
MAHĀTANHĀSĀṆKHAYASUTTAM

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

The Greater Discourse on the Destruction of Craving

evaṃ me suttaṃ.

Thus have I heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārame.

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

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

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

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

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

assosum kho sambahulā bhikkhū:

Several bhikkhus, having heard about this,

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

atha kho te bhikkhū yena sāti bhikkhu kevattaṭṭuputto tenupasaṅkamimsu; upasaṅkamitvā sātīm bhikkhum kevattaṭṭuputtaṃ etadavocum:

went to the bhikkhu Sāti and asked him:

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

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

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

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

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

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

atha kho te bhikkhū sātīm bhikkhum kevattaṭṭuputtaṃ etasmā pāpakā dīṭṭhigatā vivecetukāma samanuyuñjanti samanugāhanti samanubhāsanti:

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

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

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

anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti. evampi kho sāti bhikkhu kevattaṭṭuputto tehi bhikkhūhi samanuyuñjīyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ dīṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati:

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

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

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

yato kho te bhikkhū nāsakkhimsu sātīm bhikkhum kevattaṭṭuputtaṃ etasmā pāpakā dīṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu.

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

ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ 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.”

“sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ - ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anaññaṃ’ ti. assumha kho mayaṃ, bhante, sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ - ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anaññaṃ’ ti. atha kho mayaṃ, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātīm bhikkhuṃ kevaṭṭaputtaṃ etadavocumhā - ‘saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anaññaṃ” ti?

evaṃ vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca - ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anaññaṃ’ ti. atha kho mayaṃ, bhante, sātīm bhikkhuṃ kevaṭṭaputtaṃ etasmiṃ pāpakaṃ dīṭṭhigatā vivecetukāmaṃ samanuyuñjīmha samanugāhimha samanubhāsimha - ‘mā evaṃ, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññānaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññānaṃ sambhavo’ ti. evampi kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuñjīyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ dīṭṭhigatā thāmasā parāmasā abhinivissa voharati - ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anaññaṃ’ ti. yato kho mayaṃ, bhante, nāsakkhimha sātīm bhikkhuṃ kevaṭṭaputtaṃ etasmiṃ pāpakaṃ dīṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemaṃ” ti.

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

Then the Blessed One addressed a certain bhikkhu thus:

“ehi tvam bhikkhu, mama vacanena sātīm bhikkhuṃ kevaṭṭaputtaṃ āmantehi - ‘satthā taṃ, āvuso sāti, āmanteti’” ti.

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

“evaṃ, bhante” ti kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātīm bhikkhuṃ kevaṭṭaputtaṃ etadavoca:

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

“satthā taṃ, āvuso sāti, āmanteti” ti.

“The Teacher calls you, friend Sāti.”

“evamāvuso” ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

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

ekamantaṃ nisinnaṃ kho sātīm bhikkhuṃ kevaṭṭaputtaṃ bhagavā etadavoca:

The Blessed One then asked him:

“saccaṃ kira, te, sāti, evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ - ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anaññaṃ’ ti?

“Sāti, is it true that the following pernicious view has arisen in you: ‘As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another’?”

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

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

“katamaṃ taṃ, sāti, viññānaṃ” ti?

“What is that consciousness, Sāti?”

“yvyāṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākam paṭisaṃvedeti” ti.

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

“kassa nu kho nāma tvam, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi?

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

nanu mayā, moghapurisa, anekapariyāyena paṭiccasamuppannaṃ viññānaṃ vuttaṃ, aññatra paccayā natthi viññānaṃ sambhavoti?

Misguided man, have I not stated in many ways consciousness to be dependently arisen, since without a condition there is no origination of consciousness?

atha ca pana tvam, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi. tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāya”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:

“taṃ kiṃ maññatha, bhikkhave, api nāyaṃ 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. evaṃ vutte, sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

No, venerable sir.”

atha kho bhagavā sātiṃ bhikkhum kevaṭṭaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā sātiṃ bhikkhum 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 dīṭṭhigatena.

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

idhāhaṃ bhikkhū paṭipucchissāmi”ti.

