**MATTU**SANĀQIJĀHAM

## mahānidānasuttam (DN 15) The Great Discourse on Origination 95. evam me sutam. Thus have i heard. ekam samayam bhagavā kurūsu viharati kammāsadhammam nāma kurūnam nigamo. Once the Lord was staying among the Kurus. There is a market town there called Kammāsadhamma. atha kho āvasmā ānando vena bhagavā tenupasankami, upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho āyasmā ānando bhagavantam etadavoca: And the Venerable Ananda came to the Lord, saluted him, sat down to one side, and said: "acchariyam, bhante, abbhutam, bhante! 'It is wonderful, Lord, it is marvellous yāva gambhīro cāyam, bhante, paticcasamuppādo gambhīrāvabhāso ca, how profound this dependent origination is, and how profound it appears! atha ca pana me uttānakuttānako viva khāvatī"ti. And yet it appears to me as clear as clear!" "mā hevam, ānanda, avaca, mā hevam, ānanda, avaca. 'Do not say that, Ananda, do not say that! gambhīro cāyam, ānanda, paticcasamuppādo gambhīrāvabhāso ca. This dependent origination is profound and appears profound. etassa, ānanda, dhammassa ananubodhā appativedhā evamayam pajā tantākulakajātā kulaganthikajātā muñjapabbajabhūtā apāyam duggatim vinipātam samsāram 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 jarāmaranan'ti iti putthena satā, ānanda, 'If, Ananda, you are asked: "Has ageing-and-death a condition for its existence?" atthītissa vacanīyam. you should answer: "Yes." 'kimpaccayā jarāmaranan'ti iti ce vadeyya, If asked: "What conditions ageing-and-death?" 'jātipaccayā jarāmaranan'ti iccassa vacanīyam. you should answer: "Ageing-and-death is conditioned by birth." "'atthi idappaccayā jātī'ti iti putthena satā, ānanda, 'If, Ananda, you are asked: "Has birth a condition for its existence?" atthītissa vacanīvam. you should answer: "Yes." 'kimpaccayā jātī'ti iti ce vadeyya, If asked: "What conditions birth?" 'bhavapaccayā jātī'ti iccassa vacanīyam. you should answer: "Becoming conditions birth." "'atthi idappaccayā bhavo'ti iti putthena satā, ānanda, 'If, Ananda, you are asked: "Has becoming a condition for its existence?" atthītissa vacanīvam. you should answer: "Yes." 'kimpaccayā bhavo'ti iti ce vadeyya, If asked: "What conditions becoming? 'upādānapaccayā bhavo'ti iccassa vacanīyam. you should answer: "Clinging conditions becoming." "'atthi idappaccayā upādānan'ti iti putthena satā, ānanda, 'If, Ananda, you are asked: "Has clinging a condition for its existence?" atthītissa vacanīyam. you should answer: "Yes." 'kimpaccayā upādānan'ti iti ce vadeyya, If asked: "What conditions clinging?" 'tanhāpaccayā upādānan'ti iccassa vacanīyam. you should answer: "Craving conditions clinging." "'atthi idappaccayā tanhā'ti iti putthena satā, ānanda,

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

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ολ γακκήας το της γακκήας-state,
                                                                        yakkhanam va yakkhattaya,
                                                                  of 8andhabbas to the 8andhabbas-state,
                                                                gandhabbānam vā gandhabbattāya,
                                                                             of devas to the deva-state,
                                                                              devanam va devattaya,
                                     If, Ananda, there were no birth at all, anywhere, of anybody or anything:
jāti ca hi, ānanda, nābhavissa sabbena sabbatnā sabbathā sabbam kassaci kimhici, seyyathidam
               "Birth conditions ageing-and-death", so it was said, and this is the way that should be understood.
                                                     veditabbam, yathā jātipaccayā jarāmaraņam.
 98. "'јайрассауа јагатагарап'и iti kho рапеtат vuttam, tadananda, iminapetam pariyayena
                                                    Thus this whole mass of suffering comes into existence.
                                       evametassa kevalassa dukkhakkhandhassa samudayo hoti.
                                                             sorrow, lamentation, pain, grief and distress.
            clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing-and-death,
      name-and-form conditions contact, contact conditions feeling, feeling conditions craving, craving conditions
          Thus, Ananda, name-and-form conditions consciousness and consciousness conditions name-and-form,
                                              sokaparidevadukkhadomanassupayāsā sambhavanti.
               upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraņam
        патагирарассауа рhasso, phassapaccaya vedana, vedanapaccaya tanha, tanhapaccaya
               97. 'iti kho, ananda, namarupapaccaya vinnann, vinnanapaccaya namarupam,
                                            you should answer: "Name-and-form conditions consciousness."
                                               'nāmarūpapaccayā viññāṇan'ti iccassa vacanīyam.
                                                              If asked: "What conditions consciousness?"
                                                           kimpaccayā viññāṇan'ti iti ce vadeyya,
                                                                            you should answer: "Yes."
                                                                               atthītissa vacanīyam.
                                                If asked: "Has consciousness a condition for its existence?"
                                        "atthi idappaccayā viññāṇan'ti iti putihena satā, ānanda,
                                           you should answer: "Consciousness conditions name-and-form."
                                               viññāṇapaccayā nāmarūpan'ti iccassa vacanīyam.
                                                             If asked: "What conditions name-and-form?"
                                                         'кітрассауа патагпрап'ті іті се уадеууа,
                                                                            you should answer: "Yes."
                                                                               atthītissa vacanīyam.
                              'If, Ananda, you are asked: "Has name-and-form a condition for its existence?"
                                      "atthi idappaccayā nāmarūpan'ti iti putihena satā, ānanda,
                                                  you should answer: "Name-and-borm conditions contact."
                                                  'nāmarūpapaccayā phasso'ti iccassa vacanīyam.
                                                                   If asked: "What conditions contact?"
                                                              kimpaccayā phasso'ti iti ce vadeyya,
                                                                            you should answer: "Yes."
                                                                                atthītissa vacanīyam.
                                      If, Ananda, you are asked: "Has contact a condition for its existence?"
                                          "atthi idappaccaya phasso'ti iti putthena sata, ananda,
                                                          you should answer: "Contact conditions feeling."
                                                     'phassapaccayā vedanā'ti iccassa vacanīyam.
                                                                    If asked: "What conditions feeling?"
                                                             'kimpaccayā vedanā'ti iti ce vadeyya,
                                                                            you should answer: "Yes."
                                                                               atthītissa vacanīyam.
                                      'If, Ananda, you are asked: "Has feeling a condition for its existence?"
                                          "atthi idappaccaya vedana'ti iti putthena sata, ananda,
                                                         you should answer: "Feeling conditions craving."
                                                       'vedanāpaccayā taņhā'ti iccassa vacanīyam.
                                                                   If asked: "What conditions craving?"
                                                               kimpaccayā tanhā'ti iti ce vadeyya,
                                                                            you should answer: "Yes."
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atthītissa vacanīyam.

