
MAHĀNIDĀNASUTTAM

95. evaṃ me sutāṃ.
Thus have I heard.

ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.
Once the Lord was staying among the Kurus. There is a market town there called Kammāsadhamma.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ
abhiṇvādetvā ekamantaṃ nisīdi.

ekamantaṃ nisinna kho āyasmā ānando bhagavantaṃ etadavoca:

And the Venerable Ananda came to the Lord, saluted him, sat down to one side, and said:

“acchariyaṃ, bhante, abbhutaṃ, bhante!

‘It is wonderful, Lord, it is marvellous

yāva gambhīro cāyaṃ, bhante, paṭiccasamuppādo gambhīrāvabhāso ca,
how profound this dependent origination is, and how profound it appears!

atha ca pana me uttānakuttānako viya khāyati”ti.

And yet it appears to me as clear as clear!’

“mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca.

‘Do not say that, Ananda, do not say that!

gambhīro cāyaṃ, ānanda, paṭiccasamuppādo gambhīrāvabhāso ca.

This dependent origination is profound and appears profound.

etassa, ānanda, dhammassa ananubodhā appativedhā evamayā pajā tantākulakajātā
kulaganthikajātā muñjapabbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati.
It is through not understanding, not penetrating this doctrine that this generation has become like a tangled ball of string, covered as with a blight, tangled like coarse grass, unable to pass beyond states of woe, the ill destiny, ruin and the round of birth-and-death.

96. “atthi idappaccayā jarāmarañāṇ’ti iti puṭṭhena satā, ānanda,

‘If, Ananda, you are asked: “Has ageing-and-death a condition for its existence?”

atthhīssa vacanīyaṃ.

you should answer: “Yes.”

‘kimpaccayā jarāmarañāṇ’ti iti ce vadeyya,

If asked: “What conditions ageing-and-death?”

‘jātipaccayā jarāmarañāṇ’ti iccassa vacanīyaṃ.

you should answer: “Ageing-and-death is conditioned by birth.”

“atthi idappaccayā jāti’ti iti puṭṭhena satā, ānanda,

‘If, Ananda, you are asked: “Has birth a condition for its existence?”

atthhīssa vacanīyaṃ.

you should answer: “Yes.”

‘kimpaccayā jāti’ti iti ce vadeyya,

If asked: “What conditions birth?”

‘bhavapaccayā jāti’ti iccassa vacanīyaṃ.

you should answer: “Becoming conditions birth.”

“atthi idappaccayā bhavo’ti iti puṭṭhena satā, ānanda,

‘If, Ananda, you are asked: “Has becoming a condition for its existence?”

atthhīssa vacanīyaṃ.

you should answer: “Yes.”

‘kimpaccayā bhavo’ti iti ce vadeyya,

If asked: “What conditions becoming?”

‘upādānapaccayā bhavo’ti iccassa vacanīyaṃ.

you should answer: “Clinging conditions becoming.”

“atthi idappaccayā upādānaṇ’ti iti puṭṭhena satā, ānanda,

‘If, Ananda, you are asked: “Has clinging a condition for its existence?”

atthhīssa vacanīyaṃ.

you should answer: “Yes.”

‘kimpaccayā upādānaṇ’ti iti ce vadeyya,

If asked: “What conditions clinging?”

‘taṇhāpaccayā upādānaṇ’ti iccassa vacanīyaṃ.

you should answer: “Craving conditions clinging.”

“atthi idappaccayā taṇhā’ti iti puṭṭhena satā, ānanda,

‘If, Ananda, you are asked: “Has craving a condition for its existence?”

atthitissa vacanīyaṃ.

you should answer: "Yes."

‘kimpaccayā tanhā’ti iti ce vadeyya,

If asked: "What conditions craving?"

‘vedanāpaccayā tanhā’ti iccassa vacanīyaṃ.

you should answer: "Feeling conditions craving."

“‘atthi idappaccayā vedanā’ti iti puṭṭhena satā, ānanda,

If, Ananda, you are asked: "Has feeling a condition for its existence?"

atthitissa vacanīyaṃ.

you should answer: "Yes."

‘kimpaccayā vedanā’ti iti ce vadeyya,

If asked: "What conditions feeling?"

‘phassapaccayā vedanā’ti iccassa vacanīyaṃ.

you should answer: "Contact conditions feeling."

“‘atthi idappaccayā phasso’ti iti puṭṭhena satā, ānanda,

If, Ananda, you are asked: "Has contact a condition for its existence?"

atthitissa vacanīyaṃ.

you should answer: "Yes."

‘kimpaccayā phasso’ti iti ce vadeyya,

If asked: "What conditions contact?"

‘nāmarūpapaccayā phasso’ti iccassa vacanīyaṃ.

you should answer: "Name-and-form conditions contact."

“‘atthi idappaccayā nāmarūpan’ti iti puṭṭhena satā, ānanda,

If, Ananda, you are asked: "Has name-and-form a condition for its existence?"

atthitissa vacanīyaṃ.

you should answer: "Yes."

‘kimpaccayā nāmarūpan’ti iti ce vadeyya,

If asked: "What conditions name-and-form?"

‘viññānapaccayā nāmarūpan’ti iccassa vacanīyaṃ.

you should answer: "Consciousness conditions name-and-form."

“‘atthi idappaccayā viññānan’ti iti puṭṭhena satā, ānanda,

If asked: "Has consciousness a condition for its existence?"

atthitissa vacanīyaṃ.

you should answer: "Yes."

‘kimpaccayā viññānan’ti iti ce vadeyya,

If asked: "What conditions consciousness?"

‘nāmarūpapaccayā viññānan’ti iccassa vacanīyaṃ.

you should answer: "Name-and-form conditions consciousness."

97. “‘iti kho, ānanda, nāmarūpapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

‘Thus, Ānanda, name-and-form conditions consciousness and consciousness conditions name-and-form, name-and-form conditions contact, contact conditions feeling, feeling conditions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing-and-death, sorrow, lamentation, pain, grief and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Thus this whole mass of suffering comes into existence.

98. “‘jātipaccayā jarāmaranaṃ’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariyāyena veditabbaṃ, yathā jātipaccayā jarāmaranaṃ.