I shall question the bhikkhus on this matter.”

atha kho bhagavā bhikkhū āmantesi:

Then the Blessed One addressed the bhikkhus thus:

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

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

“no hetam, bhante!

“No, venerable sir.

anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññānaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññānaṃ 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, evaṃ dhammaṃ desitaṃ ājānātha.

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

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

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

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

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

“yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññānaṃ, tena teneva viññānaṃtveva saṅkhyāṃ gacchati.

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

cakkhuñca paṭicca rūpe ca uppajjati viññānaṃ, cakkhuvinnānaṃtveva saṅkhyāṃ gacchati;

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

sotañca paṭicca sadde ca uppajjati viññānaṃ, sotavinnānaṃtveva saṅkhyāṃ gacchati;

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

ghāṇaṃ paṭicca gandhe ca uppajjati viññānaṃ, ghānavinnānaṃtveva saṅkhyāṃ gacchati;

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

jivhañca paṭicca rase ca uppajjati viññānaṃ, jivhāvinñānaṃtveva saṅkhyāṃ gacchati;

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

kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇamtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness;

manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇamtveva saṅkhyāṃ gacchati.
when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

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

Just as fire is reckoned by the particular condition dependent on which it burns—when fire burns dependent on logs, it is reckoned as a log fire;

kaṭṭhañca paṭicca aggi jalati, kaṭṭhaggitveva saṅkhyāṃ gacchati;
when fire burns dependent on faggots, it is reckoned as a faggot fire;

sakalikañca paṭicca aggi jalati, sakalikaggitveva saṅkhyāṃ gacchati;
when fire burns dependent on grass, it is reckoned as a grass fire;

tiṇaṃca paṭicca aggi jalati, tiṇaggitveva saṅkhyāṃ gacchati; gomayañca paṭicca aggi jalati, gomayaggitveva saṅkhyāṃ gacchati;
when fire burns dependent on cowdung, it is reckoned as a cowdung fire;

thusañca paṭicca aggi jalati, thusaggitveva saṅkhyāṃ gacchati;
when fire burns dependent on chaff, it is reckoned as a chaff fire;

saṅkārañca paṭicca aggi jalati, saṅkāraggitveva saṅkhyāṃ gacchati.
when fire burns dependent on rubbish, it is reckoned as a rubbish fire;

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

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

cakkuhañca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇamtveva saṅkhyāṃ gacchati;
When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;

sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇamtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness;

ghāṇañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghāṇaviññāṇamtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness;

jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhaviññāṇamtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness;

kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇamtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness;

manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇamtveva saṅkhyāṃ gacchati.
when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

“bhūtamidanti, bhikkhave, passathā”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“tadāhārasambhavanti, bhikkhave, passathā”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“bhūtamidaṃ no ssūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“tadāhārasambhavaṃ no ssūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ no ssūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Bhikkhus, does doubt arise when one is uncertain thus: ‘With the cessation of that nutriment, is what has come to be subject to cessation’?”

“evaṃ, bhante”.

“Yes, venerable sir.”

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

“evaṃ, bhante”.

“Yes, venerable sir.”

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

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

“evaṃ, bhante”.

“Yes, venerable sir.”

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

“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?”

“evaṃ, bhante”.

“Yes, venerable sir.”

“bhūtamidanti, bhikkhave, itipi vo ettha nibbikicchā”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbikicchā”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

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

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ”ti?

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

“evaṃ, bhante”.

“Yes, venerable sir.”

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

“Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?”

“evaṃ, bhante”.

“Yes, venerable sir.”

“imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Bhikkhus, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?”

“no hetamaṃ, bhante”.

“No, venerable sir.”

“imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Bhikkhus, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand that the Dhamma has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?”

“evam, bhante”.

“Yes, venerable sir.”

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

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

katame cattāro?

What four?

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

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

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

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

“ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

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

“taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

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

“taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

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

“vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

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

“vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

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

“phasso cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayo kiṃjātikā kiṃpabhavo?