bhūtānam vā bhūtattāya,

of ghosts to the ghosts-state,

manussānam vā manussattāya,

of humans to the humans-state,

catuppadānam vā catuppadattāya,

of quadrupeds to the quadrupeds-state,

pakkhīnam vā pakkhittāya,

of birds to the birds-state,

sarīsapānam vā sarīsapattāya,

of reptiles to the reptile state,

tesam tesañca hi, ānanda, sattānam tadattāya jāti nābhavissa.

if there were absolutely no birth at all of all these beings,

sabbaso jātiyā asati jātinirodhā api nu kho jarāmaranam paññāyethā"ti?

then, with the absence of all birth, the cessation of birth, could ageing-and-death appear?"

"no hetam, bhante".

'No, Lord.'

"tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo jarāmaranassa, yadidam jāti".

Therefore, Ananda, just this is the root, the cause, the origin, the condition for ageing-and-death; namely birth

99. "'bhavapaccayā jātī'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, 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.

seyyathidam - kāmabhavo vā rūpabhavo vā arūpabhavo vā,

That is, in the World of Sense-Desires, of Form or the Formless World;

sabbaso bhave 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.

"tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo jātiyā, yadidam bhavo". Therefore, Ananda, just this is the root, the cause, the origin, the condition of birth; namely becoming.

100. "'upādānapaccayā bhavo'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, vathā upādānapaccayā bhavo.

'Clinging conditions becoming", so it was said, and this is the way that should be understood.

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

seyyathidam - kāmupādānam vā ditthupādānam vā sīlabbatupādānam vā attavādupādānam 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.

"tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo bhavassa, yadidam upādānam".

'Therefore, Ananda, just this is the root, the cause, the origin, the condition of becoming; namely clinging.

101. "'taṇhāpaccayā upādānan'ti iti kho panetaṃ vuttaṃ tadānanda, imināpetaṃ pariyāyena veditabbam, yathā tanhāpaccayā upādānam.

'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.

seyyathidam - rūpatanhā saddatanhā gandhatanhā rasatanhā phoṭṭhabbatanhā dhammatanhā, That is, for sights, sounds, smells, tastes, tangibles, name-objects;

sabbaso tanhāva asati tanhānirodhā api nu kho upādānam paññāvethā"ti?

- in the absence of all craving, with the cessation of craving, could clinging appear?

"no hetam, bhante".

'No, Lord.

yatthicchakam yadicchakam yāvaticchakam samāpajjatipi vuṭṭhātipi.

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

āsavānañca khayā anāsavam cetovimuttim paññāvimuttim dittheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, ayam 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 natthī"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 bhāsitam abhinandīti.

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

mahānidānasuttam niṭṭhitam dutiyam.

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"brod, ovi"
                                                                                "no hetam, bhante".
            up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states
       When there's no guarding of possessions at all, with the cessation guarding of possessions, could the taking
                                                              akusalā dhammā sambhaveyyun"ti?
       dandadanasatthadanasiggahavivadatuvamtuvampesumnasavada aneke papaka
                                                sabbaso ārakkhe asati ārakkhanirodhā api nu kho
                        Suppose there were totally and utterly no guarding of possessions for anyone anywhere.
        ārakkho ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
      arguments, strife, abuse, lying and other evil unskilled states.", so it was said, and this is the way that should
          Because of the guarding of possessions there arise the taking up of stick and sword, quarrels, disputes,
                                                                    akusalā dhammā sambhavanti.
       dandādānasatthādānakalahaviggahavivādatuvamtuvampesunnamusāvādā aneke pāpakā
                                                           ледітарраті, уатһа атаккһадһікатапаті
 akusalā dhammā sambhavantī'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena
       dandādānasatthādānakalahaviggahavivādatuvamtuvampesumnasavādā aneke pāpakā
                                                                        104. "arakkhādhikaraņam
                                              arguments, strife, abuse, lying and other evil unskilled states.
        and decause of the guarding of possessions there arise the taking up of stick and sword, quarrels, disputes,
                                                    aneke papaka akusala dhamma sambhavanti.
ลิrakkhādhikaraṇaṃ daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññamusāvādā
                                                             avarice conditions guarding of possessions,
                                                                    macchariyam pațicca arakkho.
                                                                     appropriation conditions avarice,
                                                                pariggaham paticca macchariyam,
                                                                   attachment conditions appropriation,
                                                                    ajjhosānam paticca pariggaho,
                                                                   lustful desire conditions attachment,
                                                                 chandarāgam paticca ajjhosānam,
                                                               decision-making conditions lustful desire,
                                                                 vinicchayam paticca chandarago,
                                                                acquisition conditions decision-making,
                                                                       labham paticca vinicchayo,
                                                                        seeking conditions acquisition,
                                                                        pariyesanam paticca labho,
                                                                           craving conditions seeking,
                                                                        tanham paticca pariyesana,
                                                            'And so, Ananda, feeling conditions craving,
                                         103. "iti kho panetam, ananda, vedanam paticca tanha,
           Therefore, Ananda, just this is the root, the cause, the origin, the condition for craving; namely feeling.
     "tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo tanhāya, yadidam
                                                                               "no hetam, bhante".
                            When there's no feeling at all, with the cessation of feeling, could craving appear?
                        sabbaso vedanāya asati vedanānirodhā api nu kho tanhā paññāyethā"ti?
       That is, feeling born of eye-contact, ear-contact, nose-contact, longue-contact, body-contact, name-contact;
                 jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā,
зеууагілідат - саккһиsamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā
                                       Suppose there were totally and utterly no feeling for anyone anywhere.
          vedanā ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
                     Feeling conditions craving.", so it was said, and this is the way that should be understood.
                                                         veditabbam, yathā vedanāpaccayā taņhā.
   102. "vedanāpaccayā tanhā'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena
                                            Therefore just this is the condition of clinging; namely craving.
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"tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo upādānassa, yadidam

