnanmtveva sankhyam gacchati; when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness;

thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno,

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

thīnamiddhā cittam parisodheti:

he purifies his mind from sloth and torpor.

uddhaccakukkuccam pahāya anuddhato viharati ajjhattam vūpasantacitto,

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

uddhaccakukkuccā cittam parisodheti;

he purifies his mind from restlessness and remorse.

vicikiccham pahāya tinnavicikiccho viharati akathamkathī kusalesu dhammesu, Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states;

vicikicchāya cittam parisodheti.

he purifies his mind from doubt.

"so ime pañca nīvaraņe pahāya cetaso upakkilese paññāya dubbalīkaraņe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam 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 caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam 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 caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena patisamvedeti, yam tam ariyā ācikkhanti: "upekkhako satimā sukhavihārī"ti, tatiyam jhānam 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 caparam, bhikkhave, bhikkhu sukhassa ca pahānā pubbeva somanassadomanassānam atthangamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam 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 rūpam disvā piyarūpe rūpe na sārajjati,

"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.

upatthitakāyasati ca viharati appamānacetaso.

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

tañca cetovimuttim paññāvimuttim yathābhūtam 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 evam anurodhavirodhavippahīno yam kiñci vedanam vedeti, sukham vā dukkham vā adukkhamasukham vā, so tam vedanam nābhinandati nābhivadati nājjhosāya titthati.

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 niruijhati.

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

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come to be subject to cessation'?"
        "Bhikkhus, does doubt arise when one is uncertain thus: "With the cessation of that nutriment, is what has
                                                                                         vicikicchā"ti?
"tadāhāranirodhā yam bhūtam, tam nirodhadhammam nossūti, bhikkhave, kankhato uppajjati
                                                                                   "Yes, venerable sir."
                                                                                       "evam, bhante".
                                                                                          .. รู "วักรักที่ "ว้าม
                "Bhikkhus, does doubt arise when one is uncertain thus: 'Does its origination occur with that as
                    "tadāhārasambhavam nossūti, bhikkhave, kankhato uppajjati vicikicchā"ti?
                                                                                   "ris əldarənəv ,est"
                                                                                      "evam, bhante".
                              "Bhikkhus, does doubt arise when one is uncertain thus: 'Has this come to be'?"
                             "bhūtamidam nossūti, bhikkhave, kankhato uppajjati vicikicchā"ti?
                                                                                   "Yes, venerable sir."
                                                                                      "evam, bhante".
       "Bhikkhus, do you see? 'With the cessation of that nutriment, what has come to be is subject to cessation?"
               "tadāhāranirodhā yam bhūtam, tam nirodhadhammanti, bhikkhave, passathā"ti?
                                                                                   "Yes, venerable sir."
                                                                                       "evam, bhante".
                                      "Bhikkhus, do you see: 'Its origination occurs with that as nutriment'?"
                                                   "tadāhārasambhavanti, bhikkhave, passathā"ti?
                                                                                   "Yes, venerable sir."
                                                                                      "evam, bhante".
                                                           "Bhikkhus, do you see: 'This has come to be'?"
                                                            "bhūtamidanti, bhikkhave, passathā"ti?
        when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.
   manañca paticca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva sankhyaṃ gacchati.
           when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness;
  кауайса райсса phoithabbe са uppajjati viññāṇaṃ, кауаviññāṇaṃtveva sankhyaṃ gacchati;
         when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness;
        jivhaйca paticca rase ca uppajjati viññāṇam, jivhāviññāṇaṃtveva sankhyaṃ gacchati;
              when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness;
   និបុខបន្ទាប់ទេខ និងបក្កទេ នេះ nbbនៀនជ្រ កម្ជេប្បន្នបំនយ់؛ និបុខបំនករួយខ្លាប់នយ៍ក្រកួតន នឧបក្សានយ៍ និឧទស្វន្សះ
                when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness;
         sotañca paticca sadde ca uppajjati viññāṇaṃ, sotaviññāṇaṃtveva sankhyaṃ gacchati;
                 When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;
   саққилиса райсса гüре са uppajjati viññāṇam, саккhuviññāṇamtveva sankhyam gacchati;
                      so too, consciousness is reckoned by the particular condition dependent on which it arises.
                                                                                   запкћуат gacchati.
     ечатеча кho, bhikkhave, уат уадеча рассауат раțiсса uppajjati viññănam, tena teneva
                                        when five burns dependent on rubbish, it is reckoned as a rubbish fire;
                             sankāranca patieca aggi jalati, sankāraggitveva sankhyam gaechati.
                                             when five burns dependent on chaff, it is reckoned as a chaff five;
                                  thusañca pațicca aggi jalati, thusaggitveva sankhyam gacchati;
                                     when five burns dependent on cowdung, it is reckoned as a cowdung five;
                                                                вошауаввітуеча запклунія васспаті;
   र्धावरीट क्रांटट बहुष्टां व्रीबर्ध, धावश्रष्टारिएप्य डबांप्रोगुवान ब्रिटटोबर्धा; ष्ट्राणात्रपत्रित क्रांटट बहुष्टां व्रीबर्धा,
                                            when five burns dependent on grass, it is reckoned as a grass five;
                            sakalikañca paticca aggi jalati, sakalikaggitveva sankhyam gacchati;
                                          when fire burns dependent on faggots, it is reckoned as a faggot fire;
                                kațihanca paticca aggi jalati, kațihaggitveva sankhyam gacchati;
                                                                       on logs, it is reckoned as a log fire;
       Just as five is reckoned by the particular condition dependent on which it burns—when five burns dependent
      "ѕеууаtһāрі, bhіkkhave, уат уасеча рассауат райсса арді ізlай tena teneva sankhyam
       when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.
   тапайса райсса dhатте са uppajjati viññāṇaṃ, тапоviññāṇaṃtveva saṅkhyaṃ gacchati.
           when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness;
  kāyañca paticca photthabbe ca uppajjati viññāṇaṃ, kāyaviññāṇaṃtveva saṅkhyaṃ gacchati;
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akusalā dhammā anvāssaveyyum tassa samvarāya patipaijati, rakkhati manindriyam
      yatvādhikaraņamenam manindriyam asamvutam viharantam abhijihādomanassā pāpakā
       him, he practises the way of its restraint, he guards the body faculty, he undertakes the restraint of the body
       Since, if he left the body faculty unguarded, evil unwholesome states of covetousness and grief might invade
   akusalā dhammā anvāssaveyyum tassa samvarāya patipajjati, rakkhati photihabbindriyam,
yatvādhikaraņamenam photthabbindriyam asamvutam viharantam abhijihādomanassā pāpakā
                 kāyena photihabbam phusitvā disvā na nimittaggāhī hoti nānubyanjanaggāhī.
          him, he practises the way of its restraint, he guards the tongue faculty, he undertakes the restraint of the
     Since, if he left the tongue saculty unguarded, evil unwholesome states of coverousness and grief might invade
      dhammā anvāssaveyyum tassa samvarāya patipajjati, rakkhati jivhindriyam, jivhindriye
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he purifies his mind from ill will and hatred.
                                                                  byāpādapadosā cittam parisodheti;
      Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all
               երհերժանություն թարարդ արդարասանությությության արդագրարարարությություն արդարարարարարարարարարարարարարարարարարա
                                                                    he purifies his mind from covetousness.
                                                                        abhijihāya cittam parisodheti;
                         Abandoning covetousness for the world, he abides with a mind free from covetousness;
                                         so abhiljham loke pahaya vigatabhiljhena cetasa viharati,
                                                             erect, and establishing mindlulness before him.
       "On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body
                                                                     parimukham satim upatihapetvā.
jo bacchābhattam pindapātapatikkanto nisīdati pallankam ābhujitvā, ujum kāyam panidhāya,
                                                                                   space, a heap of straw.
     the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a fungle thicket, an open
 aranina rukkhamulam pabbatam kandaram giriguham susanan vanapattham abbhokāsam
                                       mindfulness and full awareness, he resorts to a secluded resting place:
     "Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble
                                    satisampajannena samannägato, vivittam senäsanam bhajati -
            samannāgato), iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena
            'so iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santutthiyā
       who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping
                         gate thite nisinne sutte jagarite bhasite tunhibhave sampajanakari hoti.
                                                  who acts in full awareness when defecating and urinating;
                                                          uccārapassāvakamme sampajānakārī hoti,
                                who acts in full awareness when eating, drinking, consuming food, and tasting;
                                                        asite pīte khāyite sāyite sampajānakārī hoti,
                      who acts in full awareness when wearing his robes and carrying his outer robe and bowl;
                                                   sanghatipattacīvaradhāraņe sampajānakārī hoti,
                                            who acts in full awareness when flexing and extending his limbs;
                                                              samiñjite pasārite sampajānakārī hoti,
                                           who acts in full awareness when looking ahead and looking away;
                                                                 alokite vilokite sampajanakārī hoti,
                              "He decomes one who acts in full awareness when going forward and returning;
                                                     "so abhikkante patikkante sampajānakārī hoti,
            Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.
 so iminā ariyena indriyasamvarena samannāgato ajjhattam abyāsekasukham patisamvedeti.
      him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind
      Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade
                                                                       manindriye samvaram apajjati.
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On cognizing a mind-object with the mind, he does not grasp at its signs and features.

nanasā dhammam vinnāya na mimittaggāhī hoti nānubyanjanaggāhī.

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

yatvādhikaranamenam jivhindriye asamvutam viharantam abhijihādomanassā pāpakā akusalā

photthabbindriye samvaram apallati.

samvaram apallatı.

isguisd gaivil

balalapunjam.

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"evam, bhante".

"Yes, venerable sir."
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"bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī"ti?
"Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: "This has come to

"evam, bhante".

"Yes, venerable sir."

"tadāhārasambhavanti, bhikkhave, yathābhūtam sammappaññāya passatāe yā vicikicchā sā pahīyatī"ti?

"Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: 'Its origination occurs with that as nutriment'?"

"evam, bhante".

"Yes, venerable sir."

"tadāhāranirodhā yam bhūtam, tam nirodhadhammanti, bhikkhave, yathābhūtam sammappaññāya passatāe yā vicikiechā sā pahīyatī"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'?"

"evam, bhante".

"Yes, venerable sir."

"bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā"ti?

"Bhikkhus, are you thus free from doubt here: 'This has come to be'?"

"evam, 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'?"

"evam, bhante".

"Yes, venerable sir."

"tadāhāranirodhā yam bhūtam tam 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'?"

"evam, bhante".

"Yes, venerable sir."

"bhūtamidanti, bhikkhave, yathābhūtam sammappaññāya suditthan"ti?

"Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: 'This has come to be'?"

"evam, bhante".

"Yes, venerable sir."

"tadāhārasambhayanti, bhikkhaye, yathābhūtam sammappaññāya suditthan"ti?

"Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: 'Its origination occurs with that as nutriment'?"

"evam, bhante".

"Yes, venerable sir."

"tadāhāranirodhā yam bhūtam tam nirodhadhammanti, bhikkhave, yathābhūtam sammappaññāva suditthan"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'?"

"evam, bhante".

"Yes, venerable sir."

"imam ce tumhe, bhikkhave, diṭṭhim evam parisuddham evam pariyodātam allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamam dhammam desitam ājāneyyātha nittharanatthāya no gahanatthāyā"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."

"imam ce tumhe, bhikkhave, diṭṭhim evam parisuddham evam pariyodātam na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamam dhammam desitam ājāneyyātha nittharanatthāya no gahanatthāyā"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?"

dāsidāsapatiggahanā pativirato hoti,

He abstains from accepting men and women slaves.

ajeļakapatiggahaņā pativirato hoti,

He abstains from accepting goats and sheep.

kukkutasūkarapatiggahanā pativirato hoti,

He abstains from accepting fowl and pigs.

hatthigavāssavalavapatiggahanā pativirato hoti,

He abstains from accepting elephants, cattle, horses, and mares.

khettavatthupatiggahanā pativirato hoti,

He abstains from accepting fields and land.

dūteyyapahinagamanānuyogā pativirato hoti,

He abstains from going on errands and running messages.

kayavikkayā pativirato hoti,

He abstains from buying and selling.

tulākūtakamsakūtamānakūtā pativirato hoti,

He abstains from false weights, false metals, and false measures.

ukkotanavañcana-nikati-sāciyogā pativirato hoti,

He abstains from accepting bribes, deceiving, defrauding, and trickery.

chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā pativirato hoti.

He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

"so santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena pindapātena.

"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 sakuņo yena yeneva deti sapattabhārova deti,

Just as a bird, wherever it goes, flies with its wings as its only burden,

evameva bhikkhu santuttho hoti kāyaparihārikena cīvarena, kucchiparihārikena pindapātena. 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 ajjhattam anavajjasukham paṭisamvedeti. *Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.*

"so cakkhunā rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

yatvādhikaraṇamenam cakkhundriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye samvaram 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 saddam sutvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

yatvādhikaraṇamenam cakkhundriyam asaṃvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundrive saṃvaram āpaijati.

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 gandham ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

yatvādhikaraṇamenam gandhindriyam asaṃvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjati, rakkhati gandhindriyam, 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 rasam sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

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·шлоf рир эшри
                                                                               nāmarūpapabhavam.
                     "sajāyatanam nāmarūpanidānam nāmarūpasamudayam nāmarūpajātikam
              And this sixfold base has what as its source, what as its origin, from what is it born and produced?
  "թգլեչհայա բանան, իրևեւինան, ենրում ենրության ենում ենույել են թերանան հարարարար անաթարարար անաթարարար
         Contact has the sixfold base as its source, the sixfold base as its origin; it is born and produced from the
         "bhasso sajāyatananidāno sajāyatanasamudayo sajāyatanajātiko sajāyatanapabhavo.
                 And this contact has what as its source, what as its origin, from what is it born and produced?
                "byszso cgyam, bhikkhave, kimnidano kimsamudayo kimjatiko kimpabhavo?
                   Feeling has contact as its source, contact as its origin; it is born and produced from contact.
                          "vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.
                  And this feeling has what as its source, what as its origin, from what is it born and produced?
                 "vedanā cāyam, bhikkhave, kimnidānā kimsamudayā kimjātikā kimpabhavā?"
                    Craving has feeling as its source, feeling as its origin; it is born and produced from feeling.
                           "tanhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.
                 And this craving has what as its source, what as its origin, from what is it born and produced?
                  ", гайра сауай, оріккрауе, кітпідала кітватидауа кітідійіж кітрарлау??
                                                                               Produced from craving.
           These four kinds of nutriment have craving as their source, craving as their origin; they are born and
                    "ime cattaro ahara tanhanidana tanhasamudaya tanhajatika tanhapabhava.
                                                                             грээпролд рир илод хэцг
     "Now, bhikkhus, these four kinds of nutriment have what as their source, what as their origin, from what are
          "ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?
                                                                           consciousness as the fourth.
    They are: physical food as nutriment, gross or subile; contact as the second, mental volition as the third; and
                                                                                           catuttham.
   карајдкаго араго ојатко va sukhumo va, phasso dutiyo, manosañcetana tatiya, vininana
                                                                                     katame cattaro?
                                                         and for the support of those about to come to be.
    "Bhikkhus, theve are these four kinds of nutriment for the maintenance of beings that already have come to be
"cattārome, bhikkhave, āhārā bhūtānam vā sattānam thitiyā, sambhavesīnam vā anuggahāya.
                                                                                  "Yes, venerable sir."
                                                                                     "evam, bhante".
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with the sixfold base as condition, contact;

with name and form as condition, the sixfold base;

with consciousness as condition, name and form;

sajāyatanapaccayā phasso,

nāmarūpapaccayā salāyatanam,

viññāṇapaccayā nāmarūpaṃ,

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Name and form has consciousness as its source, consciousness as its origin; it is born and produced from
 ,, ըցաទւறնទយ់ չւնընցներում արկանություն չարություն արանակության չարության չարության չարության ուրանական արանակ
      And this name and form 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
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"nāmarūpam cidam, bhikkhave, kimnidānam kimsamudayam kimjātikam kimpabhavam?

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

"sankhārā cime, bhikkhave, kimnidānā kimsamudayā kimjātikā kimpabhavā?

"viññānam sankhāranidānam sankhārasamudayam sankhārajātikam sankhārapabhavam." And this consciousness has what as its source, what as its origin, from what is it born and produced? ",,ւլանուր cidam, bhikkhave, kimnidanam kimsamudayam kimjatikam kimpabhavam?

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

with formations as condition, consciousness; sankhārapaccayā vinnānam, "So, bhikkhus, with ignorance as condition, formations [come to be]; "iti kho, bhikkhave, avijjāpaccayā sankhārā, Formations have ignorance as their source, ignorance as their origin; they are born and produced from "sankhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

уатийлайын kesamassum oharetva, kasayani vatthani acchadetva, agarasma anagariyam

ը թունական թա

He abstains from accepting women and girls.

itthikumārikapaţiggahaṇā paţivirato hoti,

āmakamaṃsapaṭiggahaṇā paṭivirato hoti,

āmakadhaññapaţiggahaṇā paţivirato hoti,

itod otarivitaq ananaggitagatataturato,

naccagītavāditavisūkadassanā pativirato hoti,

recording, reasonable, moderate, and beneficial.

atthasamhitam.

bhāsitā hoti.

avisamvādako lokassa.

sucibhūtena attanā viharati.

he abides compassionate to all living beings.

sabbapanabhutahitanukampi viharati.

ekabhattiko hoti rattūparato, virato vikālabhojanā. "He abstains from injuring seeds and plants.