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

“phasso saḷāyatanaṇidāno saḷāyatanasamudayo saḷāyatanajātikā saḷāyatanapabhavo.

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

“saḷāyatanaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

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

“saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ.

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

“nāmarūpaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

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

“nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ.

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

“viññāṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

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

“viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ.

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

“saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

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

“saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

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

“iti kho, bhikkhave, avijjāpaccayā saṅkhārā,

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

saṅkhārapaccayā viññāṇaṃ,

with formations as condition, consciousness;

viññāṇapaccayā nāmarūpaṃ,

with consciousness as condition, name and form;

nāmarūpapaccayā saḷāyatanaṃ,

with name and form as condition, the sixfold base;

saḷāyatanaṇapaccayā phasso,

with the sixfold base as condition, contact;

phassapaccayā vedanā,
with contact as condition, feeling;

vedanāpaccayā taṇhā,
with feeling as condition, craving;

taṇhāpaccayā upādānaṃ,
with craving as condition, clinging;

upādānapaccayā bhavo,
with clinging as condition, being;

bhavapaccayā jāti,
with being as condition, birth;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“phassapaccayā, bhante, vedanā;

“Feeling has contact as condition, venerable sir.

evaṃ no ettha hoti - phassapaccayā vedanā”ti.

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

“saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ;

“‘With the sixfold base as condition, contact’: so it was said.

saḷāyatanapaccayā nu kho, bhikkhave, phasso, no vā, kathaṃ vā ettha hoti”ti?

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

“saḷāyatanapaccayā, bhante, phasso;

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

evaṃ no ettha hoti - saḷāyatanapaccayā phasso”ti.

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

“nāmarūpapaccayā saḷāyatananti iti kho panetaṃ vuttaṃ;

“‘With name and form as condition, the sixfold base’: so it was said.

nāmarūpapaccayā nu kho, bhikkhave, saḷāyatanam, no vā, kathaṃ vā ettha hoti”ti?

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

“nāmarūpapaccayā, bhante, saḷāyatanam;

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

evaṃ no ettha hoti - nāmarūpapaccayā saḷāyatanan”ti.

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

“viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ;

“‘With consciousness as condition, name and form’: so it was said.

viññāṇapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ vā ettha hoti”ti?

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

“viññāṇapaccayā, bhante, nāmarūpaṃ;

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

evaṃ no ettha hoti - viññāṇapaccayā nāmarūpan”ti.

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

“saṅkhārapaccayā viññānanti iti kho panetaṃ vuttaṃ;

“‘With formations as condition, consciousness’: so it was said.

saṅkhārapaccayā nu kho, bhikkhave, viññāṇam, no vā, kathaṃ vā ettha hoti”ti?

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

“saṅkhārapaccayā, bhante, viññāṇam;

“Consciousness has formations as condition, venerable sir.

evaṃ no ettha hoti - saṅkhārapaccayā viññāṇan”ti.

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

“avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ;

“‘With ignorance as condition, formations’: so it was said.

avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hoti”ti?

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

“avijjāpaccayā, bhante, saṅkhārā;

“Formations have ignorance as condition, venerable sir.

evaṃ no ettha hoti - avijjāpaccayā saṅkhārā”ti.

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

“sādhū, bhikkhave.

“Good, bhikkhus.

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

So you say thus, and I also say thus:

imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati,

‘When this exists, that comes to be; with the arising of this, that arises.’

yadidaṃ - avijjāpaccayā saṅkhārā,

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

saṅkhārapaccayā viññāṇam,

with formations as condition, consciousness;

viññāṇapaccayā nāmarūpaṃ,

with consciousness as condition, name and form;

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

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

phassapaccayā vedanā,
with contact as condition, feeling;

vedanāpaccayā tanhā,
with feeling as condition, craving;

taṇhāpaccayā upādānam,
with craving as condition, clinging;

upādānapaccayā bhavo,
with clinging as condition, being;

bhavapaccayā jāti,
with being as condition, birth;

jātipaccayā jarāmaṇaṃ 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 asesavirāgaṇiroduhā saṅkhāraṇiroduhā,
“But with the remainderless fading away and cessation of ignorance comes cessation of formations;

saṅkhāraṇiroduhā viññāṇaṇiroduhā,
with the cessation of formations, cessation of consciousness;

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

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

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

phassaṇiroduhā vedanāṇiroduhā,
with the cessation of contact, cessation of feeling;

vedanāṇiroduhā tanhāṇiroduhā,
with the cessation of feeling, cessation of craving;

taṇhāṇiroduhā upādānaṇiroduhā,
with the cessation of craving, cessation of clinging;

upādānaṇiroduhā bhavaṇiroduhā,
with the cessation of clinging, cessation of being;

bhavaṇiroduhā jātiṇiroduhā,
with the cessation of being, cessation of birth;

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

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

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

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

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

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

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

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

“bhavaṇiroduhā, bhante, jātiṇiroduho;
“Birth ceases with the cessation of being, venerable sir.

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

“upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of clinging, cessation of being’: so it was said.

upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, kathaṃ vā ettha hoti”ti?

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

“upādānanirodhā, bhante, bhavanirodho;

“Being ceases with the cessation of clinging, venerable sir.

evaṃ no ettha hoti - upādānanirodhā bhavanirodho”ti.

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

“taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of craving, cessation of clinging’: so it was said.

taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, kathaṃ vā ettha hoti”ti?

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

“taṇhānirodhā, bhante, upādānanirodho;

“Clinging ceases with the cessation of craving, venerable sir.

evaṃ no ettha hoti - taṇhānirodhā upādānanirodho”ti.

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

“vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of feeling, cessation of craving’: so it was said.

vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kathaṃ vā ettha hoti”ti?

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

“vedanānirodhā, bhante, taṇhānirodho;

“Craving ceases with the cessation of feeling, venerable sir.

evaṃ no ettha hoti - vedanānirodhā taṇhānirodho”ti.

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

“phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of contact, cessation of feeling’: so it was said.

phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, kathaṃ vā ettha hoti”ti?

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

“phassanirodhā, bhante, vedanānirodho;

“Feeling ceases with the cessation of contact, venerable sir.

evaṃ no ettha hoti - phassanirodhā vedanānirodho”ti.

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

“saḷāyatanirodhā phassanirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of the sixfold base, cessation of contact’: so it was said.

saḷāyatanirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hoti”ti?

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

saḷāyatanirodhā, bhante, phassanirodho;

“Contact ceases with the cessation of the sixfold base, venerable sir.

evaṃ no ettha hoti - saḷāyatanirodhā phassanirodho”ti.

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

“nāmarūpanirodhā saḷāyatanirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of name and form, cessation of the sixfold base’: so it was said.

nāmarūpanirodhā nu kho, bhikkhave, saḷāyatanirodho, no vā, kathaṃ vā ettha hoti”ti?

Now, bhikkhus, does the sixfold base cease with the cessation of name and form or not, or how do you take it in this case?”

“nāmarūpanirodhā, bhante, saḷāyatanirodho;

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

evaṃ no ettha hoti - nāmarūpanirodhā saḷāyatanirodho”ti.

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

“viññānanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ;

‘With the cessation of consciousness, cessation of name and form’: so it was said.

viññānanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, kathaṃ vā ettha hoti”ti?

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

“viññānanirodhā, bhante, nāmarūpanirodho;

“Name and form ceases with the cessation of consciousness, venerable sir.

evaṃ no ettha hoti - viññānanirodhā nāmarūpanirodho”ti.

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

“saṅkhāraṇirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ;

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

saṅkhāraṇirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hoti”ti?

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

“saṅkhāraṇirodhā, bhante, viññāṇanirodho;

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

evaṃ no ettha hoti - saṅkhāraṇirodhā viññāṇanirodho”ti.

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

“avijjānirodhā saṅkhāraṇirodhoti iti kho panetaṃ vuttaṃ;

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

avijjānirodhā nu kho, bhikkhave, saṅkhāraṇirodho, no vā, kathaṃ vā ettha hoti”ti?