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sabbaso nevasannanasannas samatikkamma sannavedayitanirodham upasampajja
                                                                          That is the seventh liberation.
                                                                          ayam sattamo vimokkho.
                                                                Neither-Perception-Nor-Non-Perception.
                          By transcending the Sphere of No-Thingness, one reaches and abides in the Sphere of
sabbaso ākiñcannāyatanam samatikkamma 'nevasannāaanāsannā'yatanam upasampajja viharati,
                                                                            That is the sixth liberation.
                                                                           ayam chattho vimokkho.
                                                                           the Sphere of No-Thingness.
     By transcending the Sphere of Infinite Consciousness, thinking: "There is no thing", one enters and abides in
                                                                                            viharati,
  sabbaso viññānañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja
                                                                             That is the fifth liberation.
                                                                         ayam pañcamo vimokkho.
                                                                    the Sphere of Infinite Consciousness.
      By transcending the Sphere of Infinite Space, thinking: "Consciousness is infinite", one enters and abides in
                                                                               ineradiv allequiesequ
       sabbaso akasanancayatanam samatikkamma 'anantam vinnanan'i vinnanangasanam
                                                                           That is the fourth liberation.
                                                                          ayam catuttho vimokkho.
                                                                              Sphere of Infinite Space.
           by non-attention to the perception of variety, thinking: "Space is infinite", one enters and abides in the
     By completely transcending all perception of matter, by the vanishing of the perception of sense-reactions and
                        amanasikārā 'ananto ākāso'ti ākāsānancāyatanam upasampajja viharati,
         sabbaso rūpasaññānam samatikkamā patighasaññānam atthangamā nānattasaññānam
                                                                            That is the third liberation.
                                                                             ayam tatiyo vimokkho.
                                                      Thinking: "It is beautiful", one becomes intent on it.
                                                                        subhanteva adhimutto hoti,
                                                                           That is the second liberation.
                                                                            ayam dutiyo vimokkho.
                                            Not perceiving material forms in oneself, one sees them outside.
                                                    ajjhattam arūpasannī bahiddhā rūpāni passati,
                                                                             That is the first liberation.
                                                                                pathamo vimokkho.
                                                                      Possessing form, one sees forms.
                                                                           rupi rupani passati ayam
                                                                                        What eight?
                                                                                      katame attha?
                                                             There are, Ananda, these eight liberations.
                                                          129. "aṭṭha kho ime, ānanda, vimokkhā.
                                                        Ananda, is called one who is liberated by wisdom.
          two spheres, their origin and cessation, their attraction and peril, is freed without attachment, that monk,
      Ananda, insofar as a monk, having known as they really are these seven stations of consciousness and these
                     viditvā anupādā vimutto hoti, ayam vuccatānanda, bhikkhu paññāvimutto.
  ayatanana amuudayanca atthangamanca assadanca adinavanca nissarananca yathabhutam
          yato kho, ananda, bhikkhu imasanca sattannam viñnanti imesanca dvinnam
                                                                                "No hetam, bhante".
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anulomapatilomampi samāpajjati, and in forward-and-reverse order,

These, Ananda, are the eight liberations.

ime kho, ananda, attha vimokkha.

ayam affhamo vimokkho. That is the eighth liberation.

of Perception and Feeling.

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

130. "yato kho, ananda, bhikkhu ime attha vimokkhe anulomampi samapajjati,

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

pațilomampi samăpajjati, in reverse order, "tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo daṇdādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññamusāvādānam anekesaṃ pāpakānam akusalānam dhammānam sambhavāya yadidam 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. "'macchariyam paticca ārakkho'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, yathā macchariyam paticca ārakkho.

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

macchariyañca 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 etam nidānam esa samudayo esa paccayo ārakkhassa, yadidam macchariyam".

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

106. "'pariggaham paticca macchariyan'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, yathā pariggaham paticca macchariyam.

'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 macchariyam paññāyethā"ti? When there's no appropriation at all, with the cessation appropriation, could avarice appear?

"no hetam, bhante".

'No, Lord.'

"tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo macchariyassa, yadidam pariggaho".

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

107. "'ajjhosānam paticca pariggaho'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, yathā ajjhosānam paticca pariggaho.

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

ajjhosānañca 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 etam nidānam esa samudayo esa paccayo pariggahassa - yadidam ajjhosānam".

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

108. "'chandarāgam paticca ajjhosānan'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, yathā chandarāgam paticca ajjhosānam.