"so bījagāmabhūtagāmasamārambhā pativirato hoti,

He abstains from accepting gold and silver.

He abstains from high and large couches. uccāsayanamahāsayanā pativirato hoti,

He abstains from accepting raw meat.

He abstains from accepting raw grain.

He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents.

He practises eating only one meal a day, abstaining from eating at night and outside the proper time.

is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth

Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what

dhammavādī vinayavādī, nidhānavatim vācam bhāsitā kālena, sāpadesam pariyantavatim

Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the

pemanīyā hadayangamā porī bahujanakantā bahujanamanāpā tathārupim vācam bhāsitā hoti. "bharusam vācam pahāya pharusāya vācāya pativirato hoti - yā sā vācā nelā kannasukhā

"samphappalāpam pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī

promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words elsewhere in order to divide [these people] from those; thus he is one who reutiles those who are divided a heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard

φραυφουμυδ μυσμοιοπε εδεσου, με αρεισιμε from malicious speech; he does not repeat elsewhere what he has

sahitānam vā anuppadātā samaggarīāmo samaggarato samagganandī, samaggakaraņim vācam

pisunam vācam pahāya pisunāya vācāya pativirato hoti - ito sutvā na amutra akkhātā imesam

bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya. iti bhinnānam vā sandhātā,

principle s in s i

"musāvādam pahāya musāvādā pativirato hoti, saccavādī saccasandho theto paccayiko

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

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

"adinnādānam pahāya adinnādānā pativirato hoti, dinnādāyī dinnapātikankhī athenena

living beings, he abstains from killing living beings; with rod and weapon laid aside, conscientious, merciful,

"Having thus gone forth and possessing the bhikkhu's training and way of life, abandoning the killing of

, so evam pabbajito samano bhikkhūnam sikkhāsājīvasamāpanno panātipātam pahāya

panatipata pativirato hoti, nihitadando nihitasattho lajji dayapanno

"abrahmacariyam pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

ear, and loveable, as 80 to the heart, are courteous, desired by many and agreeable to many.

nālāgandhavilepanadhāraņamaņdanavibhūsanatthānā pativirato hoti,

He abstains from dancing, singing, music, and theatrical shows.

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. ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyam pabbajati. pahāya, appam vā nātiparivattam pahāya, mahantam vā nātiparivattam pahāya, kesamassum

so sparena samayena appam va bhogakkhandham pahāya, mahantam va bhogakkhandham

Suppose I shave off my hair and deard, put on the yellow rode, and 80 forth from the home life into

phassapaccayā vedanā,

with contact as condition, feeling;

vedanāpaccayā tanhā,

with feeling as condition, craving;

tanhāpaccayā upādānam,

with craving as condition, clinging;

upādānapaccavā bhavo.

with clinging as condition, being;

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaranam 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 jarāmarananti iti kho panetam vuttam;

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

jātipaccayā nu kho, bhikkhave, jarāmaraṇaṃ, 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, jarāmaranam;

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

evam no ettha hoti - jātipaccayā jarāmaranan"ti.

Thus we take it in this case: 'With birth as condition, ageing and death.'"

"bhavapaccayā jātīti iti kho panetam vuttam;

"'With being as condition, birth': so it was said.

bhavapaccayā nu kho, bhikkhave, jāti, no vā, katham 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.

evam no ettha hoti - bhavapaccayā jātī''ti.

Thus we take it in this case: 'With being as condition, birth.'"

"upādānapaccayā bhavoti iti kho panetam vuttam;

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

upādānapaccayā nu kho, bhikkhave, bhavo, no vā, katham 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.

evam no ettha hoti - upādānapaccayā bhavo"ti.

Thus we take it in this case: 'With clinging as condition, being.'"

"tanhāpaccayā upādānanti iti kho panetam vuttam;

"'With craving as condition, clinging': so it was said.

tanhāpaccayā nu kho, bhikkhave, upādānam, no vā, katham 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, upādānam;

"Clinging has craving as condition, venerable sir.

evam no ettha hoti - tanhāpaccayā upādānan"ti.

Thus we take it in this case: 'With craving as condition, clinging.'"

"vedanāpaccayā tanhāti iti kho panetam vuttam;

"'With feeling as condition, craving': so it was said.

vedanāpaccayā nu kho, bhikkhave, tanhā, no vā, katham 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.

evam no ettha hoti - vedanāpaccayā tanhā"ti.

Thus we take it in this case: 'With feeling as condition, craving.'"

"phassapaccayā vedanāti iti kho panetam vuttam;

"'With contact as condition, feeling': so it was said.

phassapaccayā nu kho, bhikkhave, vedanā, no vā, katham vā ettha hotī''ti?

Now, bhikkhus, does feeling have contact as condition or not, or how do you take it in this case?"

tassa tam vedanam abhinandato abhiyadato ajjhosāya titthato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānam,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccavā iāti.

with being as condition, birth;

jātipaccayā jarāmaranam 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 dhammam viññāya piyarūpe dhamme sārajjati,

On cognizing a mind-object with the mind, he lusts after it if it is pleasing;

appiyarūpe dhamme byāpajiati,

he dislikes it if it is unpleasing.

anupatthitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti - yatthassa te pāpakā akusalā dhammā aparisesā niruijhanti.

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 evam anurodhavirodham samāpanno yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanam abhinandati abhivadati ajjhosāya titthati.

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 tam vedanam abhinandato abhivadato ajjhosāya titthato uppajjati nandī.