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

“avijjānirodhā, bhante, saṅkhāraṇirodho;

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

evaṃ no ettha hoti - avijjānirodhā saṅkhāraṇirodho”ti.

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

“sādhū, bhikkhave.

‘Good, bhikkhus.

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

So you say thus, and I also say thus:

imasmaṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,

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

yadidaṃ - avijjānirodhā saṅkhāraṇirodho,

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

saṅkhāraṇirodhā viññāṇanirodho,

with the cessation of formations, cessation of consciousness;

viññāṇanirodhā nāmarūpanirodho,

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

nāmarūpanirodhā saḷāyatanaṇirodho,

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

saḷāyatanaṇirodhā phassaṇirodho,

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

phassaṇirodhā vedanānirodho,

with the cessation of contact, cessation of feeling;

vedanānirodhā taṇhānirodho,

with the cessation of feeling, cessation of craving;

taṇhānirodhā upādānaṇirodho,

with the cessation of craving, cessation of clinging;

upādānaṇirodhā bhavaṇirodho,

with the cessation of clinging, cessation of being;

bhavaṇirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaṇaṃ sokaparidevaduḥkhadomanassupāyāsā nirujjhanti.

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

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

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

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

‘ahesumha nu kho mayaṃ atītamaddhānaṃ,

‘Were we in the past?

nanu kho ahesumha atītamaddhānaṃ,

Were we not in the past?

kiṃ nu kho ahesumha atītamaddhānaṃ,

What were we in the past?

kathaṃ nu kho ahesumha atītamaddhānaṃ,

How were we in the past?

kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhānaṃ”ti?

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

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha -
“Knowing and seeing in this way, would you run forward to the future thus:

bhavissāma nu kho mayaṃ anāgamamaddhānaṃ,
‘Shall we be in the future?’

nanu kho bhavissāma anāgamamaddhānaṃ,
‘Shall we not be in the future?’

kiṃ nu kho bhavissāma anāgamamaddhānaṃ,
‘What shall we be in the future?’

kathaṃ nu kho bhavissāma anāgamamaddhānaṃ,
‘How shall we be in the future?’

kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgamamaddhānaṃ”ti?
‘Having been what, what shall we become in the future?’”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ
ajjhataṃ kathaṃkathī assatha -

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

ahaṃ nu khosmi,
‘Am I?’

no nu khosmi,
‘Am I not?’

kiṃ nu khosmi,
‘What am I?’

kathaṃ nu khosmi,
‘How am I?’

ayaṃ nu kho satto kuto āgato,
‘Where has this being come from?’

so kuhiṃgāmī bhavissati”ti?
‘Where will it go?’”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, ikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -
“Bhikkhus, knowing and seeing in this way, would you speak thus:

sattā no garu, sattugāraṇa ca mayaṃ evaṃ vademā”ti?
‘The Teacher is respected by us. We speak as we do out of respect for the Teacher’?”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -
“Knowing and seeing in this way, would you speak thus:

samaṇo evamaṃha, samaṇā ca nāma mayaṃ evaṃ vademā”ti?
‘The Recluse says this, and we speak thus at the bidding of the Recluse’?”

“no hetam, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ sathāraṃ uddiseyyāthā”ti?
“Knowing and seeing in this way, would you acknowledge another teacher’?”

“no hetam, bhante”.

“No, venerable sir.”

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

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

“no hetam, bhante”.

“No, venerable sir.”

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

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“sādhu, bhikkhave,

“Good, bhikkhus.

upanīta kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi.

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

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

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

“tinnaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.

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

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

Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not present—in this case no descent of an embryo takes place.

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

Here, there is the union of the mother and father, and the mother is in season, but the gandhabba is not present—in this case too no descent of the embryo takes place.

yato ca kho, bhikkhave, mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti - evaṃ tinnaṃ sannipātā gabbhassāvakkanti hoti.

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

tamenaṃ, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinaṃ pariharati mahatā saṃsayena garubhāraṃ.

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

tamenaṃ, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garubhāraṃ.

Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden.

tamenaṃ jātaṃ samānaṃ sakena lohiteṇa poseti.

