

MAHATĀNĪHĀSĀNĀKHAṬṬAM

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

The Greater Discourse on the Destruction of Craving

evaṃ me sutāṃ.

Thus have I heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ

uppannaṃ hoti:

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

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati

anaññaṃ”ti.

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

assosum kho sambahulā bhikkhū:

Several bhikkhus, having heard about this,

“sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ - ‘tathāhaṃ

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

atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimsu; upasaṅkamitvā sātਿ

bhikkhum kevaṭṭaputtaṃ etadavocum:

went to the bhikkhu Sāti and asked him:

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

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

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati,

anaññaṃ””ti?

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

“evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ

sandhāvati saṃsarati, anaññaṃ”ti.

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

atha kho te bhikkhū sātਿ bhikkhum kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā

samanuyuñjanti samanugāhanti samanubhāsanti:

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

“mā evaṃ, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ,

na hi bhagavā evaṃ vadeyya.

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

anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi

viññāṇassa sambhavo”ti. evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjīyamāno

samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa

voharati:

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

“evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ

sandhāvati saṃsarati anaññaṃ”ti.

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

yato kho te bhikkhū nāsakkhimsu sātਿ bhikkhum kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā

vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam

abhivādetvā ekamantaṃ nisīdimsu.

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

ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

"Venerable sir, since we could not detach the bhikkhu Sāti, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One."

"Sāṭissa nāma, bhanṭe, bhikkhuno kevaṭṭaputtassa evarūpam pāpakam dīṭṭhigatam uppannam -

'tathāhaṃ bhagavata dhammam desitaṃ ajānāmi yathā tadevīdam viññāṇavaṭi sandhāvaṭi saṃsaraṭi,

anaññan"ti. assumha kho mayam, bhanṭe, sāṭissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpam

pāpakam dīṭṭhigatam uppannam - 'tathāhaṃ bhagavata dhammam desitaṃ ajānāmi yathā tadevīdam

viññāṇam sandhāvaṭi saṃsaraṭi, ahaññan"ti. atha kho mayam, bhanṭe, yena sāti bhikkhu kevaṭṭaputto

tenupasaṅkamivā sātiṃ bhikkhum kevaṭṭaputtam etadavocumha - 'saccam kira te,

āvuso sāti, evarūpam pāpakam dīṭṭhigatam uppannam:

"tathāhaṃ bhagavata dhammam desitaṃ ajānāmi yathā tadevīdam viññāṇam sandhāvaṭi saṃsaraṭi,

anaññan"ti?

evam vutte, bhanṭe, sāti bhikkhu kevaṭṭaputto amhe etadavoca - 'evam byā kho aham, āvuso,

bhagavata dhammam desitaṃ ajānāmi yathā tadevīdam viññāṇam sandhāvaṭi saṃsaraṭi, anaññan"ti.

atha kho mayam, bhanṭe, sātiṃ bhikkhum kevaṭṭaputtam etasma pāpakā dīṭṭhigatā vivecetukāma

samanuyyujjīmaṃ samanuḃhāsimaṃ, āvuso sāti, āvaca, mā bhagavantam

abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam vadeyya.

anekaparivyāyenaāvuso sāti, paṭiccaśasamuppannam viññāṇam vuttam bhagavata, aññatra paccaya natthi

viññāṇassasambhavo"ti. evampi kho, bhanṭe, sāti bhikkhu kevaṭṭaputto amhehi samanuyyujjīyamāno

samanuggāhīyamāno samanubhāsīyamāno tadeva pāpakam dīṭṭhigatam thāmasa parāmasa abhinivissa

voharati - 'evam byā kho aham, āvuso, bhagavata dhammam desitaṃ ajānāmi yathā tadevīdam

viññāṇam sandhāvaṭi saṃsaraṭi, ahaññan"ti. yato kho mayam, bhanṭe, nāsakkhimha sātiṃ bhikkhum

kevaṭṭaputtam etasma pāpakā dīṭṭhigatā vivecetuṃ, aha mayam etamattham bhagavato ārocemā"ti.

atha kho bhagavā aññataram bhikkhum āmanesi:

Then the Blessed One addressed a certain bhikkhu thus:

"ehi tvam bhikkhu, mama vacanena sātiṃ bhikkhum kevaṭṭaputtam āmanehi - 'sathā tam, āvuso

sāti, āmanetī"ti.

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

"evam, bhanṭe"ti kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto

tenupasaṅkamī; upasaṅkamivā sātiṃ bhikkhum kevaṭṭaputtam etadavoca:

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

"sathā tam, āvuso sāti, āmanetī"ti.

"The Teacher calls you, friend Sāti."

"evamāvuso"ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā

tenupasaṅkamī; upasaṅkamivā bhagavantam abhivādeva ekamanam nīdi.

"Yes, friend," he replied, and he went to the Blessed One, and after paying homage to him, sat down at one

side.

ekamanam nisinnam kho sātiṃ bhikkhum kevaṭṭaputtam bhagavā etadavoca:

The Blessed One then asked him:

"saccam kira, te, sāti, evarūpam pāpakam dīṭṭhigatam uppannam - 'tathāhaṃ bhagavata dhammam

desitaṃ ajānāmi yathā tadevīdam viññāṇam sandhāvaṭi saṃsaraṭi, anaññan"ti?

"Sāti, is it true that the following pernicious view has arisen in you: 'As I understand the Dhamma taught by

the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not

another'?"

"evam byā kho aham, bhanṭe, bhagavata dhammam desitaṃ ajānāmi yathā tadevīdam viññāṇam

sandhāvaṭi saṃsaraṭi, anaññan"ti.

"Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, it is this same

consciousness that runs and wanders through the round of rebirths, not another."

"What is that consciousness, Sāti?"

"yväyam, bhanṭe, vado vedeyyo tatra tatra kalyāṇapāpakānam kammānam vipākam paṭisaṃvedetī"ti.

"Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad

actions."

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

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

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

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

atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi. tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

atha kho bhagavā bhikkhū āmantesi:

Then the Blessed One addressed the bhikkhus thus:

“taṃ kiṃ maññatha, bhikkhave, api nāyaṃ sāti bhikkhu kevaṭṭaputto usmīkatopi imasmiṃ

dhammavinaye”ti?

“Bhikkhus, what do you think? Has this bhikkhu Sāti, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”

“kiñhi siyā bhante?

“How could he, venerable sir?

no hetam, bhante”ti. evaṃ vutte, sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho

adhomukho pajjhāyanto appaṭibhāno nisīdi.

No, venerable sir.”

atha kho bhagavā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ

adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca:

When this was said, the bhikkhu Sāti, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response. Then, knowing this, the Blessed One told him:

“paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena.

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

idhāhaṃ bhikkhū paṭipucchissāmi”ti.

I shall question the bhikkhus on this matter.”

atha kho bhagavā bhikkhū āmantesi:

Then the Blessed One addressed the bhikkhus thus:

“tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto

attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati”ti?

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

“no hetam, bhante!

“No, venerable sir.

anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti.

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

“sādhū sādhū, bhikkhave!

“Good, bhikkhus.

sādhū kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

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

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

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

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

ahitāya dukkhāya.

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

“yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇamṭveva

saṅkhaṃ gacchati.

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

With the cessation of his delight comes cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaranaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

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

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

imaṃ kho me tumhe, bhikkhave, saṃkhittena taṇhāsaṅkhaṃyavimuttiṃ dhāretha, sātiṃ pana

bhikkhuṃ kevaṭṭaputtaṃ mahātaṇhājālatanhāsaṅghātappaṭimukkan”ti.

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

idamavoca bhagavā.

That is what the Blessed One said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

“tadāhārasambhavaṃ noṣṣūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

“tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ noṣṣūti, bhikkhave, kaṅkhato uppajjati

vicikicchā”ti?

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

“bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyaṭī”ti?

“*Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘This has come to be’?*”

“evaṃ, bhante”.

“*Yes, venerable sir.*”

“tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā

pahīyaṭī”ti?

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

“tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya

passatāe yā vicikicchā sā pahīyaṭī”ti?

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

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

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

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

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

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

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

“bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudittṭhan”ti?

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

“tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudittṭhan”ti?

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

“tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya

suditṭhan”ti?

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

“evaṃ, bhante”.

“*Yes, venerable sir.*”

he does not dislike it if it is unpleasing.

upatṭhitakāyasati ca viharati appamānacetaso.

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

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

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

so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā

adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.

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

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

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

tassa nandīnirodhā upādānanirodho,

With the cessation of his delight comes cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

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

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

ghānena gandhaṃ ghāyitvā piyarūpe gandhe na sārājati,

On smelling an odour with the nose, he does not lust after it if it is pleasing;

appiyarūpe gandhe na byāpajati,

he does not dislike it if it is unpleasing.

upatṭhitakāyasati ca viharati appamānacetaso.

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

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

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

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

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tassa nandīnirodhā upādānanirodho,

With the cessation of his delight comes cessation of clinging;

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jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

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

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

jivhāya rasaṃ sāyitvā piyarūpe rase na sārājati,

On tasting a flavour with the tongue, he does not lust after it if it is pleasing;

appiyarūpe rase na byāpajati,

he does not dislike it if it is unpleasing.

upatṭhitakāyasati ca viharati appamānacetaso.

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

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

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

he purifies his mind from restlessness and remorse.

vīcīkīccchaṃ paḥāya tīṇavīcīkīccho vīharatī akathāṃkāṃkathī kusalesu dhammesu,

Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states;

vīcīkīccchāya cittaṃ paṭisodhetī.

he purifies his mind from doubt.

“so ime paṇa nīvaraṇe paḥāya cetaso upakkīlese paṇāya dubbalīkaraṇe, vīvīcceva kāmehi vīvīcca

akusalehi dhammehi savitakkam savicāraṃ pīṭisukkhāṃ paīhamāṃ jhānaṃ upasampajja

vīharatī.

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

puna caparaṃ, bhikkhave, bhikkhu vitakkavīcāraṇaṃ vūpasamaṃ ajjhāttaṃ sampasādaṇaṃ cetaso

ekodibhāvaṃ avitakkam avīcāraṃ samādhiṃ pīṭisukkhāṃ dutiyaṃ jhānaṃ upasampajja vīharatī.

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

concentration.

puna caparaṃ, bhikkhave, bhikkhu pīṭya ca vitāgā upekkhaḥ ca vīharatī satō ca sampajāṇo,

sukhaṇca kāyena paīsaṃvedetī, yaṃ taṃ arīya ācīkkaṇatī: “upekkhaḥ satīmaṃ sukhavīharatī”ti,

taṭṭhaṃ jhānaṃ upasampajja vīharatī.

With the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones

announce: ‘He has a pleasant abiding who has equanimity and is mindful.’

puna caparaṃ, bhikkhave, bhikkhu sukhaṇsa ca paḥāṇā pubbeva somanassadomanassānaṃ

atthaṅgamaṃ adukkhamasukhaṃ upekkhaṇsaṃpīṭisuddhiṃ catutthaṃ jhānaṃ upasampajja vīharatī.

With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-not-pleasure and purity of mindfulness due to

equanimity.

“so cakkhuna rūpaṃ disva pīyārūpe rūpe na sārājjaṭī,

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

appiyārūpe rūpe na byāpajjaṭī,

he does not dislike it if it is unpleasant.

upaṭīṭhātikāyasatī ca vīharatī appamāṇacetaso.

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

aparisesaṃ nirujjaṇatī.

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

so evaṃ anurōdhavīrōdhavīrappahīno yaṃ kiñci vedanaṃ vedetī, sukhaṃ vā dukkhaṃ vā

adukkhamasukhaṃ vā, so taṃ vedanaṃ nabhinandati nabhivadedati nañjhosāya tīṭhaṭī.

Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-not-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

tassa taṃ vedanaṃ anabhinandato anabhivadatao anañjhosāya tīṭhato yaṃ vedānaṃsū nandatī sā nirujjaṇatī.

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

tassa nandnīrōdhaṃ upādānanīrōdho,

With the cessation of his delight comes cessation of clinging;

upādānanīrōdhaṃ bhavaṇīrōdho,

with the cessation of clinging, cessation of being;

bhavaṇīrōdhaṃ jātīrōdho,

with the cessation of being, cessation of birth;

jātīrōdhaṃ jarāmararaṃ sokaparīdevadukkhadomanassupāyāsā nirujjaṇatī.

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

evamevassa kevalassa dukkakkamanāhassa nirodho hotī.

Such is the cessation of this whole mass of suffering.

sotena saddaṃ sutva pīyarūpe sadde na sārājjaṭī,

“On hearing a sound with the ear, he does not lust after it if it is pleasing;

appiyārūpe sadde na byāpajjaṭī,

“imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ paṭisuddhaṃ evaṃ pariyodātaṃ alīyetha keḷāyetha

dhanāyetha maṃāyēcetha, api nu me tumhe, bhikkhave, kuḷlūpamaṃ dhammaṃ desitaṃ ajāneyātha

nīṭharanāthāya no gahāṇāthāya”ti?

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

“no heṭaṃ, bhante”.

“No, venerable sir.”

“imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ paṭisuddhaṃ evaṃ pariyodātaṃ alīyetha na keḷāyetha

na dhanāyēcetha na maṃāyēcetha, api nu me tumhe, bhikkhave, kuḷlūpamaṃ dhammaṃ desitaṃ

ajāneyātha nīṭharanāthāya no gahāṇāthāya”ti?

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

“evam, bhante”.

“Yes, venerable sir.”

“cattārome, bhikkhave, āhara bhūtānaṃ vā satānaṃ ihitīya, sambhavesesinaṃ vā anuggāhāya.

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

kataṃe cattaro?

What four?

kabāḷīkaro āhāro oḷāriko vā sukhumaṃ vā, phasso duttiyo, manosañcetaṇa tāṭīya, viññāṇaṃ catutthaṃ. They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

“ime ca, bhikkhave, cattaro āhara kiṃnidāna kiṃsamudaya kiṃjāṭika kiṃpabhava?

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

“ime cattaro āhara taṇhāsamudaya taṇhājāṭika taṇhāpabhava.

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

“taṇha cāyaṃ, bhikkhave, kiṃnidāna kiṃsamudaya kiṃjāṭika kiṃpabhava?

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

“taṇha vedanānidāna vedanāsamudaya vedanājāṭika vedanāpabhava.

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

“vedana cāyaṃ, bhikkhave, kiṃnidāna kiṃsamudaya kiṃjāṭika kiṃpabhava?

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

“vedana phassanīdāna phassasamudaya phassajāṭika phassapabhava.

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

“phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjāṭiko kiṃpabhavo?

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

“phasso saḷāyatanaṇidāno saḷāyatanaṃsamasamudayo saḷāyatanaṇāṭiko saḷāyatanaṇapabhavo.

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

“saḷāyatanaṃ cidāṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjāṭikaṃ kiṃpabhavaṃ?

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

“saḷāyatanaṃ nāmarūpanīdānaṃ nāmarūpapasamudayaṃ nāmarūpajāṭikaṃ nāmarūpapabhavaṃ.

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

“nāmarūpaṃ cidāṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjāṭikaṃ kiṃpabhavaṃ?

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

“nāmarūpaṃ viññāṇanīdānaṃ viññāṇasamudayaṃ viññāṇajāṭikaṃ viññāṇapabhavaṃ.

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

“viññāṇaṃ cidāṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjāṭikaṃ kiṃpabhavaṃ?

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

“viññāṇaṃ saṅkhāraṇidānaṃ saṅkhārasamudayaṃ saṅkhārājātikaṃ saṅkhārapabhavaṃ.
Consciousness has formations as its source, formations as its origin; it is born and produced from formations.

“saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?
And these formations have what as their source, what as their origin, from what are they born and produced?
“saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.
Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

“iti kho, bhikkhave, avijjāpaccayā saṅkhārā,
“So, bhikkhus, with ignorance as condition, formations [come to be];
saṅkhārapaccayā viññāṇaṃ,
with formations as condition, consciousness;
viññāṇapaccayā nāmarūpaṃ,
with consciousness as condition, name and form;
nāmarūpapaccayā saḷāyatanaṃ,
with name and form as condition, the sixfold base;
saḷāyatanaṃ paccayā phasso,
with the sixfold base as condition, contact;
phassapaccayā vedanā,
with contact as condition, feeling;
vedanāpaccayā tanhā,
with feeling as condition, craving;
tanhāpaccayā upādānaṃ,
with craving as condition, clinging;
upādānapaccayā bhavo,
with clinging as condition, being;
bhavapaccayā jāti,
with being as condition, birth;
jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.
evametassa kevalassa dukkhakkhandhassa samudayo hoti.”
Such is the origin of this whole mass of suffering.

“jātipaccayā jarāmaṇanti iti kho panetaṃ vuttaṃ;
“‘With birth as condition, ageing and death’: so it was said.
jātipaccayā nu kho, bhikkhave, jarāmaṇaṃ, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, do ageing and death have birth as condition or not, or how do you take it in this case?”
“jātipaccayā, bhante, jarāmaṇaṃ;
“Ageing and death have birth as condition, venerable sir.
evaṃ no ettha hoti - jātipaccayā jarāmaṇaṃ”ti.
Thus we take it in this case: ‘With birth as condition, ageing and death.’”

“bhavapaccayā jātīti iti kho panetaṃ vuttaṃ;
“‘With being as condition, birth’: so it was said.
bhavapaccayā nu kho, bhikkhave, jāti, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, does birth have being as condition or not, or how do you take it in this case?”
“bhavapaccayā, bhante, jāti;
“Birth has being as condition, venerable sir.
evaṃ no ettha hoti - bhavapaccayā jāti”ti.
Thus we take it in this case: ‘With being as condition, birth.’”

“upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ;
“‘With clinging as condition, being’: so it was said.
upādānapaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hotī”ti?
Now, bhikkhus, does being have clinging as condition or not, or how do you take it in this case?”
“upādānapaccayā, bhante, bhavo;
“Being has clinging as condition, venerable sir.
evaṃ no ettha hoti - upādānapaccayā bhavo”ti.
Thus we take it in this case: ‘With clinging as condition, being.’”

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

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

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
On cognizing a mind-object with the mind, he does not grasp at its signs and features.
yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ manindriye saṃvaram āpajjati.
Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty.
so iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ patisaṃvedeti.
Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

“so abhikkante paṭikkante sampajānakārī hoti,
“He becomes one who acts in full awareness when going forward and returning;
ālokite vilokite sampajānakārī hoti,
who acts in full awareness when looking ahead and looking away;
samiñjite pasārite sampajānakārī hoti,
who acts in full awareness when flexing and extending his limbs;
saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti,
who acts in full awareness when wearing his robes and carrying his outer robe and bowl;
asite pīte khāyite sāyite sampajānakārī hoti,
who acts in full awareness when eating, drinking, consuming food, and tasting;
uccārapassāvakamme sampajānakārī hoti,
who acts in full awareness when defecating and urinating;
gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.
who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

“so iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato),
iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato,
vivattaṃ senāsanaṃ bhajati -
“Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place:
araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.
the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

jo pacchābhattaṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā.
“On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him.
so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati,
Abandoning covetousness for the world, he abides with a mind free from covetousness;
abhijjhāya cittaṃ parisodheti;
he purifies his mind from covetousness.
byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtaḥitaṇukampī,
Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings;
byāpādapadosā cittaṃ parisodheti;
he purifies his mind from ill will and hatred.
thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno,
Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware;
thīnamiddhā cittaṃ parisodheti;
he purifies his mind from sloth and torpor.
uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto,
Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful;
uddhaccakukkuccā cittaṃ parisodheti;

He abstains from buying and selling.

tuḷakūṭakāmasakūṭamānakūṭa paṭivīratō hoti,

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

ukkoṭānavaṇṇānana-nikāṭi-sācīyogā paṭivīratō hoti,

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

chedana-vadhābandhanaviparāmosa-ālopa-sahasakārā paṭivīratō hoti.

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

“so santuṭṭiṇo hoti kāyaparihārīkkena cīvarēna kuccparihārīkkena piṇḍapāṭēna.

“He becomes content with robes to protect his body and with almsfood to maintain his stomach.

so yena yeneva pakkamati samāḍāyeva pakkamati.

and wherever he goes, he sets out taking only these with him.

seyyathāpī nāma pakkhi sakunō yena yeneva ḍeṭi sapattabhatṭarova ḍeṭi,

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

evameva bhikkhu santuṭṭiṇo hoti kāyaparihārīkkena cīvarēna, kuccparihārīkkena piṇḍapāṭēna.

so too the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach.

and wherever he goes, he sets out taking only these with him.

so imina ariyēna sīlakkaṇḍhena samannāgato aṭṭhāttam anavaṭṭasukhaṃ paṭisaṃvedeṭi.

Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

“so cakkhuna rūpaṃ disvā na nimittaggaṇi hoti nānubyañjanaggaṇi.

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

yatvāḍḍhikarāṇameṇaṃ cakkhundiṇṭiyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpaka akusala

dhamma anvāssaṃvayeyyup tassa saṃvarāya paṭipajjati, rakkhaṇi cakkhundiṇṭiyaṃ, cakkhundiṭye

samvaram āpajjati.

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

soṇa saddaṃ sutvā na nimittaggaṇi hoti nānubyañjanaggaṇi.

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

yatvāḍḍhikarāṇameṇaṃ cakkhundiṇṭiyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpaka akusala

dhamma anvāssaṃvayeyyup tassa saṃvarāya paṭipajjati, rakkhaṇi cakkhundiṇṭiyaṃ, cakkhundiṭye

samvaram āpajjati.

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

ghāṇa gāṇhaṃ ghāyītvā na nimittaggaṇi hoti nānubyañjanaggaṇi.

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

yatvāḍḍhikarāṇameṇaṃ gāṇḍhindiṇṭiyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpaka akusala

dhamma anvāssaṃvayeyyup tassa saṃvarāya paṭipajjati, rakkhaṇi gāṇḍhindiṇṭiyaṃ, gāṇḍhindiṭye

samvaram āpajjati.

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

jīvhaṃ rasam sāyītvā na nimittaggaