
MĀHĀNIDĀNASUTTAM

95. evaṃ me suttaṃ.
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 bhagavantam
abhivādetvā ekamantaṃ nisīdi.

ekamantaṃ nisinno kho āyasmā ānando bhagavantam 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 evamayaṃ pajā tantākulakajātā
kulagaṇṭhikajātā 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 jarāmarañan’ti iti puṭṭhena satā, ānanda,
‘If, Ananda, you are asked: “Has ageing-and-death a condition for its existence?”

atthītissa vacanīyaṃ.
you should answer: “Yes.”

‘kīṃpaccayā jarāmarañan’ti iti ce vadeyya,
If asked: “What conditions ageing-and-death?”

‘jātipaccayā jarāmarañan’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?”

atthītissa vacanīyaṃ.
you should answer: “Yes.”

‘kīṃpaccayā 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?”

atthītissa vacanīyaṃ.
you should answer: “Yes.”

‘kīṃpaccayā bhavo’ti iti ce vadeyya,
If asked: “What conditions becoming?”

‘upādānapaccayā bhavo’ti iccassa vacanīyaṃ.
you should answer: “Clinging conditions becoming.”

“atthi idappaccayā upādānan’ti iti puṭṭhena satā, ānanda,
‘If, Ananda, you are asked: “Has clinging a condition for its existence?”

atthītissa vacanīyaṃ.
you should answer: “Yes.”

‘kīṃpaccayā upādānan’ti iti ce vadeyya,
If asked: “What conditions clinging?”

‘taṇhāpaccayā upādānan’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?”

attṭhiṭṭassa vacanīyaṃ.
If asked: "What conditions craving?"
vedanāpaccayaṃ taṇhā' ti itī ce vadeyya,

vedanāpaccayaṃ taṇhā' ti itī ce vadeyya.
If asked: "Feeling conditions craving."

attṭhiṭṭassa vacanīyaṃ.
If, Ananda, you are asked: "Has feeling a condition for its existence?"
vedanāpaccayaṃ taṇhā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions feeling?"
phassapaccayaṃ vedanā' ti itī ce vadeyya.

attṭhiṭṭassa vacanīyaṃ.
If, Ananda, you are asked: "Has contact a condition for its existence?"
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions contact?"
phassapaccayaṃ vedanā' ti itī ce vadeyya.

attṭhiṭṭassa vacanīyaṃ.
If, Ananda, you are asked: "Has name-and-form a condition for its existence?"
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions name-and-form?"
phassapaccayaṃ vedanā' ti itī ce vadeyya.

attṭhiṭṭassa vacanīyaṃ.
If asked: "Has consciousness a condition for its existence?"
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions consciousness?"
phassapaccayaṃ vedanā' ti itī ce vadeyya.

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions consciousness and contact conditions feeling, feeling conditions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing-and-death,"
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions consciousness and contact conditions feeling, feeling conditions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing-and-death,"
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions consciousness and contact conditions feeling, feeling conditions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing-and-death,"
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions ageing-and-death", so the way that should be understood.
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If, Ananda, there were no birth at all, anywhere, of anybody or anything:
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions ageing-and-death", so the way that should be understood.
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

phassapaccayaṃ vedanā' ti itī ce vadeyya.
If asked: "What conditions ageing-and-death", so the way that should be understood.
phassapaccayaṃ vedanā' ti itī pūtiṭhena sata, ānanda,

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, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo jarāmaranassa, 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 sabbenā 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, eseva 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 sabbenā sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no clinging for anyone anywhere.

seyyathidaṃ - kāmupādānaṃ vā diṭṭhupādānaṃ vā sīlabbatupādānaṃ vā attavādupādānaṃ vā,
That is, sensuous 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, eseva 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 upādāna’ 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 sabbenā sabbam sabbathā sabbam kassaci kimhici,
Suppose there were totally and utterly no craving for anyone anywhere.

seyyathidaṃ - rūpatañhā saddatañhā gandhatañhā phoṭṭhabbatañhā dhammatañhā,
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.’

yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ samāpajjatipi vuṭṭhātipi.
entering them and emerging from them as and when, and for as long as he wishes,

āsavānaṇca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam 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 paṇītarā 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.

“No hetam, bhanṭe”.

“No, Lord.”

yato kho, ānanda, bhikkhu imasāṇa sattamaṇaṃ viññāṇāṭṭhitaṇaṃ imesaṇa dvinnaṃ āyatanaṇaṃ samuḍḍayaṭṭha aṭṭhaṇḍamaṇa assaḍḍaṇa ādina vaṇaṇa nissaraṇaṇa ca yaṭṭabbutaṇaṃ viditva anuppaḍa vimutto hoti, ayaṃ vuccatānanda, bhikkhu paṇṇāvimutto.