“Birth conditions ageing-and-death”, so it was said, and this is the way that should be understood.

jāti ca hi, ānanda, nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici, seyyathidaṃ

If, Ananda, there were no birth at all, anywhere, of anybody or anything:

devānaṃ vā devattāya,

of devas to the deva-state,

gandhabbānaṃ vā gandhabbattāya,

of gandhabbas to the gandhabbas-state,

yakkhānaṃ vā yakkhattāya,

of yakkhas to the yakkhas-state,

bhūtānaṃ vā bhūtattāya,
of ghosts to the ghosts-state,

manussānaṃ vā manussattāya,
of humans to the humans-state,

catuppadānaṃ vā catuppadattāya,
of quadrupeds to the quadrupeds-state,

pakkhīnaṃ vā pakkhittāya,
of birds to the birds-state,

sarīsapānaṃ vā sarīsapattāya,
of reptiles to the reptile state,

tesaṃ tesaṇca hi, ānanda, sattānaṃ tadattāya jāti nābhavissa.
if there were absolutely no birth at all of all these beings,

sabbaso jātiyā asati jātinirodhā api nu kho jarāmaranaṃ paññāyethā”ti?
then, with the absence of all birth, the cessation of birth, could ageing-and-death appear?’

“no hetam, bhante”.
‘No, Lord.’

“tasmātiḥānanda, eveda hetu etaṃ nidānaṃ esa samudayo esa paccayo jarāmarāṇassa, yadidaṃ jāti”.
‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for ageing-and-death; namely birth.’

99. “bhavapaccayā jāti”ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā bhavapaccayā jāti.
“Becoming conditions birth”, so it was said, and this is the way that should be understood.

bhavo ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no becoming for anyone anywhere.

seyyathidaṃ - kāmabhavo vā rūpabhavo vā arūpabhavo vā,
That is, in the World of Sense-Desires, of Form or the Formless World;

sabbaso bhava asati bhavanirodhā api nu kho jāti paññāyethā”ti?
- in the absence of all becoming, with the cessation of becoming, could birth appear?’

“no hetam, bhante”.
‘No, Lord.’

“tasmātiḥānanda, eveda hetu etaṃ nidānaṃ esa samudayo esa paccayo jātiyā, yadidaṃ bhavo”.
‘Therefore, Ananda, just this is the root, the cause, the origin, the condition of birth; namely becoming.’

100. “upādānapaccayā bhavo”ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā upādānapaccayā bhavo.
“Clinging conditions becoming”, so it was said, and this is the way that should be understood.

upādānaṇca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no clinging for anyone anywhere.

seyyathidaṃ - kāmupādānaṃ vā dīṭṭhupādānaṃ vā sīlabbatupādānaṃ vā attavādupādānaṃ vā,
That is, sensual clinging, clinging to views, to rite-and-ritual, to personality-belief;

sabbaso upādāne asati upādānanirodhā api nu kho bhavo paññāyethā”ti?
- in the absence of all clinging, with the cessation of clinging, could becoming appear?’

“no hetam, bhante”.
‘No, Lord.’

“tasmātiḥānanda, eveda hetu etaṃ nidānaṃ esa samudayo esa paccayo bhavassa, yadidaṃ upādānaṃ”.
‘Therefore, Ananda, just this is the root, the cause, the origin, the condition of becoming; namely clinging.’

101. “taṇhāpaccayā upādānaṃ”ti iti kho panetaṃ vuttaṃ tadānanda, imināpetam pariāyena veditabbaṃ, yathā taṇhāpaccayā upādānaṃ.
“Craving conditions clinging”, so it was said, and this is the way that should be understood.

taṇhā ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no craving for anyone anywhere.

seyyathidaṃ - rūpatanḥā saddatanḥā gandhatanḥā rasatanḥā phoṭṭhabbatanḥā dhammatanḥā,
That is, for sights, sounds, smells, tastes, tangibles, name-objects;

sabbaso taṇhāya asati taṇhānirodhā api nu kho upādānaṃ paññāyethā”ti?
- in the absence of all craving, with the cessation of craving, could clinging appear?’

“no hetam, bhante”.
‘No, Lord.’

“tasmātihānanda, ese va hetu etaṃ nidānaṃ esa samudayo esa paccayo upādānassa, yadidaṃ taṇhā”.

‘Therefore just this is the condition of clinging; namely craving.’

102. “vedanāpaccayā taṇhā’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetāṃ pariyāyena veditaṃ, yathā vedanāpaccayā taṇhā.

‘Feeling conditions craving.’, so it was said, and this is the way that should be understood.

vedanā ca hi, ānanda, nābhavissa sabbena sabbāṃ sabbathā sabbāṃ kassaci kimhici,

Suppose there were totally and utterly no feeling for anyone anywhere.

seyyathidaṃ - kakkhusamphassajā vedanā sotasaṃphassajā vedanā ghāṇasaṃphassajā vedanā jivhāsaṃphassajā vedanā kāyasaṃphassajā vedanā manosaṃphassajā vedanā,

That is, feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, name-contact;

sabbaso vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā’ti?

When there’s no feeling at all, with the cessation of feeling, could craving appear?’

“no hetāṃ, bhante”.

‘No, Lord.’

“tasmātihānanda, ese va hetu etaṃ nidānaṃ esa samudayo esa paccayo taṇhāya, yadidaṃ vedanā”.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for craving; namely feeling.’

103. “iti kho panetaṃ, ānanda, vedanaṃ paṭicca taṇhā,

‘And so, Ananda, feeling conditions craving,

taṇhaṃ paṭicca pariyesanā,

craving conditions seeking,

pariyesanaṃ paṭicca lābho,

seeking conditions acquisition,

lābhaṃ paṭicca vinicchayo,

acquisition conditions decision-making,

vinicchayaṃ paṭicca chandarāgo,

decision-making conditions lustful desire,

chandarāgaṃ paṭicca ajjhosānaṃ,

lustful desire conditions attachment,

ajjhosānaṃ paṭicca pariggaho,

attachment conditions appropriation,

pariggahaṃ paṭicca macchariyaṃ,

appropriation conditions avarice,

macchariyaṃ paṭicca ārakkho.

avarice conditions guarding of possessions,

ārakkhādhikaraṇaṃ dandādānasatthādānakalahaviggahavivādātuvaṃtupaṃpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.

and because of the guarding of possessions there arise the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states.

104. “ārakkhādhikaraṇaṃ

dandādānasatthādānakalahaviggahavivādātuvaṃtupaṃpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetāṃ pariyāyena

veditaṃ, yathā ārakkhādhikaraṇaṃ

dandādānasatthādānakalahaviggahavivādātuvaṃtupaṃpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.

‘Because of the guarding of possessions there arise the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states.’, so it was said, and this is the way that should be understood.

ārakkho ca hi, ānanda, nābhavissa sabbena sabbāṃ sabbathā sabbāṃ kassaci kimhici,

Suppose there were totally and utterly no guarding of possessions for anyone anywhere.

sabbaso ārakkhe asati ārakkhanirodhā api nu kho

dandādānasatthādānakalahaviggahavivādātuvaṃtupaṃpesuññamusāvādā aneke pāpakā akusalā dhammā sambhaveyyun’ti?