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

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

sabbaso chandarāge asati chandarāganirodhā api nu kho ajjhosānam 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 etam nidānam esa samudayo esa paccayo ajjhosānassa, yadidam chandarāgo".

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

109. "'vinicchayam paţicca chandarāgo'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, yathā vinicchayam paţicca chandarāgo.

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

"tatrānanda, yāyam catutthī viññāṇaṭṭhiti ekattakāyā ekattasaññino, seyyathāpi devā subhakinhā.

'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, tañca pajānāti, tassā ca samudayam pajānāti, tassā ca atthaṅgamam pajānāti, tassā ca assādam pajānāti, tassā ca ādīnavam pajānāti, tassā ca nissaraṇam pajānāti, kallam 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, yāyam pañcamī viññāṇaṭṭhiti sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā 'ananto ākāso'ti ākāsānañcāyatanūpagā.

'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, tañca pajānāti, tassā ca samudayam pajānāti, tassā ca atthaṅgamam pajānāti, tassā ca assādam pajānāti, tassā ca ādīnavam pajānāti, tassā ca nissaraṇam pajānāti, kallam 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, yāyam chaṭṭhī viññānaṭṭhiti sabbaso ākāsānañcāyatanam samatikkamma 'anantam viññānan'ti viññānañcāyatanūpagā.

'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, tañca pajānāti, tassā ca samudayam pajānāti, tassā ca atthaṅgamam pajānāti, tassā ca assādam pajānāti, tassā ca ādīnavam pajānāti, tassā ca nissaraṇam pajānāti, kallam 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, yāyam sattamī viññāṇaṭṭhiti sabbaso viññāṇañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāvatanūpagā.

'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, tañca pajānāti, tassā ca samudayam pajānāti, tassā ca atthaṅgamam pajānāti, tassā ca assādam pajānāti, tassā ca ādīnavam pajānāti, tassā ca nissaraṇam pajānāti, kallam 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, yamidam asaññasattāyatanam.

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

Yo nu kho, ānanda, tañca pajānāti, tassa ca samudayam pajānāti, tassa ca atthaṅgamam pajānāti, tassa ca assādam pajānāti, tassa ca ādīnavam pajānāti, tassa ca nissaraṇam pajānāti, kallam 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, yamidam nevasaññānāsaññāyatanam.

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

Yo nu kho, ānanda, tañca pajānāti, tassa ca samudayam pajānāti, tassa ca atthaṅgamam pajānāti, tassa ca assādam pajānāti, tassa ca ādīnavam pajānāti, tassa ca nissaraṇam pajānāti, kallam 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?'

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When there's no contact at all, with the cessation contact, could there be any feeling?
                          sabbaso phasse asati phassanirodha api nu kho vedana pannayetha"ti?
                    That is, eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact.
                                                                  kayasamphasso manosamphasso,
            зеууаthіdam - саккhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso
                                       Suppose there were totally and utterly no contact for anyone anywhere.
          phasso ca hi, ananda, nabhavissa sabbena sabbam sabbatha sabbam kassaci kimhici,
                     "Contact conditions feeling.", so it was said, and this is the way that should be understood.
                                                        veditabbam, yatha 'phassapaccaya vedana.
  113. "'phassapaccayā vedanā'ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetaṃ pariyāyena
                                                     Thus these two things become united in one by feeling.
                iti kho, ananda, ime dve dhamma dvayena vedanaya ekasamosarana bhavanti".
       Therefore, Ananda, just this is the root, the cause, the origin, the condition for all seeking; namely craving.
"tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo pariyesanāya, yadidam
                                                                                "no hetam, bhante".
                         When there's no craving at all, with the cessation craving, could there be any seeking?'
                      sabbaso tanhāya asati tanhānirodhā api nu kho pariyesanā pannāyethā"ti?
                                      Suppose there were totally and utterly no craving for anyone anywhere.
                                              seyyathidam - kamatanha bhavatanha vibhavatanha,
            tanhā ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
                     "Craving conditions seeking.", so it was said, and this is the way that should be understood.
                                        pariyayena veditabbam, yatha tanham paticca pariyesana.
          112. "tanham paticca pariyesanā'ti iti kho panetam vuttam, tadānanda, imināpetam
            Therefore, Ananda, just this is the root, the cause, the origin, the condition for all acquisition; namely
                                                                                          pariyesanā"
     "tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo lābhassa, yadidam
                                                                                 "no hetam, bhante".
                          When there's no seeking at all, with the cessation seeking, could acquisition appear?'
                sabbaso pariyesanāya asati pariyesanānirodhā api nu kho lābho paññāyethā"ti?
                                       Suppose there were totally and utterly no seeking for anyone anywhere.
      pariyesanā ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
                   Seeking conditions acquisition, so it was said, and this is the way that should be understood.
                                       pariyāyena veditabbam, yathā pariyesanam paticca lābho.
          111. "'pariyesanam paticca labho'ti iti kho panetam vuttam, tadananda, iminapetam
       Therefore, Ananda, just this is the root, the cause, the origin, the condition for all decision-making; namely
                                                                                              lābho".
"tasmātihānanda eseva hetu etam nidānam esa samudayo esa paccayo vinicchayassa, yadidam
                                                                                 "no hetam, bhante".
                When there's no acquisition at all, with the cessation acquisition, could decision-making appear?'
                        sabbaso labhe asati labhanirodha api nu kho vinicchayo paññayetha" ti?
                                   Suppose there were totally and utterly no acquisition for anyone anywhere.
           lābho ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici,
            Acquisition conditions decision-making, so it was said, and this is the way that should be understood.
                                       pariyāyena veditabbam, yathā lābham paticca vinicchayo.
          110. "Парлат раțісса vinicchayo'ti iti kho panetari vuttari, tadănanda, iminăpetari
                                                                                     -8иіурш-иоіѕіэәр
          Therefore, Ananda, just this is the root, the cause, the origin, the condition for all lustful desire; namely
                                                                               yadidam vinicchayo"
         "tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo chandarāgassa,
                                                                                          No, Lord.
                                                                                 "no hetam, bhante".
         When there's no decision-making at all, with the cessation decision-making, could lustful desire appear?
            sabbaso vinicchaye asati vinicchayanirodhā api nu kho chandarāgo paññāyethā"ti?
                               Suppose there were totally and utterly no decision-making for anyone anywhere.
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vinicchayo ca hi, ananda, nabhavissa sabbena sabban sabbatha sabban kassaci kimhici,