As he does so, delight arises in him.

vā vedanāsu nandī tadupādānam.

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 jarāmaranam 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 vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā.

"Here, bhikkhus, a Tathāgatā 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 imam lokam sadevakam samārakam sabrahmakam sassamanabrāhmanim pajam sadevamanussam 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 dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam; kevalaparipunnam parisuddham brahmacariyam 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.

tam dhammam 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 tam dhammam sutvā tathāgate saddham patilabhati.

On hearing the Dhamma he acquires faith in the Tathagata.

so tena saddhāpatilābhena samannāgato iti patisañcikkhati -

Possessing that faith, he considers thus:

'sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

'Household life is crowded and dusty; life gone forth is wide open.

nayidam sukaram agāram ajjhāvasatā ekantaparipunnam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum.

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

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viйñаñарассауа патагират,
                                                       with formations as condition, consciousness;
                                                                  sankhārapaccayā vinnānam,
                                       That is, with ignorance as condition, formations [come to be];
                                                           yadidam - avijjapaccaya sankhara,
                               When this exists, that comes to be; with the arising of this, that arises.
                                     inasmim sati idam hoti, imassuppādā idam uppajjati,
                                                              so you say thus, and I also say thus:
                       iti kho, bhikkhave, tumhepi evam vadetha, ahampi evam vadāmi -
                                                                               "Good, bhikkhus.
                                                                            "sadhu, bhikkhave.
                               Thus we take it in this case: 'With ignorance as condition, formations.""
                                             evam no ettha hoti - avijjapaccaya sankhara"ti.
                                             Formations have ignorance as condition, venerable sir.
                                                            "avijjāpaccayā, bhante, sankhārā;
     Now, bhikkhus, do formations have ignorance as condition or not, or how do you take it in this case?"
              avijjāpaccayā nu kho, bhikkhave, sankhārā, no vā, katham vā ettha hotī"ti?
                                           "With ignorance as condition, formations": so it was said.
                                         "avijljapaccaya sankhārāti iti kho panetam vuttam;
                           Thus we take it in this case: 'With formations as condition, consciousness.'"
                                         evam no ettha hoti - sankhārapaccayā viññāṇan"ti.
                                          "Consciousness has formations as condition, venerable sir.
                                                       "sankhārapaccayā, bhante, viññānam;
Now, bhikkhus, does consciousness have formations as condition or not, or how do you take it in this case?"
         sańkhārapaccayā nu kho, bhikkhave, viññāṇaṃ, no vā, kathaṃ vā ettha hotī"ti?
                                       "With formations as condition, consciousness": so it was said.
                                     "sankhārapaccayā vinnāņanti iti kho panetam vuttam;
                       Thus we take it in this case: 'With consciousness as condition, name and form.'"
                                       evam no ettha hoti - viññāṇapaccayā nāmarūpan"ti.
                                       "Name and form has consciousness as condition, venerable sir.
                                                      "viññāṇapaccayā, bhante, nāmarūpaṃ;
  Now, bhikkhus, does name and form have consciousness as condition or not, or how do you take it in this
       viññāṇapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ vā ettha hotī"ti?
                                   "With consciousness as condition, name and form? so it was said.
                                    "viññañapaccaya namarupanti iti kho panetam vuttam;
                      Thus we take it in this case: 'With name and form as condition, the sixfold base.'"
                                     evam no ettha hoti - nāmarūpapaceayā sajāyatanan"ti.
                                     The sixfold base has name and form as condition, venerable sir.
                                                   "nāmarūpapaccayā, bhante, saļāyatanam;
 Now, bhikkhus, does the sixfold base have name and form as condition or not, or how do you take it in this
    патаг прарассауа пи кhо, bhiкkhave, salāyatanam, по vā, каtham vā ettha hotī" ti?
                                   "With name and form as condition, the sixfold base": so it was said.
                                 "uamarūpapaccayā salāyatananti iti kho panetam vuttam;
                             Thus we take it in this case: 'With the sixfold base as condition, contact.""
                                          evam no ettha hoti - sajāyatanapaccayā phasso"ti.
                                            "Contact has the sixfold base as condition, venerable sir.
                                                        "sajāyatanapaccayā, bhante, phasso;
 Now, bhikkhus, does contact have the sixfold base as condition or not, or how do you take it in this case?"
          sajāyatanapaccayā nu kho, bhikkhave, phasso, no vā, katham vā ettha hotī"ti?
                                         "With the sixfold base as condition, contact": so it was said.
                                      "sajgastanapaccayā phassoti iti kho panetam vuttam;
                                     Thus we take it in this case: 'With contact as condition, feeling.'"
                                              evam no ettha hoti - phassapaccayā vedanā"ti.
                                                    "Feeling has contact as condition, venerable sir.
                                                            "phassapaccayā, bhante, vedanā;
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with consciousness as condition, name and form;