When there’s no guarding of possessions at all, with the cessation guarding of possessions, could the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states appear?’

“no hetāṃ, bhante”.

‘No, Lord.’

“tasmātihānanda, eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo dandādānasatthādānakalahaviggahavivādaturvampesunñāmusāvādānaṃ anekesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ sambhavāya yadidaṃ āraṅkhaṃ.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states; namely guarding of possessions.’

105. “macchariyaṃ paṭicca āraṅkhaṃ’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā macchariyaṃ paṭicca āraṅkhaṃ.

‘Avarice conditions the guarding of possessions’, so it was said, and this is the way that should be understood.

macchariyaṇa hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no avarice for anyone anywhere.

sabbaso macchariye asati macchariyanirodhā api nu kho āraṅkha paññāyethā’ti?

‘When there’s no avarice at all, with the cessation avarice, could the guarding of possessions appear?’

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo āraṅkhaṇa, yadidaṃ macchariyaṃ”.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for all guarding of possessions; namely avarice.’

106. “pariggahaṃ paṭicca macchariyaṇ’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā pariggahaṃ paṭicca macchariyaṃ.

‘Appropriation conditions avarice’, so it was said, and this is the way that should be understood.

pariggaho ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no appropriation for anyone anywhere..

sabbaso pariggahe asati pariggahanirodhā api nu kho macchariyaṃ paññāyethā’ti?

‘When there’s no appropriation at all, with the cessation appropriation, could avarice appear?’

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo macchariyassa, yadidaṃ pariggaho”.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for all avarice; namely appropriation.’

107. “ajjhosānaṃ paṭicca pariggaho’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā ajjhosānaṃ paṭicca pariggaho.

‘Attachment conditions appropriation’, so it was said, and this is the way that should be understood.

ajjhosānaṇa hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no attachment for anyone anywhere.

sabbaso ajjhosāne asati ajjhosānanirodhā api nu kho pariggaho paññāyethā’ti ?

‘When there’s no attachment at all, with the cessation attachment, could appropriation appear?’

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo pariggahassa - yadidaṃ ajjhosānaṃ”.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for all appropriation; namely attachment.’

108. “chandarāgaṃ paṭicca ajjhosānaṇ’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā chandarāgaṃ paṭicca ajjhosānaṃ.

‘Lustful desire conditions attachment’, so it was said, and this is the way that should be understood.

chandarāgo ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no lustful desire for anyone anywhere.

sabbaso chandarāge asati chandarāganirodhā api nu kho ajjhosānaṃ paññāyethā’ti?

‘When there’s no lustful desire at all, with the cessation lustful desire, could attachment appear?’

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo ajjhosānassa, yadidaṃ chandarāgo”.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for all attachment; namely lustful desire.’

109. “vinicchayaṃ paṭicca chandarāgo’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā vinicchayaṃ paṭicca chandarāgo.

‘Decision-making conditions lustful desire’, so it was said, and this is the way that should be understood.

vinicchayo ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no decision-making for anyone anywhere.

sabbaso vinicchaye asati vinicchayanirodhā api nu kho chandarāgo paññāyethā”ti?

When there's no decision-making at all, with the cessation decision-making, could lustful desire appear?

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo chandarāgassa, yadidaṃ vinicchayo”.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for all lustful desire; namely decision-making.’

110. “lābham paticca vinicchayo”ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbam, yathā lābham paticca vinicchayo.

‘Acquisition conditions decision-making’, so it was said, and this is the way that should be understood.

lābho ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,

Suppose there were totally and utterly no acquisition for anyone anywhere.

sabbaso lābhe asati lābhanirodhā api nu kho vinicchayo paññāyethā”ti?

When there's no acquisition at all, with the cessation acquisition, could decision-making appear?

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo vinicchayassa, yadidaṃ lābho”.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for all decision-making; namely acquisition.’

111. “pariyesanaṃ paticca lābho”ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbam, yathā pariyesanaṃ paticca lābho.

‘Seeking conditions acquisition’, so it was said, and this is the way that should be understood.

pariyesanā ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,

Suppose there were totally and utterly no seeking for anyone anywhere.

sabbaso pariyesanāya asati pariyesanānirodhā api nu kho lābho paññāyethā”ti?

When there's no seeking at all, with the cessation seeking, could acquisition appear?

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo lābhassa, yadidaṃ pariyesanā”.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for all acquisition; namely seeking.’

112. “taṇham paticca pariyesanā”ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbam, yathā taṇham paticca pariyesanā.

‘Craving conditions seeking.’, so it was said, and this is the way that should be understood.

taṇhā ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,

seyyathidaṃ - kāmataṇhā bhavataṇhā vibhavataṇhā,

Suppose there were totally and utterly no craving for anyone anywhere.

sabbaso taṇhāya asati taṇhānirodhā api nu kho pariyesanā paññāyethā”ti?

When there's no craving at all, with the cessation craving, could there be any seeking?

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eśeva hetu etaṃ nidānaṃ esa samudayo esa paccayo pariyesanāya, yadidaṃ taṇhā.

‘Therefore, Ananda, just this is the root, the cause, the origin, the condition for all seeking; namely craving.’

iti kho, ānanda, ime dve dhammā dvayena vedanāya ekasamosaraṇā bhavanti”.

Thus these two things become united in one by feeling.

113. “phassapaccayā vedanā”ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbam, yathā phassapaccayā vedanā.

‘Contact conditions feeling.’, so it was said, and this is the way that should be understood.

phasso ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,

Suppose there were totally and utterly no contact for anyone anywhere.

seyyathidaṃ - cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso,

That is, eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact.

sabbaso phasse asati phassanirodhā api nu kho vedanā paññāyethā”ti?

When there's no contact at all, with the cessation contact, could there be any feeling?

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eseṇa hetu etaṃ nidānaṃ esa samudayo esa paccayo vedanāya, yadidaṃ phasso”.

Therefore just this is the root, the cause, the origin, the condition for feeling; namely contact.

114. “nāmarūpapaccayā phasso’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā nāmarūpapaccayā phasso.

“Name-and-form conditions contact”, so it was said, and this is the way that should be understood.

yehi, ānanda, ākārehi yehi līngehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti,

By whatever properties, features, signs or indications the name-group is conceived of,

tesu ākāresu tesu līngesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye adhivacanasamphasso paññāyethā”ti?

in the absence of such properties, features, signs or indications would there be manifest any designation contact in the idea of the form-group?

“no hetam, bhante”.

‘No, Lord.’

“yehi, ānanda, ākārehi yehi līngehi yehi nimittehi yehi uddesehi rūpakāyassa paññatti hoti,

By whatever properties, features, signs or indications the form-group is conceived of,

tesu ākāresu tesu līngesu tesu nimittesu tesu uddesesu asati api nu kho nāmakāye paṭighasamphasso paññāyethā”ti?

in the absence of such properties, features, signs or indications would there be any grasping at sensory reaction on the part of the name-group?

“no hetam, bhante”.

‘No, Lord.’

“yehi, ānanda, ākārehi yehi līngehi yehi nimittehi yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti,

‘By whatever properties, features, signs or indications the name-group and the form-group are conceived of,

tesu ākāresu tesu līngesu tesu nimittesu tesu uddesesu asati api nu kho adhivacanasamphasso vā paṭighasamphasso vā paññāyethā”ti?

in the absence of such properties, features, signs or indications would there be manifest any designation contact, or at sensory reaction?’

“no hetam, bhante”.

‘No, Lord.’

“yehi, ānanda, ākārehi yehi līngehi yehi nimittehi yehi uddesehi nāmarūpassa paññatti hoti,

‘By whatever properties, features, signs or indications the name-group is conceived of,

tesu ākāresu tesu līngesu tesu nimittesu tesu uddesesu asati api nu kho phasso paññāyethā”ti?

in the absence of such properties, features, signs or indications is there any contact to be found?’

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eseṇa hetu etaṃ nidānaṃ esa samudayo esa paccayo phassassa, yadidaṃ nāmarūpaṃ”.

‘Then, Ananda, just this, namely name-and-form, is the root, the cause, the origin, the condition for all contact.

115. “viññāṇapaccayā nāmarūpan’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā viññāṇapaccayā nāmarūpaṃ.

“Consciousness conditions name-and-form”, so it was said, and this is the way that should be understood.

viññāṇaṇca hi, ānanda, mātukucchismiṃ virūlhiṃ api nu kho nāmarūpaṃ mātukucchismiṃ samuccissathā”ti?

If consciousness were not to come into the mother’s womb, would name-and-form develop there?’

“no hetam, bhante”.

‘No, Lord.’

“viññāṇaṇca hi, ānanda, mātukucchismiṃ okkamitvā vakkamissatha, api nu kho nāmarūpaṃ ithattāya abhinibbattissathā”ti?

‘Or if consciousness, having entered the mother’s womb, were to be deflected, would name-and-form come to birth in this life?’

“no hetam, bhante”.

‘No, Lord.’

“viññāṇaṇca hi, ānanda, daharasseva sato vocchijjissatha kumārakassa vā kumārīkāya vā, api nu kho nāmarūpaṃ vuddhiṃ virūlhiṃ vepullaṃ āpajjissathā”ti?

‘And if the consciousness of such a tender young being, boy or girl, were thus cut off, would name-and-form grow, develop and mature?’

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eseṇa hetu eṭaṃ nidānaṃ eṣa samudayo eṣa paccayo nāmarūpassa - yadidaṃ viññānaṃ”.

‘Therefore, Ananda, just this, namely consciousness, is the root, the cause, the origin, the condition of name-and-form.’

116. “nāmarūpapaccayā viññānaṃ”ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariyaṇena veditaṃ, yathā nāmarūpapaccayā viññānaṃ.

“Name-and-form conditions consciousness”, so it was said, and this is the way that should be understood.

viññānaṃ hi, ānanda, nāmarūpe patitthaṃ na labhissatha, api nu kho āyatim jātijarāmaṇaṃ dukkhasamudayasambhavo paññāyethā”ti?

If consciousness did not find a resting-place in name-and-form, would there subsequently be an arising and coming-to-be of birth, ageing, death and suffering?’

“no hetam, bhante”.

‘No, Lord.’

“tasmātihānanda, eseṇa hetu eṭaṃ nidānaṃ eṣa samudayo eṣa paccayo viññānaṃssa yadidaṃ nāmarūpaṃ.

‘Therefore, Ananda, just this, namely name-and-form, is the root, the cause, the origin, the condition of consciousness.’

ettāvata kho, ānanda, jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā.

Thus far then, Ananda, we can trace birth and decay, death and falling into other states and being reborn,

ettāvata dhivacanapatho, ettāvata niruttipatho, ettāvata paññattipatho,

This is how far the scope of language, terminology, and description extends;

ettāvata paññāvacaṃ,

thus far is the sphere of understanding,

ettāvata vattaṃ vattati itthattaṃ paññāpanāya yadidaṃ nāmarūpaṃ saha viññānaṃ aṇṇamaññāpaccayatā pavattati.

thus far the round goes as far as can be discerned in this life, namely to name-and-form together with consciousness.

117. “kittāvata ca, ānanda, attānaṃ paññapento paññapeti?

‘In what ways, Ananda, do people explain the nature of the self?’

rūpiṃ vā hi, ānanda, parittaṃ attānaṃ paññapento paññapeti:

Some declare the self to be material and limited, saying:

“rūpi me paritto attā”ti.

“My self is material and limited”;

rūpiṃ vā hi, ānanda, anantaṃ attānaṃ paññapento paññapeti:

some declare it to be material and unlimited, saying:

“rūpi me ananto attā”ti.

“My self is material and unlimited”;

arūpiṃ vā hi, ānanda, parittaṃ attānaṃ paññapento paññapeti:

some declare it to be immaterial and limited, saying:

“arūpi me paritto attā”ti.

“My self is immaterial and limited”;

arūpiṃ vā hi, ānanda, anantaṃ attānaṃ paññapento paññapeti:

some declare it to be immaterial and unlimited, saying:

“arūpi me ananto attā”ti.

“My self is immaterial and unlimited.”

118. “tatrānanda, yo so rūpiṃ parittaṃ attānaṃ paññapento paññapeti.

‘Whoever declares the self to be material and limited,

etarahi vā so rūpiṃ parittaṃ attānaṃ paññapento paññapeti,

They considers it to be material and limited now,

tattha bhaviṃ vā so rūpiṃ parittaṃ attānaṃ paññapento paññapeti,

or they considers it to be material and limited in the next world,

‘atahaṃ vā pana santaṃ tathattāya upakappessāmi’ ti iti vā panassa hoti.

thinking: “Though it is not so now, I shall acquire it there.”

evaṃ santaṃ kho, ānanda, rūpiṃ parittattānuditthi anuseti iccālaṃ vacanāya.

This being so, it’s appropriate to say that a view of self as material and limited underlies them.

“tatrānanda, yo so rūpiṃ anantaṃ attānaṃ paññapento paññapeti.