Then, when the child is born, she nourishes it with her own blood;

lohitāñhetam, bhikkhave, ariyassa vinaye yadidaṃ mātutthaññaṃ.

for the mother’s breast-milk is called blood in the Noble One’s Discipline.

sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya yāni tāni kumārakānaṃ kīlāpanakāni tehi kīlāti, seyyathidaṃ - vaṅkakaṃ ghaṭṭikaṃ mokkhaṇakkaṃ ciṅgulakaṃ pattālhakaṃ rathakaṃ dhanukaṃ.

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

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

“When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the five cords of sensual pleasure.

cakkhuvīññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

sotavīññeyyehi saddehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

ghānavīññeyyehi gandhehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

jivhāvīññeyyehi rasehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

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

“so cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati,

“On seeing a form with the eye, he lusts after it if it is pleasing;

appiyarūpe rūpe byāpajati,

he dislikes it if it is unpleasing.

anupatthitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusālā dhammā aparisesā nirujjhanti.

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

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

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

sotena saddaṃ sutvā disvā piyarūpe sadde sārājati,

“On hearing a sound with the ear, he lusts after it if it is pleasing;

appiyarūpe sadde byāpajati,

he dislikes it if it is unpleasing.

anupatthitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusālā dhammā aparisesā nirujjhanti.

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

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

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

ghānena gandhaṃ ghāyitvā disvā piyarūpe gandhe sārājati,

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

appiyarūpe gandhe byāpajati,

he dislikes it if it is unpleasing.

anupaṭṭhitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusālā dhammā aparisesā nirujjhanti.

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

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

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaraṇaṃ 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.

jivhāya rasaṃ sāyitvā disvā piyarūpe rase sārājati,

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

appiyarūpe rase byāpajati,

he dislikes it if it is unpleasing.

anupaṭṭhitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusālā dhammā aparisesā nirujjhanti.

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

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

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaraṇaṃ 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.

kāyena phoṭṭhabbaṃ phusitvā disvā piyarūpe phoṭṭhabbe sārājati,

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

appiyarūpe phoṭṭhabbe byāpajati,

he dislikes it if it is unpleasing.

anupaṭṭhitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusālā dhammā aparisesā nirujjhanti.

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

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

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

manasā dhammaṃ viññāya piyarūpe dhamme sārājati,

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

appiyarūpe dhamme byāpajjati,

he dislikes it if it is unpleasing.

anupatṭhitakāyāsati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yathassa te pāpakā akusālā dhammā aparisesā nirujjhanti.

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

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

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaraṇaṃ 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 sathā devamanussānaṃ buddho bhagavā.

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

so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti.

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

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

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

taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.

“A householder or householder’s son or one born in some other clan hears that Dhamma.

so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

On hearing the Dhamma he acquires faith in the Tathāgata.

so tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati -

Possessing that faith, he considers thus:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

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

na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

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

yamnūnāhaṃ kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ”ti.

Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.’

so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivattaṃ pahāya, mahantaṃ vā nātiparivattaṃ pahāya, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajati.

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.

“so evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsāṃjīvasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajji dayāpanno sabbapaṇābhūtahitānukampī viharati.

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

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

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

“abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

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

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

“Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world.

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

Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord.

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

Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many and agreeable to many.

“saṃphappalāpaṃ pahāya saṃphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācāṃ bhāsītā kālena, sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ.

Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

“so bījagāmbhūtagāmasamārambhā paṭivirato hoti,

“He abstains from injuring seeds and plants.

ekabhattiko hoti rattūparato, virato vikālabhojanā.

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

naccagītavādītavisūkadassanā paṭivirato hoti,

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

mālāgandhaviḷeṇapaṇadhāraṇamaṇḍanavibhūsanatthānā paṭivirato hoti,

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

uccāsayanamahāsayanā paṭivirato hoti,

He abstains from high and large couches.

jātarūparajatapāṭiggahaṇā paṭivirato hoti,

He abstains from accepting gold and silver.

āmakadhaññapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting raw grain.

āmakamaṃsapāṭiggahaṇā paṭivirato hoti,

He abstains from accepting raw meat.

itthikumārīkapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting women and girls.