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neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.
        Engaged as he is in Javouring and opposing, whatever feeling he feels—whether pleasant or painful or
           adukkhamasukham vā, so tam vedanam abhinandati abhivadati ajjhosāya tiṭṭhati.
so evam anurodhavirodham samāpanno yam kiñci vedanam vedeti sukham vā dukkham vā
                                                        evil unwholesome states cease without remainder.
  and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those
                                                                     dhamma aparisesa nirujjhanti.
tañca cetovimuttim paññavimuttim yathabhūtam nappajānāti - yatthassa te pāpakā akusalā
                                 He abides with mindfulness of the body unestablished, with a limited mind,
                                                     anupațihitakăyasati ca viharati parittacetaso.
                                                                         he dislikes it if it is unpleasing.
                                                                 appiyarūpe photihabbe byāpajjati,
                                       On touching a tangible with the body, he lusts after it if it is pleasing;
                            kāyena phoithabbam phusitvā disvā piyarūpe photthabbe sārajjati,
                                                         Such is the origin of this whole mass of suffering.
                                     evametassa kevalassa dukkhakkhandhassa samudayo hoti.
            with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.
               jātipaccayā jarāmaraņam sokaparidevadukkhadomanassupāyāsā sambhavanti.
                                                                          with being as condition, birth;
                                                                                   bhavapaccayā jāti,
                                                      With his clinging as condition, being [comes to be];
                                                                        tassupadanapaccaya bhavo,
                                                                      Now delight in feelings is clinging.
                                                                  ya vedanasu nandī tadupādānam,
                                                                     As he does so, delight arises in him.
               tassa tam vedanam abhinandato abhivadato ajjhosāya titihato uppajjati nandī.
        Engaged as he is in Javouring 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.
           adukkhamasukham vā, so tam vedanam abhinandati abhivadati ajjhosāya titihati.
so evam anurodhavirodham samāpanno yam kiñci vedanam vedeti sukham vā dukkham vā
                                                        evil unwholesome states cease without remainder.
  and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those
                                                                     dhamma aparisesa nirujjhanti.
tańca cetovimuttim pańñavimuttim yathabhūtam nappajanāti - yatthassa te papakā akusalā
                                 He abides with mindfulness of the body unestablished, with a limited mind,
                                                     anupațihitakăyasati ca viharati parittacetaso.
                                                                         he dislikes it if it is unpleasing.
                                                                          appiyarūpe rase byāpajjati,
                                       On tasting a flavour with the tongue, he lusts after it if it is pleasing;
                                              jivhāya rasam sāyitvā disvā piyarūpe rase sārajjati,
                                                         Such is the origin of this whole mass of suffering.
                                     evametassa kevalassa dukkhakkhandhassa samudayo hoti.
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with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

jātipaccayā jarāmaraņam sokaparidevadukkhadomanassupāyāsā sambhavanti.

tassa tam vedanam abhinandato abhivadato ajjhosāya titihato uppajjati nandī.

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

Engaged as he is in Javouring 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.

adukkhamasukham vā, so tam vedanam abhinandati abhivadati ajjhosāya titthati.

so evam anurodhavirodham samāpanno yam kinci vedanam vedeti sukham vā dukkham vā

and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those

tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti - yatthassa te pāpakā akusalā

with being as condition, birth;

tassupādānapaccayā bhavo,

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

As he does so, delight arises in him.

dhamma aparisesa nirullhanti.

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

evil unwholesome states cease without remainder.

anupatthitakāyasati ca viharati parittacetaso.

bhavapaccayā jāti,

nāmarūpapaccayā salāyatanam,

with name and form as condition, the sixfold base;

salāyatanapaccayā phasso,

with the sixfold base as condition, contact;

phassapaccayā vedanā,

with contact as condition, feeling;

vedanāpaccavā 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;

iātipaccayā jarāmaranam 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 asesavirāganirodhā sankhāranirodho,

"But with the remainderless fading away and cessation of ignorance comes cessation of formations:

sankhāranirodhā viñnānanirodho.

with the cessation of formations, cessation of consciousness;

viññānanirodhā 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 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 iātinirodho.

with the cessation of being, cessation of birth:

jātinirodhā jarāmaranam 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 jarāmaraṇanirodhoti iti kho panetaṃ vuttaṃ;

"'With the cessation of birth, cessation of ageing and death': so it was said.

jātinirodhā nu kho, bhikkhave, jarāmarananirodho, no vā, katham vā ettha hotī'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, jarāmaraṇanirodho;

"Ageing and death cease with the cessation of birth, venerable sir.

evam no ettha hoti - jātinirodhā jarāmarananirodho"ti.

Thus we take it in this case: 'With the cessation of birth, cessation of ageing and death.'"

"bhavanirodhā jātinirodhoti iti kho panetam vuttam;

"'With the cessation of being, cessation of birth': so it was said.

bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, katham vā ettha hotī"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,

evam no ettha hoti - bhavanirodhā jātinirodho"ti.

Thus we take it in this case: 'With the cessation of being, cessation of birth.'"

kāyaviññeyyehi photthabbehi itthehi 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 rūpam disvā piyarūpe rūpe sārajjati,

"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.

anupatthitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti - yatthassa te pāpakā akusalā dhammā aparisesā nirujihanti.

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 evam anurodhavirodham samāpanno yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham va, so tam vedanam abhinandati abhiyadati ajihosaya titthati.

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 tam vedanam abhinandato abhivadato ajjhosāya titthato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānam,

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 jarāmaranam 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 saddam sutvā disvā piyarūpe sadde sārajjati,

"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.

anupatthitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttim paññāvimuttim yathābhūtam 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 evam anurodhavirodham samāpanno yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham va, so tam vedanam abhinandati abhiyadati ajihosaya titthati.

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 tam vedanam abhinandato abhivadato ajjhosāya titthato uppajjati nandī. As he does so, delight arises in him.

yā vedanāsu nandī tadupādānam,

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 jarāmaranam 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 gandham ghāyitvā disvā piyarūpe gandhe sārajjati,

On smelling an odour with the nose, he lusts after it if it is pleasing;

appiyarūpe gandhe byāpajiati,

he dislikes it if it is unpleasing.