‘Whoever declares the self to be material and unlimited,

etarahi vā so rūpiṃ anantaṃ attānaṃ paññapento paññapeti,

They considers it to be material and unlimited now,

tattha bhāviṃ vā so rūpiṃ anantaṃ attānaṃ paññapento paññapeti,
or they considers it to be material and unlimited in the next world,

‘atatham vā pana santaṃ tathattāya upakappessāmi’ ti iti vā panassa hoti.
thinking: “Though it is not so now, I shall acquire it there.”

evaṃ santaṃ kho, ānanda, rūpiṃ anantattānudiṭṭhi anusetīti iccālaṃ vacanāya.
This being so, it’s appropriate to say that a view of self as material and unlimited underlies them.

“tatrānanda, yo so arūpiṃ parittaṃ attānaṃ paññapento paññapeti.
Whoever declares the self to be immaterial and limited,

etarahi vā so arūpiṃ parittaṃ attānaṃ paññapento paññapeti,
They considers it to be immaterial and limited now,

tattha bhāviṃ vā so arūpiṃ parittaṃ attānaṃ paññapento paññapeti,
or they considers it to be immaterial and limited in the next world,

‘atatham vā pana santaṃ tathattāya upakappessāmi’ ti iti vā panassa hoti.
thinking: “Though it is not so now, I shall acquire it there.”

evaṃ santaṃ kho, ānanda, arūpiṃ parittattānudiṭṭhi anusetīti iccālaṃ vacanāya.
This being so, it’s appropriate to say that a view of self as immaterial and limited underlies them.

“tatrānanda, yo so arūpiṃ anantaṃ attānaṃ paññapento paññapeti.
Whoever declares the self to be immaterial and unlimited,

etarahi vā so arūpiṃ anantaṃ attānaṃ paññapento paññapeti,
They considers it to be immaterial and unlimited now,

tattha bhāviṃ vā so arūpiṃ anantaṃ attānaṃ paññapento paññapeti,
or they considers it to be immaterial and unlimited in the next world,

‘atatham vā pana santaṃ tathattāya upakappessāmi’ ti iti vā panassa hoti.
thinking: “Though it is not so now, I shall acquire it there.”

evaṃ santaṃ kho, ānanda, arūpiṃ anantattānudiṭṭhi anusetīti iccālaṃ vacanāya.
This being so, it’s appropriate to say that a view of self as immaterial and unlimited underlies them.

ettāvata kho, ānanda, attānaṃ paññapento paññapeti.
So much, Ananda, for those who proffer an explanation of the self.

119. “kittāvata ca, ānanda, attānaṃ na paññapento na paññapeti?
How is it with those who do not explain the nature of the self?

rūpiṃ vā hi, ānanda, parittaṃ attānaṃ na paññapento na paññapeti:
Some do not declare the self to be material and limited, saying:

‘rūpī me paritto attā’ti.
“My self is material and limited”;

rūpiṃ vā hi, ānanda, anantaṃ attānaṃ na paññapento na paññapeti:
some do not declare it to be material and unlimited, saying:

‘rūpī me ananto attā’ti.
“My self is material and unlimited”;

arūpiṃ vā hi, ānanda, parittaṃ attānaṃ na paññapento na paññapeti:
some do not declare it to be immaterial and limited, saying:

‘arūpī me paritto attā’ti.
“My self is immaterial and limited”;

arūpiṃ vā hi, ānanda, anantaṃ attānaṃ na paññapento na paññapeti:
some do not declare it to be immaterial and unlimited, saying:

‘arūpī me ananto attā’ti.
“My self is immaterial and unlimited.”

120. “tatrānanda, yo so rūpiṃ parittaṃ attānaṃ na paññapento na paññapeti.
Whoever does not declare the self to be material and limited,

etarahi vā so rūpiṃ parittaṃ attānaṃ na paññapento na paññapeti,
They do not consider it to be material and limited now,

tattha bhāviṃ vā so rūpiṃ parittaṃ attānaṃ na paññapento na paññapeti,
or they do not consider it to be material and limited in the next world,

‘atatham vā pana santaṃ tathattāya upakappessāmi’ ti iti vā panassa na hoti.
they do not think: “Though it is not so now, I shall acquire it there.”

evaṃ santaṃ kho, ānanda, rūpiṃ parittattānudiṭṭhi nānusetīti iccālaṃ vacanāya.
This being so, it’s appropriate to say that a view of self as material and limited does not underly them.

“tatrānanda, yo so rūpiṃ anantaṃ attānaṃ na paññapento na paññapeti.
Whoever does not declare the self to be material and unlimited,

etarahi vā so rūpiṃ anantaṃ attānaṃ na paññapento na paññapeti,

They do not consider it to be material and unlimited now,

tattha bhāviṃ vā so rūpiṃ anantaṃ attānaṃ na paññapento na paññapeti,

or they do not consider it to be material and unlimited in the next world,

‘atathaṃ vā pana santaṃ tathattāya upakappessāmi’ ti iti vā panassa na hoti.

they do not think: “Though it is not so now, I shall acquire it there.”

evam santaṃ kho, ānanda, rūpiṃ anantattānudiṭṭhi nānusetīti iccālaṃ vacanāya.

This being so, it’s appropriate to say that a view of self as material and unlimited does not underly them.

“tatrānanda, yo so arūpiṃ parittaṃ attānaṃ na paññapento na paññapeti.

‘Whoever does not declare the self to be immaterial and limited,

etarahi vā so arūpiṃ parittaṃ attānaṃ na paññapento na paññapeti,

They do not consider it to be immaterial and limited now,

tattha bhāviṃ vā so arūpiṃ parittaṃ attānaṃ na paññapento na paññapeti,

or they do not consider it to be immaterial and limited in the next world,

‘atathaṃ vā pana santaṃ tathattāya upakappessāmi’ ti iti vā panassa na hoti.

they do not think: “Though it is not so now, I shall acquire it there.”

evam santaṃ kho, ānanda, arūpiṃ parittattānudiṭṭhi nānusetīti iccālaṃ vacanāya.

This being so, it’s appropriate to say that a view of self as immaterial and limited does not underly them.

“tatrānanda, yo so arūpiṃ anantaṃ attānaṃ na paññapento na paññapeti.

‘Whoever does not declare the self to be immaterial and unlimited,

etarahi vā so arūpiṃ anantaṃ attānaṃ na paññapento na paññapeti,

They do not consider it to be immaterial and unlimited now,

tattha bhāviṃ vā so arūpiṃ anantaṃ attānaṃ na paññapento na paññapeti,

or they considers it to be immaterial and unlimited in the next world,

‘atathaṃ vā pana santaṃ tathattāya upakappessāmi’ ti iti vā panassa na hoti.

they do not think: “Though it is not so now, I shall acquire it there.”

evam santaṃ kho, ānanda, arūpiṃ anantattānudiṭṭhi nānusetīti iccālaṃ vacanāya.