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

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

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

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

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

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

kayavikkayā paṭivirato hoti,
He abstains from buying and selling.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

kāyena phoṭṭhabbam phusitvā disvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

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

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

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

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

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

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

so iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

“so abhikkante patikkante sampajānakārī hoti,

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

ālokitē vilokite sampajānakārī hoti,

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

samiñjite pasārite sampajānakārī hoti,

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

saṅghātipattacīvaradhāraṇe sampajānakārī hoti,

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

asite pīte khāyite sāyite sampajānakārī hoti,

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

uccārapassāvakamme sampajānakārī hoti,

who acts in full awareness when defecating and urinating;

gate thite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.

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

“so iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santutthiyā samannāgato), iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato, vivittaṃ senāsanam bhajati -

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

araññaṃ rukkhamūlam pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapattham abbhokāsaṃ palālapuñjaṃ.

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

jo pacchābhattaṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

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

so abhijjhaṃ loke pahāya vigaṭābhijjhena cetasā viharati,

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

abhijjhāya cittaṃ parisodheti;

he purifies his mind from covetousness.

byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī,

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

byāpādapadosā cittaṃ parisodheti;

he purifies his mind from ill will and hatred.

thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno,
Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware;

thīnamiddhā cittaṃ parisodheti;
he purifies his mind from sloth and torpor.

uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto,
Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful;

uddhaccakukkuccā cittaṃ parisodheti;
he purifies his mind from restlessness and remorse.

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

vicikicchāya cittaṃ parisodheti.
he purifies his mind from doubt.

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

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

puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati.

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

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

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

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

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

“so cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati,

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

appiyarūpe rūpe na byāpajjati,
he does not dislike it if it is unpleasing.

upatthitakāyasati ca viharati appamāṇacetaso.

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

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

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

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

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

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

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

tassa nandīnirodhā upādānanirodho,

With the cessation of his delight comes cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

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

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

sotena saddaṃ sutvā piyarūpe sadde na sārājati,
“On hearing a sound with the ear, he does not lust after it if it is pleasing;

appiyarūpe sadde na byāpajati,
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 cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

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

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

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

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

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

tassa nandīnirodhā upādānanirodho,
With the cessation of his delight comes cessation of clinging;

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

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

jātinirodhā 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.

ghānena gandhaṃ ghāyitvā piyarūpe gandhe na sārājati,
On smelling an odour with the nose, he does not lust after it if it is pleasing;

appiyarūpe gandhe na byāpajati,
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 cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

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

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

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

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

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

tassa nandīnirodhā upādānanirodho,
With the cessation of his delight comes cessation of clinging;

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

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

jātinirodhā 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.

jivhāya rasaṃ sāyitvā piyarūpe rase na sārājati,
On tasting a flavour with the tongue, he does not lust after it if it is pleasing;

appiyarūpe rase na byāpajati,
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 cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

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

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

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

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

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 jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

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

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

kāyena phoṭṭhabbaṃ phusitvā piyarūpe phoṭṭhabbe na sārājati,

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

appiyarūpe phoṭṭhabbe na byāpajati,

he does not dislike it if it is unpleasing.

upatṭhitakāyasati ca viharati appamāṇacetaso.

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

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

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

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

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

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

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 jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

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

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

manasā dhammaṃ viññāya piyarūpe dhamme na sārājati,

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

appiyarūpe dhamme na byāpajati,

he does not dislike it if it is unpleasing.

upatṭhitakāyasati ca viharati appamāṇacetaso.

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

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

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

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

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

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

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

tassa nandīnirodhā upādānanirodho,

With the cessation of his delight comes cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaraññaṃ 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.

imaṃ kho me tumhe, bhikkhave, saṃkhittena taṇhāsaṅkhayavimuttiṃ dhāretha, sātīṃ pana bhikkhuṃ kevaṭṭaputtaṃ mahātāṇhājālatanāhāsāṅghāṭappaṭimukkaṇ”ti.

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

idamavoca bhagavā.

That is what the Blessed One said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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