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Thus we take it in this case: 'With the cessation of consciousness, cessation of name and form.'"
                                  evam no ettha hoti - viññāṇanirodhā nāmarūpanirodho"ti.
                               "Name and form ceases with the cessation of consciousness, venerable sir.
                                                 "viññāṇanirodhā, bhante, nāmarūpanirodho;
Now, bhikkhus, does name and form cease with the cessation of consciousness or not, or how do you take it in
  viññānanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, katham vā ettha hotī"ti?
                        With the cessation of consciousness, cessation of name and form: so it was said.
                              "viññāṇanirodhā nāmarūpanirodhoti iti kho panetam;
          Thus we take it in this case: 'With the cessation of name and form, cessation of the sixfold base.""
                                evam no ettha hoti - nāmarūpanirodhā salāyatananirodho"ti.
                             The sixfold base ceases with the cessation of name and form, venerable sir.
                                               "nāmarūpanirodhā, bhante, saļāyatananirodho;
                                                                                     "in this case?"
Now, bhikkhus, does the sixfold base cease with the cessation of name and form or not, or how do you take it
nāmarūpanirodhā nu kho, bhikkhave, sajāyatananirodho, no vā, katham vā ettha hotī"ti?
                       With the cessation of name and form, cessation of the sixfold base?: so it was said.
                            "nāmarūpanirodhā saļāyatananirodhoti iti kho panetam vuttam;
                 Thus we take it in this case: With the cessation of the sixfold base, cessation of contact.""
                                   evam no ettha hoti - salāyatananirodhā phassanirodho"ti.
                                    "Contact ceases with the cessation of the sixfold base, venerable sir.
                                                    sajāyatananirodhā, bhante, phassanirodho;
 Now, bhikkhus, does the sixfold base cease with the cessation of contact or not, or how do you take it in this
     sajāyatananirodhā nu kho, bhikkhave, phassanirodho, no vā, katham vā ettha hotīti?
                              With the cessation of the sixfold base, cessation of contact': so it was said.
                               "sajāyatananirodhā phassanirodhoti iti kho panetam vuttam;
                        Thus we take it in this case: With the cessation of contact, cessation of feeling.""
                                       evam no ettha hoti - phassanirodhā vedanānirodho"ti.
                                            "Feeling ceases with the cessation of contact, venerable sir.
                                                      "phassanirodhā, bhante, vedanānirodho;
   Now, bhikkhus, does feeling cease with the cessation of contact or not, or how do you take it in this case?"
       phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, katham vā ettha hotī"ti?
                                      With the cessation of contact, cessation of feeling?: so it was said.
                                   "phassanirodhā vedanānirodhoti iti kho panetam vuttam;
                        Thus we take it in this case: 'With the cessation of feeling, cessation of craving.'"
                                        evam no ettha hoti - vedananirodha tanhanirodho"ti.
                                            "Craving ceases with the cessation of feeling, venerable sir.
                                                        "vedanānirodhā, bhante, tanhānirodho;
  Now, bhikkhus, does craving cease with the cessation of feeling or not, or how do you take it in this case?"
        vedanānirodhā nu kho, bhikkhave, tanhānirodho, no vā, katham vā ettha hotī''ti?
                                      With the cessation of feeling, cessation of craving?: so it was said.
                                     "vedanānirodhā tanhānirodhoti iti kho panetam vuttam;
                       Thus we take it in this case: 'With the cessation of craving, cessation of clinging.'"
                                       evam no ettha hoti - tanhanirodha upadananirodho"ti.
                                           "Clinging ceases with the cessation of craving, venerable sir.
                                                      "tanhanirodha, bhante, upadananirodho;
 Now, bhikkhus, does clinging cease with the cessation of craving or not, or how do you take it in this case?"
       tanhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, katham vā ettha hotī"ti?
                                     With the cessation of craving, cessation of clinging': so it was said.
                                   "tanhānirodhā upādānanirodhoti iti kho panetam vuttam;
                         Thus we take it in this case: 'With the cessation of clinging, cessation of being.'"
                                       evam no ettha hoti - upādānanirodhā bhavanirodho"ti.
                                            "Being ceases with the cessation of clinging, venerable sir.
                                                      "upādānanirodhā, bhante, bhavanirodho;
   Now, bhikkhus, does being cease with the cessation of clinging or not, or how do you take it in this case?"
       upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, kathaṃ vā ettha hotī'ti?
                                      With the cessation of clinging, cessation of being': so it was said.
                                  "upādānanirodhā bhavanirodhoti iti kho panetam vuttam;
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sensual desire, and provocative of lust.
                Flavours cognizable by the tongue that are wished for, desired, agreeable and likeable, connected with
      јіхрумійпеууеһі газеһі іңһеһі капtеһі тапареһі ріуагüреһі катиразатінісһі газапуері,
                                                                                                            desire, and provocative of lust.
          Odours cognizable by the nose that are wished for, desired, agreeable and likeable, connected with sensual
ջիցոανլայան չագրերը է այլ էրար է բանար արացանի արագարել են արև արագարարություն և այսալ չարու է
                                                                                                           desire, and provocative of lust.
             Sounds cognizable by the ear that are wished for, desired, agreeable and likeable, connected with sensual
     sotaviññeyyehi saddehi iţihehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,
                                                                                                           desire, and provocative of lust.
       With Jorms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual
  саққиплійпеууелі ғüрелі іңһелі капtелі тапарелі ріуағüрелі катüрамі ғарын ғајапТуелі,
                                                                                                 with the five cords of sensual pleasure.
           pamopu gun ganal fisculites mature [still further], the youth enough find dand and enough browided and enough when the grown of the particular fill for the first 
                                                                     kāmaguņehi samappito samangībhūto paricāreti -
            sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānam paripākamanvāya pañcahi
                                                  somersaults, τογ windmills, τογ measures, τογ cars, and a τογ bow and arrow
                       "When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat,
                                                                           cingulakam pattālhakam rathakam dhanukam.
      қитағақалақ кіјаралақалі сері кіјасі, зеууасілідақ - vankakam ghaçıkam mokkhacikam
           sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānam paripākamanvāya yāni tāni
                                                     for the mother's breast-milk is called blood in the Noble One's Discipline.
                                             lohitañhetam, bhikkhave, ariyassa vinaye yadidam mātuthaññam.
                                                              Then, when the child is born, she nourishes it with her own blood;
                                                                       tamenam jātam samānam sakena lohitena poseti.
                   Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden.
                                                                                                               samsayena garubhāram.
    ғатепат, bhikkhave, таға пауаппат vā dasannam vā māsānam accayena vijāyati mahatā
               (Τής mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy
                                                                                                               samsayena garubhāram.
          татепат, рһіккһаче, тата пача ча даза ча табе дарьнат киссһіпа рагінататі таһата
                                      present, through the union of these three things the 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
                                         paccupațițito hoti - evam tinnam sannipătă gabbhassavakkanti hoti.
     yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca
                                                                   present—in this case too no descent of the embryo takes place.
                Here, there is the union of the mother and father, and the mother is in season, but the gandhabba is not
                                                                                                neva tāva gabbhassāvakkanti hoti.
idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupatihito hoti,
                                                                        present—in this case no descent of an embryo takes place.
           Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not
                                                                                       hoti, neva tāva gabbhassāvakkanti hoti.
   idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito
                                         Bhikkhus, the descent of the embryo takes place through the union of three things.
                                              "tinnam kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.
             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,
                                                           viññuhi - iti yantam vuttam, idametam pațicca vuttan"ti.
  sandiţipiko ayam, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattam veditabbo
                                           inviting inspection, onward leading, to be experienced by the wise for themselves.
              So you have been guided by me with this Dhamma, which is visible here and now, immediately effective,
                                                                            opaneyyikena paccattam veditabbena viññühi.
    nbanītā kho me tumhe, bhikkhave, iminā sandiṭihikena dhammena akālikena ehipassikena
                                                                                                                            Good, bhikkhus.
                                                                                                                       "sadhu, bhikkhave,
                                                                                                                       "ris əldnənəv , est"
                                                                                                                             "evam, bhante".
                                       thinke valeth \vec{a}^n: i. fig. what you have known, seen, and understood for yourselves?"
  "nanu, bhikkhave, yadeva tumhākam sāmam ñātam sāmam viditam, tadeva
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"sankhāranirodhā viññānanirodhoti iti kho panetam vuttam;

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

sankhāranirodhā nu kho, bhikkhave, viññānanirodho, no vā, katham 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?"

"sankhāranirodhā, bhante, viññānanirodho;

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

evam no ettha hoti - sankhāranirodhā viññāṇanirodho"ti.

Thus we take it in this case: 'With the cessation of formations, cessation of consciousness.'"

"avijjānirodhā sankhāranirodhoti iti kho panetam vuttam:

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

avijiānirodhā nu kho, bhikkhave, sankhāranirodho, no vā, katham vā ettha hotī'iti?

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

"avijjānirodhā, bhante, sankhāranirodho;

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

evam no ettha hoti - avijjānirodhā sankhāranirodho"ti.

Thus we take it in this case: 'With the cessation of ignorance, cessation of formations.'"

"sādhu, bhikkhave.

"Good, bhikkhus,

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

So you say thus, and I also say thus:

imasmim asati idam na hoti, imassa nirodhā idam nirujjhati,

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

yadidam - avijjānirodhā sankhāranirodho,

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

sankhāranirodhā viñnānanirodho,

with the cessation of formations, cessation of consciousness;

viññāṇanirodhā nāmarūpanirodho,

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

nāmarūpanirodhā salāvatananirodho.

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 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;

iātinirodhā jarāmaranam sokaparidevadukkhadomanassupāvāsā nirujihanti.

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, evam jānantā evam passantā pubbantam vā paṭidhāveyyātha "Bhikkhus, knowing and seeing in this way, would you run back to the past thus:

'ahesumha nu kho mayam atītamaddhānam.

'Were we in the past?

nanu kho ahesumha atītamaddhānam,

Were we not in the past?

kim nu kho ahesumha atītamaddhānam.

What were we in the past?

katham nu kho ahesumha atītamaddhānam,

How were we in the past?

kim hutvā kim ahesumha nu kho mayam atītamaddhānan'"ti?

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

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"no hetam, bhante".
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"No, venerable sir."

"api nu tumhe, bhikkhave, evam jānantā evam passantā aparantam vā paṭidhāveyyātha "Knowing and seeing in this way, would you run forward to the future thus:

bhavissāma nu kho mayam anāgatamaddhānam,

'Shall we be in the future?

nanu kho bhavissāma anāgatamaddhānam,

Shall we not be in the future?

kim nu kho bhavissāma anāgatamaddhānam,

What shall we be in the future?

katham nu kho bhavissāma anāgatamaddhānam,

How shall we be in the future?

kim hutvā kim bhavissāma nu kho mayam anāgatamaddhānan"ti?

Having been what, what shall we become in the future?'?"

"no hetam, bhante".

"No, venerable sir."

"api nu tumhe, bhikkhave, evam jānantā evam passantā etarahi vā paccuppannamaddhānam ajjhattam kathamkathī assatha -

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

aham nu khosmi,

'Am 1?

no nu khosmi,

Am I not?

kim nu khosmi,

What am I?

katham nu khosmi,

How am I?

ayam nu kho satto kuto āgato,

Where has this being come from?

so kuhiṃgāmī bhavissatī"ti? Where will it go?'?"

where will it go. .

"no hetam, bhante".

"No, venerable sir."

"api nu tumhe, ikkhave, evam jānantā evam passantā evam vadeyyātha -

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

satthā no garu, satthugāravena ca mayam evam 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, bhikkhaye, eyam jānantā eyam passantā eyam vadeyyātha -

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

samano evamāha, samanā ca nāma mayam evam 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, evam jānantā evam passantā aññam satthāram uddiseyyāthā"ti? "Knowing and seeing in this way, would you acknowledge another teacher?"

"no hetam, bhante".

"No, venerable sir."

"api nu tumhe, bhikkhave, evam jānantā evam passantā yāni tāni puthusamaṇabrāhmaṇānam vata kotūhalamangalāni 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."