This being so, it’s appropriate to say that a view of self as immaterial and unlimited does not underly them.

ettāvatā kho, ānanda, attānaṃ na paññapento na paññapeti.

So much, Ananda, for those who do not proffer an explanation of the self.

121. “kittāvatā ca, ānanda, attānaṃ samanupassamāno samanupassati?

‘In what ways, Ananda, do people regard the self?’

vedanaṃ vā hi, ānanda, attānaṃ samanupassamāno samanupassati:

They equate the self with feeling:

‘vedanā me attā’ ti,

“Feeling is my self”,

‘na heva kho me vedanā attā, appaṭisaṃvedano me attā’ ti iti vā hi, ānanda, attānaṃ samanupassamāno samanupassati.

or: “Feeling is not my self, my self is imperipient”,

‘na heva kho me vedanā attā, nopi appaṭisaṃvedano me attā, attā me vediyati,

vedanā dhammo hi me attā’ ti iti vā hi, ānanda, attānaṃ samanupassamāno samanupassati.

or: “Feeling is not my self, but my self is not imperipient, it is of a nature to feel.”

122. “tatrānanda, yo so evamāha:

‘Now, Ananda, one who says:

‘vedanā me attā’ ti, so evamassa vacanīyo:

“Feeling is my self” should be told:

‘tisso kho imā, āvuso, vedanā:

“There are three kinds of feeling, friend:

sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā.

pleasant, painful, and neutral.

imāsaṃ kho tvaṃ tissannaṃ vedanānaṃ katamaṃ attato samanupassasi’ ti?

Which of the three do you consider to be your self?”

yasmim, ānanda, samaye sukhaṃ vedanaṃ vedeti, neva tasmim samaye dukkhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; sukhamyeva tasmim samaye vedanaṃ vedeti.

When a pleasant feeling is felt, no painful or neutral feeling is felt, but only pleasant feeling.

yasmim, ānanda, samaye dukkhaṃ vedanaṃ vedeti, neva tasmim samaye sukhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; dukkhamyeva tasmim samaye vedanaṃ vedeti.

When a painful feeling is felt, no pleasant or neutral feeling is felt, but only painful feeling.

yasmiṃ, ānanda, samaye adukkhamasukhaṃ vedanaṃ vedeti, neva tasmiṃ samaye sukhaṃ vedanaṃ vedeti, na dukkhaṃ vedanaṃ vedeti; adukkhamasukhaṃveva tasmiṃ samaye vedanaṃ vedeti.

And when a neutral feeling is felt, no pleasant or painful feeling is felt, but only neutral feeling.

123. “sukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

“Pleasant feeling is impermanent, conditioned, dependently-arisen, bound to decay, to vanish, to fade away, to cease.

dukkhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Painful feeling is impermanent, conditioned, dependently-arisen, bound to decay, to vanish, to fade away, to cease.

adukkhamasukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Neutral feeling is impermanent, conditioned, dependently-arisen, bound to decay, to vanish, to fade away, to cease.

tassa sukhaṃ vedanaṃ vediyamānassa ‘eso me attā’ti hoti.

So anyone who, on experiencing a pleasant feeling, thinks: “This is my self”,

tassāyeva sukhāya vedanāya nirodhā ‘byagā me attā’ti hoti.

must, at the cessation of that pleasant feeling, think: “My self has gone!”

dukkhaṃ vedanaṃ vediyamānassa ‘eso me attā’ti hoti.

So anyone who, on experiencing a painful feeling, thinks: “This is my self”,

tassāyeva dukkhāya vedanāya nirodhā ‘byagā me attā’ti hoti.

must, at the cessation of that painful feeling, think: “My self has gone!”

adukkhamasukhaṃ vedanaṃ vediyamānassa ‘eso me attā’ti hoti.

So anyone who, on experiencing a neutral feeling, thinks: “This is my self”,

tassāyeva adukkhamasukhāya vedanāya nirodhā ‘byagā me attā’ti hoti.

must, at the cessation of that neutral feeling, think: “My self has gone!”

iti so diṭṭheva dhamme aniccasukhadukkhavokinnam uppādayadhammaṃ attānaṃ samanupassamāno samanupassati, yo so evamāha: ‘vedanā me attā’ti.

Thus whoever thinks: “Feeling is my self” is contemplating something in this present life that is impermanent, a mixture of happiness and unhappiness, subject to arising and passing away.

tasmātiḥānanda, etena petaṃ nakkhamati: ‘vedanā me attā’ti samanupassitum.

Therefore it is not fitting to maintain: “Feeling is my self.”

124. “tatṛānanda, yo so evamāha:

‘But anyone who says:

‘na heva kho me vedanā attā, appaṭisaṃvedano me attā’ti, so evamassa vacanīyo:

“Feeling is not my self, my self is imperipient” should be asked:

‘yattha panāvuso, sabbaso vedayitam natthi api nu kho, tattha ‘ayamahasmaṃ’ti siyā’ti?

“If, friend, no feelings at all were to be experienced, would there be the thought: ‘I am’?”

“no hetam, bhante”.

“No, Lord.”

“tasmātiḥānanda, etena petaṃ nakkhamati:

Therefore it is not fitting to maintain:

‘na heva kho me vedanā attā, appaṭisaṃvedano me attā’ti samanupassitum.

“Feeling is not my self, my self is imperipient.”

125. “tatṛānanda, yo so evamāha:

‘And anyone who says:

‘na heva kho me vedanā attā, nopi appaṭisaṃvedano me attā, attā me vediyati, vedanādhhammo hi me attā’ti. so evamassa vacanīyo:

“Feeling is not my self, but my self is not imperipient, my self is of a nature to feel” should be asked:

vedanā ca hi, āvuso, sabbena sabbam sabbathā sabbam aparisesā nirujjheyum.

“Well, friend, if all feelings absolutely and totally ceased without remainder,

sabbaso vedanāya asati vedanānirodhā api nu kho tattha ‘ayamahasmaṃ’ti siyā’ti?

When there’s no feeling at all, with the cessation of feeling, would the thought: ‘I am this’?”

“no hetam, bhante”.

“No, Lord.”

“tasmātiḥānanda, etena petaṃ nakkhamati:

Therefore it is not fitting to maintain:

‘na heva kho me vedanā attā, nopi appaṭisaṃvedano me attā, attā me vediyati, vedanādhhammo hi me attā’ti samanupassitum.

“Feeling is not my self, but my self is not imperipient, my self is of a nature to feel.”