“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, vimokkha.

“There are, Ananda, these eight liberations.

kataṃe aṭṭha?

“What eight?”

rūpi rūpaṇi passatī ayaṃ

“Possessing form, one sees forms.

paṭhamo vimokkho.

“That is the first liberation.

ajjhataṇṇaṃ arūpasāṇhi bahiddha rūpaṇi passatī,

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

ayaṃ duttho vimokkho.

“That is the second liberation.

subhanteva adhimutto hoti,

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

ayaṃ tattho vimokkho.

“That is the third liberation.

sabbaso rūpasāṇaṇaṃ samatikkamaṃ aṭṭhaṇḍama nānattasaṇṇaṇaṃ

“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.

ayaṃ catuttho vimokkho.

“That is the fourth liberation.

sabbaso ākasaṇaṇācāyatanaṃ samatikkamaṃ ‘anantaṃ viññāṇaṇ’i viññāṇācāyatanaṃ

“That is the fifth liberation.

ayaṃ pañcamaṃ vimokkho.

“That is the fifth liberation.

sabbaso viññāṇācāyatanaṃ samatikkamaṃ ‘natti kiñci’i ākīcaṇācāyatanaṃ upasampajja

viharatī,

“By transcending the Sphere of Infinite Consciousness, thinking: “There is no thing”, one enters and abides in

the Sphere of No-Thingness.

ayaṃ chaṭṭho vimokkho.

“That is the sixth liberation.

sabbaso ākīcaṇācāyatanaṃ samatikkamaṃ ‘nevasaññāṇasāṇa’i yataṇaṃ upasampajja viharatī,

“By transcending the Sphere of No-Thingness, one reaches and abides in the Sphere of

Neither-Perception-Nor-Non-Perception.

ayaṃ sattamaṃ vimokkho.

“That is the seventh liberation.

sabbaso nevasaññāṇasāyatanaṃ samatikkamaṃ saññāvedayitānītrodhaṇaṃ upasampajja

viharatī,

“By transcending the Sphere of Neither-Perception-Nor-Non-Perception one enters and abides in the Cessation

of Perception and Feeling.

ayaṃ aṭṭhamaṃ vimokkho.

“That is the eighth liberation.

ime kho, ānanda, aṭṭha vimokkha.

“These, Ananda, are the eight liberations.

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

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

paṭīḷomamaṇi samāpajjati,

in reverse order,

anuḷomapaṭīḷomamaṇi samāpajjati,

and in forward-and-reverse order,

“tasmāṭṭhānanda, esseva hetu etaṃ nidanaṃ esa samuḍḍayo upāḍānassa, yaḍidaṃ

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

102. “vedānapaccayaṭṭa taṇhā’ti ki kho paneṭaṃ vuttāṃ, tadānanda, imināpeteṃa

veditābbaṃ, yaṭṭha vedānapaccayaṭṭa taṇhā.

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

vedanā ca hi, ānanda, nabhaviṣsa sabbeṇa sabbaṭṭhā sabbaṃ kassaci kimhiṇi,

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

seyyatiṇidam - cakkhusamphassaṇaṇa vedanā sotasamphassaṇaṇa vedanā gāṇasamphassaṇaṇa vedanā jivhaṇasamphassaṇaṇa vedanā kāyasamphassaṇaṇa vedanā manosaṃphassaṇaṇa vedanā,

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

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

“no hetam, bhanṭe”.

“No, Lord.”

“tasmāṭṭhānanda, esseva hetu etaṃ nidanaṃ esa samuḍḍayo esa paccayo taṇhāya, yaḍidaṃ

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

103. “ti kho paneṭaṃ, ānanda, vedanaṃ paṭicca taṇhā,

“And so, Ananda, feeling conditions craving.

taṇhaṃ paṭicca pariyesaṇa,

craving conditions seeking.

pariyesaṇaṃ paṭicca jābho,

seeking conditions acquisition.

jābhaṃ paṭicca vinicchayo,

acquisition conditions decision-making.

vinicchayaṃ paṭicca chandarāgo,

decision-making conditions lustful desire.

chandarāgaṃ paṭicca ajjhosāṇaṃ,

lustful desire conditions attachment.

ajjhosāṇaṃ paṭicca pariggaho,

attachment conditions appropriation.

pariggahaṃ paṭicca macchariyaṃ,

appropriation conditions aversion.

macchariyaṃ paṭicca ārakkho.

aversion conditions guarding of possessions.