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if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from
                                                                 kallam nu tena tadabhinanditun"ti?
 pajanāti, tassā ca assādam pajānāti, tassā ca ādīnavam pajānāti, tassā ca nissaranam pajānāti,
        yo nu kho, ananda, tañca pajanati, tassa ca samudayam pajanati, tassa ca athangamam
                                                                             such as the Abhassara devas,
      Now, Ananda, as regards this third station of consciousness, with alike in body and difference of perception,
tatrānanda, yāyam tatiyā vinnānatihiti ekattakāyā nānattasannino, seyyathāpi devā ābhassarā.
                                                                                    "no hetam, bhante"
                                                         it, would it be fitting for him to take pleasure in it?'
       if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from
                                                                  kallam nu tena tadabhinanditun"ti?
 palanati, tassa ca assadam palanati, tassa ca adinavam palanati, tassa ca nissaranam palanati,
       yo nu kho, ananda, tañca pajanati, tassa ca samudayam pajanati, tassa ca atthangamam
                 such as the devas of Brahmā's retinue, born there [on account of having attained] the first Jhāna,
      Now, Ananda, as regards this second station of consciousness, with difference body and alike in perception,
                                                                  brahmakāyikā pathamābhinibbattā.
          "ենք ոռոժե, չեչոր ժանչե մորոերբելու ոռոթնեւեչու շեռնեշորուոս, չշչչեներ deva
                                                                                    "no hetam, bhante"
                                                         it, would it be fitting for him to take pleasure in it?'
       if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from
                                                                 kallam nu tena tadabhinanditun"ti?
 pajānāti, tassā ca assādam pajānāti, tassā ca ādīnavam pajānāti, tassā ca nissaraņam pajānāti,
       yo nu kho, ananda, tañca pajanati, tassa ca samudayam pajanati, tassa ca athangamam
                              perception, as in the case of human beings, some devas and some in states of woe,
             Mow, Ananda, as regards this first station of consciousness, with difference of body and difference of
                                                    manussā, ekacce ca devā, ekacce ca vinipātikā.
       128. "tatrānanda, yāyam pathamā vinnānatthiti nānattakāyā nānattasannino, seyyathāpi
                           [The two realms are:] The Realm of Unconscious Beings and, secondly, the Realm of Neither-Perception.
                                      asaññasattāyatanam nevasaññānāsaññāyatanameva dutiyam.
                                                                That is the seventh station of consciousness.
                                                                           ayam sattamī viññāṇatthiti.
                                                        thing", have attained to the Sphere of No-Thingness.
           There are deings who, having transcended the Sphere of Infinite Consciousness, thinking: "There is no
                                                                                 akincannayatanupaga.
                   santānanda, sattā sabbaso vinnānanda samatikkamma 'natthi kincī'ti
                                                                  That is the sixth station of consciousness.
                                                                            ayam chațthī viññănațthiti.
                                                       have attained to the Sphere of Infinite Consciousness.
         Τhere are beings who, by transcending the Sphere of Infinite Space, thinking: "Consciousness is infinite",
                                                                               vinnanancayatanupaga.
          santānanda, sattā sabbaso ākāsānañcāyatanam samatikkamma 'anantam viññāņan'ti
                                                                   That is the fifth station of consciousness.
                                                                          ayam pañcamī viññāṇaṭṭhiti.
                                                          they have attained to the Sphere of Infinite Space.
       ... anuujur si əənəts,, :8uryunu - suretunu in ine bəncəbnon fo naneth: "gbacə ya naneth; "gbacə is infunica"
               There are deings who have completely transcended all perception of matter, by the vanishing of the
                          nanattasannana amanasikara 'ananto akaso'ti akasanancayatanupaga.
         santānanda, sattā sabbaso rūpasaññānam samatikkamā patighasaññānam atthangamā
                                                                 That is the fourth station of consciousness.
                                                                          ayam catutthī viññānatthiti.
                           There are deings alike in body and alike in perception, such as the Subhakinna devas.
                        santānanda, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiņhā.
                                                                  That is the third station of consciousness.
                                                                             ayam tatiya viññananthiti.
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"no hetam, bhante"

it, would it be fitting for him to take pleasure in it?'

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"no hetam, bhante".
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'No, Lord.

"tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo vedanāya, yadidam phasso".

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

114. "'nāmarūpapaccayā phasso'ti iti kho panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, 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 lingehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti, By whatever properties, features, signs or indications the name-group is conceived of,

tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye adhiyacanasamphasso 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 lingehi yehi nimittehi yehi uddesehi rūpakāyassa paññatti hoti, By whatever properties, features, signs or indications the form-group is conceived of,

tesu ākāresu tesu lingesu 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 liṅgehi 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 lingesu tesu nimittesu tesu uddesesu asati api nu kho adhivacanasamphasso vā patighasamphasso vā patighasamphasa

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 lingehi yehi nimittehi yehi uddesehi nāmarūpassa paññatti hoti, 'By whatever properties, features, signs or indications the name-group is conceived of,

tesu ākāresu tesu lingesu 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 etam nidānam esa samudayo esa paccayo phassassa, yadidam nāmarūpam".

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 panetam vuttam, tadānanda, imināpetam pariyāyena veditabbam, yathā viññānapaccayā nāmarūpam.

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

viññāṇañca hi, ānanda, mātukucchismim na okkamissatha, api nu kho nāmarūpam mātukucchismim samuccissathā"ti?

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

"no hetam, bhante".

'No, Lord.'

"viññāṇañca hi, ānanda, mātukucchismim okkamitvā vokkamissatha, api nu kho nāmarūpam itthattāva 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.

"viññāṇañca hi, ānanda, daharasseva sato vocchijjissatha kumārakassa vā kumārikāya vā, api nu kho nāmarūpam vuddhim virūlhim vepullam 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?'

126. "yato kho, ānanda, bhikkhu neva vedanam attānam samanupassati,

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

nopi appațisamvedanam attānam samanupassati,

or the self as being impercipient,

nopi 'attā me vediyati, vedanādhammo hi me attā'ti samanupassati. or as being percipient and of a nature to feel,

so evam na samanupassanto na ca kiñci loke upādiyati,

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

anupādiyam na paritassati,

not clinging, he is not excited by anything,

aparitassam paccattaññeva parinibbāyati,

and not being excited he gains personal liberation,

'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, 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."

evam vimuttacittam kho, ānanda, bhikkhum yo evam vadeyya:

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

'hoti tathagato param marana itissa ditthi'ti, tadakallam.

"The Tathagata exists after death", that would be [seen by him as] a wrong opinion and unfitting"

'na hoti tathāgato param maranā itissa ditthī'ti, tadakallam.

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

'hoti ca na ca hoti tathāgato param maranā itissa ditthī'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 param maranā itissa ditthī'ti, tadakallam.

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

tam kissa hetu?

Why so?

yāvatā, ānanda, adhivacanam yāvatā adhivacanapatho,

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

vāvatā nirutti vāvatā 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 paññāvacaram,

as far as understanding and the range of understanding reaches,

yāvatā vaṭṭam, yāvatā vaṭṭati,

as far as the cycle reaches and revolves —

tadabhiññāvimutto bhikkhu, tadabhiññāvimuttam bhikkhum 'na jānāti na passati itissa ditthī'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, viññāṇatthitiyo, dve āyatanāni.

'Ānanda, 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 pathamā viññānatthiti.

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 viññānatthiti.

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.

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won bətimilnu bna larterial and ut it stabisnoo yadT
                                  etarahi vā so rūpim anantam attānam paññapento paññapeti,
                                                 Whoever declares the self to be material and unlimited,
                            "tatrānanda, yo so rūpim anantam attānam paññapento paññapeti.
                This being so, it's appropriate to say that a view of self as material and limited underlies them.
              evam santam kho, ananda, rupim parittattanudițihi anusetīti iccalam vacanaya.
                                              thinking: "Though it is not so now, I shall acquire it there."
                    'atatham vā pana santam tathattāya upakappessāmī'ti iti vā panassa hoti.
                                          or they considers it to be material and limited in the next world,
                           tattha bhavim va so rūpim parittam attānam paññapento paññapeti,
                                                       They considers it to be material and limited now,
                                  etarahi va so rupim parittam attanam pannapento pannapeti,
                                                   Whoever declares the self to be material and limited,
                      118. "tatrānanda, yo so rūpim parittam attānam pannapento pannapeti.
                                                                "My self is immaterial and unlimited."
                                                                          'arūpī me ananto attā'ti.
                                                  some declare it to be immaterial and unlimited, saying:
                               arūpim vā hi, ānanda, anantam attānam paññapento paññapeti:
                                                                  "My self is immaterial and limited";
                                                                          'arūpī me paritto attā'ti.
                                                    some declare it to be immaterial and limited, saying:
                               arūpim vā hi, ananda, parittam attānam pannapento pannapeti:
                                                                  "My self is material and unlimited";
                                                                           'rūpī me ananto attā'ti.
                                                    some declare it to be material and unlimited, saying:
                                rūpim vā hi, ānanda, anantam attānam paññapento paññapeti:
                                                                   "h91imil bna lairotam si llos vM";
                                                                          "rūpī me paritto attā"ti.
                                                 Some declare the self to be material and limited, saying:
                                rūpim vā hi, ananda, parittam attanam pannapento pannapeti:
                                          In what ways, Ananda, do people explain the nature of the self?
                                   117. 'Kittāvatā ca, ananda, attānam pannapento pannapeti?
          thus far the round goes as far as can de discerned in this life, namely to name-and-form together with
                                                                   annamannapaccayata pavattati.
         ettävatä vattam vattati itthattam pannäpanaya yadidam nämarupam saha vinnänena
                                                                thus far is the sphere of understanding,
                                                                           ettavata paññavacaram,
                                This is how far the scope of language, terminology, and description extends;
                       ettävatä adhivacanapatho, ettävatä niruttipatho, ettävatä pannattipatho,
      Thus far then, Ananda, we can trace birth and decay, death and falling into other states and being reborn,
           ettāvatā kho, ānanda, jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā.
        Therefore, Ananda, Just this, namely name-and-form, is the root, the cause, the origin, the condition of
                                                                                       ugwsrnbam<sup>.</sup>
"tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo viññānassa yadidam
                                                                                        p.io7 'oN,
                                                                               "no hetam, bhante".
    if consciousness did not find a resting-place in name-dard-form, would there subsequently be an arising and coming-to-be of birth, ageing, death and suffering?
                                   viññāṇañca hi, ānanda, nāmarūpe patițiham na labhissatha, api nu kho ăyatim
      "Name-and-form conditions consciousness", so it was said, and this is the way that should be understood.
                                   pariyayena veditabbam, yatha namarupapaccaya vinnanam.
      116. "'nāmarūpapaccayā viññāṇan'ti iti kho panetam vuttam, tadānanda, imināpetam
                                                                                    ·шлоf-рир-әшри
         Therefore, Ananda, just this, namely consciousness, is the root, the cause, the origin, the condition of
                                                                              չագլզցա ռլսսցոցան
      "tasmātīhānanda, eseva hetu etam nidānam esa samudayo esa paccayo nāmarūpassa -
                                                                                        "brod, oN'
                                                                              "no hetam, bhante".
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"na heva kho me vedanā attā, nopi appatisamvedano me attā, attā me vediyati,
                                                                  Therefore it is not fitting to maintain:
                                                      'tasmātihānanda, etena petam nakkhamati:
                                                                               no hetam, bhante".
                    When there's no feeling at all, with the cessation of feeling, would the thought: 'I am this?"
          sabbaso vedanāya asati vedanānirodhā api nu kho tattha 'ayamahamasmī'ti siyā''ti?
                                 "Well, friend, if all feelings absolutely and totally ceased without remainder,
              vedanā ca hi, āvuso, sabbena sabbam sabbathā sabbam aparisesā nirujjheyyum.
           "Feeling is not my self, but my self is not impercipient, my self is of a nature to feel" should be asked:
                                            vedanādhammo hi me attā'ti. so evamassa vacanīyo:
               'na heva kho me vedanā attā, nopi appaţisaṃvedano me attā, attā me vediyati,
                                                                              :s\ps oum əuo\up pu\,
                                                                125. 'tatrānanda, yo so evamāha:
                                                         "Feeling is not my self, my self is impercipient."
                   na heva kho me vedanā attā, appatisamvedano me attā'ti samanupassitum.
                                                                  nintninm ot gnittit ton zi ti svolsvsAT:
                                                      "tasmātihānanda, etena petam nakkhamati:
                                                                                        "рлод 'оN,,
                                                                               "no hetam, bhante".
                     "If, friend, no feelings at all were to be experienced, would there be the thought: 'I am'?"
  yattha panāvuso, sabbaso vedayitam natthi api nu kho, tattha "ayamahamasmī"ti siyā"ti?
                                          "Feeling is not my self, my self is impercipient" should be asked:
            na heva kho me vedanā attā, appatisamvedano me attā ti, so evamassa vacanīyo:
                                                                               :sars oun duolup ing,
                                                                124. "tatrananda, yo so evamaha:
                                                Therefore it is not fitting to maintain: "Feeling is my self."
               tasmātihānanda, etena petam nakkhamati: 'vedanā me attā'ti samanupassitum.
                   impermanent, a mixture of happiness and unhappiness, subject to arising and passing away.
                Thus whoever thinks: "Feeling is my self" is contemplating something in this present life that is
                         samanupassamāno samanupassati, yo so evamāha: 'vedanā me attā'ti.
        iti so dittheva dhamme aniccasukhadukkhavokinnam uppādavayadhammam attānam
                                     must, at the cessation of that neutral feeling, think: "My self has gone!"
                        tassāyeva adukkhamasukhāya vedanāya nirodhā 'byagā me attā'ti hoti.
                                  So anyone who, on experiencing a neutral feeling, thinks: "This is my self",
                              adukkhamasukham vedanam vediyamanasa 'eso me atta'ti hoti.
                                     must, at the cessation of that painful feeling, think: "My self has gone!"
                                   tassāyeva dukkhāya vedanāya nirodhā 'byagā me attā'ti hoti.
                                 So anyone who, on experiencing a painful feeling, thinks: "This is my self",
                                         dukkham vedanam vediyamanassa 'eso me atta'ti hoti.
                                   must, at the cessation of that pleasant feeling, think: "My self has gone!"
                                     tassāyeva sukhāya vedanāya nirodhā 'byagā me attā'ti hoti.
                                So anyone who, on experiencing a pleasant feeling, thinks: "This is my self",
                                     tassa sukham vedanam vediyamānassa 'eso me attā'ti hoti.
     Neutral feeling is impermanent, conditioned, dependently-arisen, bound to decay, to yanish, to fade away, to
                                                  vayadhamma virāgadhammā nirodhadhammā.
аdukkhamasukhāpi kho, ānanda, vedanā aniccā sankhatā paticcasamuppannā khayadhammā
     Painful feeling is impermanent, conditioned, dependently-arisen, bound to decay, to vanish, to fade away, to
                                                  vayadhammā virāgadhammā nirodhadhammā.
          dukkhāpi kho, ānanda, vedanā aniccā sankhatā paticcasamuppannā khayadhammā
      Pleasant feeling is impermanent, conditioned, dependently-arisan, hound to decay, to vanish, to fade away,
                                                  vayadhammā virāgadhammā nirodhadhammā.
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123. 'sukhāpi kho, ānanda, vedanā aniccā sankhatā paticcasamuppannā khayadhammā

vedanam vedeti, na dukkham vedanam vedeti; adukkhamasukhamyeva tasmim samaye

yasmim, ananda, samaye adukkhamasukham vedanam vedeti, neva tasmim samaye sukham

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

vedanam vedeti.

"Feeling is not my self, but my self is not impercipient, my self is of a nature to feel."

vedanādhammo hi me attā'ti samanupassitum.

- tattha bhāvim vā so rūpim anantam attānam paññapento paññapeti, or they considers it to be material and unlimited in the next world,
- 'atatham vā pana santam tathattāya upakappessāmī'ti iti vā panassa hoti. thinking: "Though it is not so now, I shall acquire it there."
- evam santam kho, ānanda, rūpim anantattānuditthi anusetīti iccālam vacanāya. This being so, it's appropriate to say that a view of self as material and unlimited underlies them.
- "tatrānanda, yo so arūpim parittam attānam paññapento paññapeti." 'Whoever declares the self to be immaterial and limited.
- etarahi vā so arūpim parittam attānam paññapento paññapeti, They considers it to be immaterial and limited now,
- tattha bhāvim vā so arūpim parittam attānam paññapento paññapeti, or they considers it to be immaterial and limited in the next world,
- 'atatham vā pana santam tathattāya upakappessāmī'ti iti vā panassa hoti. thinking: "Though it is not so now, I shall acquire it there."
- evam santam kho, ānanda, arūpim parittattānuditthi anusetīti iccālam vacanāya. This being so, it's appropriate to say that a view of self as immaterial and limited underlies them.
- "tatrānanda, yo so arūpim anantam attānam paññapento paññapeti. 'Whoever declares the self to be immaterial and unlimited,
- etarahi vā so arūpim anantam attānam paññapento paññapeti, They considers it to be immaterial and unlimited now,
- tattha bhāvim vā so arūpim anantam attānam paññapento paññapeti, or they considers it to be immaterial and unlimited in the next world,
- 'atatham vā pana santam tathattāya upakappessāmī'ti iti vā panassa hoti. thinking: "Though it is not so now, I shall acquire it there."
- evam santam kho, ānanda, arūpim anantattānuditthi anusetīti iccālam vacanāya. This being so, it's appropriate to say that a view of self as immaterial and unlimited underlies them.
- ettāvatā kho, ānanda, attānam paññapento paññapeti. So much, Ananda, for those who proffer an explanation of the self.
- 119. "kittāvatā ca. ānanda, attānam na paññapento na paññapeti? 'How is it with those who do not explain the nature of the self?
- rūpim vā hi, ānanda, parittam attānam 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";

- rūpim vā hi, ānanda, anantam attānam 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";

- arūpim vā hi, ānanda, parittam attānam 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";

- arūpim vā hi, ānanda, anantam attānam 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 rūpim parittam attānam na paññapento na paññapeti. 'Whoever does not declare the self to be material and limited,
- etarahi vā so rūpim parittam attānam na paññapento na paññapeti, They do not consider it to be material and limited now,
- tattha bhāvim vā so rūpim parittam attānam na paññapento na paññapeti, or they do not consider it to be material and limited in the next world,
- 'atatham vā pana santam tathattāya upakappessāmī'ti iti vā panassa na hoti. they do not think: "Though it is not so now, I shall acquire it there."
- evam santam kho, ānanda, rūpim parittattānuditthi nānusetīti iccālam 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 rūpim anantam attānam na paññapento na paññapeti." 'Whoever does not declare the self to be material and unlimited,

- etarahi vā so rūpim anantam attānam na paññapento na paññapeti, They do not consider it to be material and unlimited now,
- tattha bhāvim vā so rūpim anantam attānam na paññapento na paññapeti, or they do not consider it to be material and unlimited in the next world,
- 'atatham vā pana santam tathattāya upakappessāmī'ti iti vā panassa na hoti. they do not think: "Though it is not so now, I shall acquire it there."
- evam santam kho, ānanda, rūpim anantattānuditthi nānusetīti iccālam 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 arūpim parittam attānam na paññapento na paññapeti." 'Whoever does not declare the self to be immaterial and limited,
- etarahi vā so arūpim parittam attānam na paññapento na paññapeti, They do not consider it to be immaterial and limited now,
- tattha bhāvim vā so arūpim parittam attānam na paññapento na paññapeti, or they do not consider it to be immaterial and limited in the next world,
- 'atatham yā pana santam tathattāya upakappessāmī'ti iti yā panassa na hoti. they do not think: "Though it is not so now, I shall acquire it there."
- evam santam kho, ānanda, arūpim parittattānuditthi nānusetīti iccālam 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 arūpim anantam attānam na paññapento na paññapeti." 'Whoever does not declare the self to be immaterial and unlimited,
- etarahi vā so arūpim anantam attānam na paññapento na paññapeti. They do not consider it to be immaterial and unlimited now,
- tattha bhāvim vā so arūpim anantam attānam na paññapento na paññapeti, or they considers it to be immaterial and unlimited in the next world,
- 'atatham vā pana santam tathattāya upakappessāmī'ti iti vā panassa na hoti. they do not think: "Though it is not so now, I shall acquire it there."
- evam santam kho, ānanda, arūpim anantattānuditthi nānusetīti iccālam 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, attānam na paññapento na paññapeti. So much, Ananda, for those who do not proffer an explanation of the self.
- 121. "kittāvatā ca, ānanda, attānam samanupassamāno samanupassati? 'In what ways, Ananda, do people regard the self?
- vedanam vā hi, ānanda, attānam samanupassamāno samanupassati: They equate the self with feeling:

'vedanā me attā'ti. "Feeling is my self",

'na heva kho me vedanā attā, appatisamvedano me attā'ti iti vā hi, ānanda, attānam samanupassamāno samanupassati.

or: "Feeling is not my self, my self is impercipient",

- 'na heva kho me vedanā attā, nopi appatisamvedano me attā, attā me vediyati, vedanādhammo hi me attā'ti iti vā hi, ānanda, attānam 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.

- imāsam kho tvam tissannam vedanānam katamam attato samanupassasī'ti? Which of the three do you consider to be your self?"
- yasmim, ānanda, samaye sukham vedanam vedeti, neva tasmim samaye dukkham vedanam vedeti, na adukkhamasukham vedanam vedeti; sukhamyeva tasmim samaye vedanam vedeti. When a pleasant feeling is felt, no painful or neutral feeling is felt, but only pleasant feeling.
- yasmim, ānanda, samaye dukkham vedanam vedeti, neva tasmim samaye sukham vedanam vedeti, na adukkhamasukham vedanam vedeti; dukkhamyeva tasmim samaye vedanam vedeti. When a painful feeling is felt, no pleasant or neutral feeling is felt, but only painful feeling.