126. “yato kho, ānanda, bhikkhu neva vedanaṃ attānaṃ samanupassati,

‘From the time, Ananda, when a monk no longer regards feeling as the self,

nopi appaṭisaṃvedanaṃ attānaṃ samanupassati,

or the self as being impercipient,

nopi ‘attā me vediyati, vedanādhhammo hi me attā’ti samanupassati.

or as being percipient and of a nature to feel,

so evaṃ na samanupassanto na ca kiñci loke upādiyati,

by not so regarding, he clings to nothing in the world;

anupādiyaṃ na paritassati,

not clinging, he is not excited by anything,

aparitassaṃ paccattaññeva parinibbāyati,

and not being excited he gains personal liberation,

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karanīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

and he knows: “Birth is finished, the holy life has been led, done was what had to be done, there is nothing more here.”

evaṃ vimuttacittaṃ kho, ānanda, bhikkhuṃ yo evaṃ vadeyya:

‘And if anyone were to say to a monk whose mind was thus freed:

‘hoti tathāgato paraṃ maraṇā itissa diṭṭhī’ti, tadakallaṃ.

“The Tathāgata exists after death”, that would be [seen by him as] a wrong opinion and unfitting”

‘na hoti tathāgato paraṃ maraṇā itissa diṭṭhī’ti, tadakallaṃ.

“The Tathāgata does not exist after death”, that would be [seen by him as] a wrong opinion and unfitting”

‘hoti ca na ca hoti tathāgato paraṃ maraṇā itissa diṭṭhī’ti, tadakallaṃ.

“The Tathāgata both exists and does not exist after death”, that would be [seen by him as] a wrong opinion and unfitting”

‘neva hoti na na hoti tathāgato paraṃ maraṇā itissa diṭṭhī’ti, tadakallaṃ.

“The Tathāgata neither exists nor does not exist after death.”, that would be [seen by him as] a wrong opinion and unfitting”

taṃ kissa hetu?

Why so?

yāvatā, ānanda, adhivacanāṃ yāvatā adhivacanapatho,

As far, Ananda, as designation and the range of designation reaches,

yāvatā nirutti yāvatā niruttipatho,

as far as language and the range of language reaches,

yāvatā paññatti yāvatā paññattipatho,

as far as concepts and the range of concepts reaches,

yāvatā paññā yāvatā paññāvacaraṃ,

as far as understanding and the range of understanding reaches,

yāvatā vattaṃ, yāvatā vattati,

as far as the cycle reaches and revolves —

tadabhiññāvimutto bhikkhu, tadabhiññāvimuttaṃ bhikkhuṃ ‘na jānāti na passati itissa diṭṭhī’ti, tadakallaṃ.

that monk is liberated from all that by super-knowledge, and to maintain that such a liberated monk does not know and see would be a wrong view and incorrect.

127. “satta kho, ānanda, viññāṇaṭṭhitiyo, dve āyatanāni.

‘Ananda, there are seven stations of consciousness and two realms.

katamā satta?

Which are the seven?

santānanda, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.

There are beings different in body and different in perception, such as human beings, some devas and some in states of woe.

ayaṃ paṭhamā viññāṇaṭṭhiti.

That is the first station of consciousness.

santānanda, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā

paṭhamābhiniḍḍattā.

There are beings different in body and alike in perception, such as the devas of Brahmā’s retinue, born there [on account of having attained] the first jhāna.

ayaṃ dutiyā viññāṇaṭṭhiti.

That is the second station of consciousness.

santānanda, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.

There are beings alike in body and different in perception, such as the Abhassara devas.

ayaṃ tatiyā viññāṇatthiti.

That is the third station of consciousness.

santānanda, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.

There are beings alike in body and alike in perception, such as the Subhakinna devas.

ayaṃ catutthī viññāṇatthiti.

That is the fourth station of consciousness.

santānanda, sattā sabbaso rūpasaññānaṃ samatikkamā patighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanūpagā.

There are beings who have completely transcended all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety; thinking: “Space is infinite”, they have attained to the Sphere of Infinite Space.

ayaṃ pañcamī viññāṇatthiti.

That is the fifth station of consciousness.

santānanda, sattā sabbaso ākāsañācāyatanāṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇācāyatanūpagā.

There are beings who, by transcending the Sphere of Infinite Space, thinking: “Consciousness is infinite”, have attained to the Sphere of Infinite Consciousness.

ayaṃ chaṭṭhī viññāṇatthiti.

That is the sixth station of consciousness.

santānanda, sattā sabbaso viññāṇācāyatanāṃ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanūpagā.

There are beings who, having transcended the Sphere of Infinite Consciousness, thinking: “There is no thing”, have attained to the Sphere of No-Thingness.

ayaṃ sattamī viññāṇatthiti.

That is the seventh station of consciousness.

asaññasattāyatanāṃ nevasaññānāsaññāyatanameva dutiyaṃ.

[The two realms are:] The Realm of Unconscious Beings and, secondly, the Realm of Neither-Perception-Nor-Non-Perception.

128. “tatrānanda, yāyaṃ pathamā viññāṇatthiti nānattakāyā nānattasaññino, seyyathāpi manussa, ekacce ca devā, ekacce ca vinipātikā.

‘Now, Ananda, as regards this first station of consciousness, with difference of body and difference of perception, as in the case of human beings, some devas and some in states of woe,

yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthaṅgamam pajānāti, tassā ca assādam pajānāti, tassā ca ādinavaṃ pajānāti, tassā ca nissaraṇam pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“no hetam, bhante”

‘No, Lord.’

“tatrānanda, yāyaṃ dutiyā viññāṇatthiti nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḃbattā.

‘Now, Ananda, as regards this second station of consciousness, with difference body and alike in perception, such as the devas of Brahmā’s retinue, born there [on account of having attained] the first jhāna,

yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthaṅgamam pajānāti, tassā ca assādam pajānāti, tassā ca ādinavaṃ pajānāti, tassā ca nissaraṇam pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“no hetam, bhante”

‘No, Lord.’

“tatrānanda, yāyaṃ tatiyā viññāṇatthiti ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.

‘Now, Ananda, as regards this third station of consciousness, with alike in body and difference of perception, such as the Abhassara devas,

yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthaṅgamam pajānāti, tassā ca assādam pajānāti, tassā ca ādinavaṃ pajānāti, tassā ca nissaraṇam pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“no hetam, bhante”

‘No, Lord.’

“tatṛānanda, yāyaṃ catutthī viññāṇaṭṭhiti ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.

‘Now, Ānanda, as regards this fourth station of consciousness, with alike in body and alike in perception, such as the Subhakiṇṇa devas,

yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthaṅgamaṃ pajānāti, tassā ca assādaṃ pajānāti, tassā ca ādīnavaṃ pajānāti, tassā ca nissaraṇaṃ pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“no hetam, bhante”

‘No, Lord.’

“tatṛānanda, yāyaṃ pañcamī viññāṇaṭṭhiti sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañāncāyatanūpagā.