ārakkhadhikaraṇaṃ dāṇḍānaṇasatthadānakalahaṇaviḍḍatuvamūpapesuññanussāvāda

aneke pāpaka akusala dhamaṃ sambhavaṇti.

“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. “ārakkhadhikaraṇaṃ

dāṇḍānaṇasatthadānakalahaṇaviḍḍatuvamūpapesuññanussāvāda aneke pāpaka

akusala dhamaṃ sambhavaṇti ti iti kho paneṭaṃ vuttāṃ, tadānanda, imināpeteṃa

veditābbaṃ, yaṭṭha ārakkhadhikaraṇaṃ

dāṇḍānaṇasatthadānakalahaṇaviḍḍatuvamūpapesuññanussāvāda aneke pāpaka

akusala dhamaṃ sambhavaṇti.

“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, nabhaviṣsa sabbeṇa sabbaṃ sabbaṭṭhā sabbaṃ kassaci kimhiṇi,

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

sabbaso ārakkhe asati ārakkhanīroddha api nu kho

dāṇḍānaṇasatthadānakalahaṇaviḍḍatuvamūpapesuññanussāvāda aneke pāpaka

akusala dhamaṃ sambhavaṇti?”

“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 hetam, bhanṭe”.

“No, Lord.”

“tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo dandādānasatthādānakalahaviggahavivādaturvāṃtupesunñāmusāvādānaṃ anekesaṃ pāpākānaṃ akusalānaṃ dhammānaṃ sambhavāya yadidaṃ ārakkho.

‘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 ārakkho’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariyaēna veditabbaṃ, yathā macchariyaṃ paṭicca ārakkho.

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

macchariyaṇca 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 ārakkho 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, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo ārakkhassa, 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 pariyaēna 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, eseva 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 pariyaēna veditabbaṃ, yathā ajjhosānaṃ paṭicca pariggaho.

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

ajjhosānaṇca 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, eseva 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 pariyaēna 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, eseva 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 pariyaēna veditabbaṃ, yathā vinicchayaṃ paṭicca chandarāgo.

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

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

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

yo nu kho, ānanda, taṇca 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.’

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

‘Now, Ananda, 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, taṇca 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.’

“tatrānanda, yāyaṃ chatthī viññāṇaṭṭhiti sabbaso ākāsaṇaṇcāyatanam samatikkamma ‘anantaṃ viññāṇaṇ’ti viññāṇaṇcāyatanūpagā.

‘Now, Ananda, 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, taṇca 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.’

“tatrānanda, yāyaṃ sattamī viññāṇaṭṭhiti sabbaso viññāṇaṇcāyatanam samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanūpagā.

‘Now, Ananda, 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, taṇca 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.’

“tatrānanda, yamidaṃ asaññasattāyatanam.

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

Yo nu kho, ānanda, taṇca 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.’

“Tatrānanda, yamidaṃ nevasaññānāsaññāyatanam.

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

Yo nu kho, ānanda, taṇca 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.’

“tasmātihānanda, eseva 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, eseva 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 nāmarūpaṃ’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 vepullaṃ apajjissatha”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 apajjissatha”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?’

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

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

nopi appatisamvedanaṃ 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 karaṇīyaṃ, nāparaṃ ithattāyā’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 diṭṭhi’ti, tadakallam.

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

‘na hoti tathāgato paraṃ maraṇā itissa diṭṭhi’ti, tadakallam.

“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 diṭṭhi’ti, tadakallam.

“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 diṭṭhi’ti, tadakallam.

“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, adhivacanaṃ 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 paññāvacaṃ,

as far as understanding and the range of understanding reaches,

yāvatā vaṭṭam, yāvatā vaṭṭati,

as far as the cycle reaches and revolves —

tadabhiññāvimutto bhikkhu, tadabhiññāvimuttaṃ bhikkhuṃ ‘na jānāti na passati itissa diṭṭhi’ti, tadakallam.

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.

ayam paṭhamā viññāṇaṭṭhiti.

That is the first station of consciousness.

santānanda, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā

paṭhamābhinibbattā.

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.

ayam 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.

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

‘atathaṃ 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,

‘atathaṃ 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,

‘atathaṃ 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.

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

119. “kittāvatā 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,

‘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.”

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.”

evaṃ 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.”

evaṃ 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.”

evaṃ 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 impercipient”,

‘na heva kho me vedanā attā, nopi appaṭisaṃvedano me attā, attā me vediyati, vedanādhammo hi me attā’^{ti} iti vā hi, ānanda, attānaṃ samanupassamāno samanupassati.
or: “Feeling is not my self, but my self is not impercipient, 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.