‘Now, Ānanda, as regards this fifth station of consciousness, who have completely transcended all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety; thinking: “Space is infinite”, they have attained to the Sphere of Infinite Space.

yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthaṅgamaṃ pajānāti, tassā ca assādaṃ pajānāti, tassā ca ādīnavaṃ pajānāti, tassā ca nissaraṇaṃ pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“no hetam, bhante”

‘No, Lord.’

“tatṛānanda, yāyaṃ chaṭṭhī viññāṇaṭṭhiti sabbaso ākāsañāncāyatanam samatikkamma ‘anantaṃ viññāṇaṭṭhiti viññāṇañcāyatanūpagā.

‘Now, Ānanda, as regards this sixth station of consciousness, who, by transcending the Sphere of Infinite Space, thinking: “Consciousness is infinite”, have attained to the Sphere of Infinite Consciousness.

yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthaṅgamaṃ pajānāti, tassā ca assādaṃ pajānāti, tassā ca ādīnavaṃ pajānāti, tassā ca nissaraṇaṃ pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“no hetam, bhante”

‘No, Lord.’

“tatṛānanda, yāyaṃ sattamī viññāṇaṭṭhiti sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanūpagā.

‘Now, Ānanda, as regards this seventh station of consciousness, who, having transcended the Sphere of Infinite Consciousness, thinking: “There is no thing”, have attained to the Sphere of No-Thingness.

yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthaṅgamaṃ pajānāti, tassā ca assādaṃ pajānāti, tassā ca ādīnavaṃ pajānāti, tassā ca nissaraṇaṃ pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“no hetam, bhante”

‘No, Lord.’

“tatṛānanda, yamidaṃ asaññasattāyatanam.

‘Now, Ānanda, as regards the realm of unconscious beings,

Yo nu kho, ānanda, tañca pajānāti, tassa ca samudayaṃ pajānāti, tassa ca atthaṅgamaṃ pajānāti, tassa ca assādaṃ pajānāti, tassa ca ādīnavaṃ pajānāti, tassa ca nissaraṇaṃ pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“No hetam, bhante”.

‘No, Lord.’

“Tatṛānanda, yamidaṃ nevasaññānāsaññāyatanam.

‘Now, Ānanda, as regards the realm of neither-perception-nor-non-perception,

Yo nu kho, ānanda, tañca pajānāti, tassa ca samudayaṃ pajānāti, tassa ca atthaṅgamaṃ pajānāti, tassa ca assādaṃ pajānāti, tassa ca ādīnavaṃ pajānāti, tassa ca nissaraṇaṃ pajānāti, kallaṃ nu tena tadabhinanditun”ti?

if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?’

“No hetam, bhante”.

‘No, Lord.’

yato kho, ānanda, bhikkhu imāsañca sattannam viññāṇatthitūnam imesañca dvinnam āyatanānam samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ viditvā anupādā vimutto hoti, ayam vuccatānanda, bhikkhu paññāvimutto.

‘Ananda, insofar as a monk, having known as they really are these seven stations of consciousness and these two spheres, their origin and cessation, their attraction and peril, is freed without attachment, that monk, Ananda, is called one who is liberated by wisdom.’

129. “aṭṭha kho ime, ānanda, vimokkhā.

‘There are, Ananda, these eight liberations.’

katame aṭṭha?

‘What eight?’

rūpī rūpāni passati ayam

‘Possessing form, one sees forms.’

pathamo vimokkho.

‘That is the first liberation.’

ajjhattam arūpasāñhī bahiddhā rūpāni passati,

‘Not perceiving material forms in oneself, one sees them outside.’

ayam dutiyo vimokkho.

‘That is the second liberation.’

subhanteva adhimutto hoti,

‘Thinking: “It is beautiful”, one becomes intent on it.’

ayam tatiyo vimokkho.

‘That is the third liberation.’

sabbaso rūpasāñhīnam samatikkamā paṭighasañhīnam atthaṅgamā nānattasañhīnam amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati,

‘By completely transcending all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety, thinking: “Space is infinite”, one enters and abides in the Sphere of Infinite Space.’

ayam catuttho vimokkho.

‘That is the fourth liberation.’

sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇācāyatanam upasampajja viharati,

‘By transcending the Sphere of Infinite Space, thinking: “Consciousness is infinite”, one enters and abides in the Sphere of Infinite Consciousness.’

ayam pañcama vimokkho.

‘That is the fifth liberation.’

sabbaso viññāṇācāyatanam samatikkamma ‘natthi kiñc’ti ākiñcaññāyatanam upasampajja viharati,

‘By transcending the Sphere of Infinite Consciousness, thinking: “There is no thing”, one enters and abides in the Sphere of No-Thingness.’

ayam chaṭṭho vimokkho.

‘That is the sixth liberation.’

sabbaso ākiñcaññāyatanam samatikkamma ‘nevasaññānāsaññā’yatanam upasampajja viharati,

‘By transcending the Sphere of No-Thingness, one reaches and abides in the Sphere of Neither-Perception-Nor-Non-Perception.’

ayam sattamo vimokkho.

‘That is the seventh liberation.’

sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati,

‘By transcending the Sphere of Neither-Perception-Nor-Non-Perception one enters and abides in the Cessation of Perception and Feeling.’

ayam aṭṭhamo vimokkho.

‘That is the eighth liberation.’

ime kho, ānanda, aṭṭha vimokkhā.

‘These, Ananda, are the eight liberations.’

130. “yato kho, ānanda, bhikkhu ime aṭṭha vimokkhe anulomampi samāpajjati,

‘Ananda, when once a monk attains these eight liberations in forward order,

paṭilomampi samāpajjati,

in reverse order,

anulomapaṭilomampi samāpajjati,

and in forward-and-reverse order,

yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ samāpajjatipi vuṭṭhātīpi.

entering them and emerging from them as and when, and for as long as he wishes,

āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittheva dhamme sayaṃ abhiññā
sacchikatvā upasampajja viharati, ayaṃ vuccatānanda, bhikkhu ubhatobhāgavimutto.

*and has gained by his own super-knowledge here and now both the destruction of the corruptions and the
uncorrupted liberation of heart and liberation by wisdom, that monk is called “both-waysliberated ,*

imāya ca ānanda ubhatobhāgavimuttiyā aññā ubhatobhāgavimutti uttaritarā vā paṇītatarā vā
natthi”ti.

and, Ananda, there is no other way of both-ways-liberation that is more excellent or perfect than this.’

idamavoca bhagavā.

Thus the Lord spoke.

attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

And the Venerable Ananda rejoiced and was delighted at his words.

mahānidānasuttaṃ niṭṭhitaṃ dutiyaṃ.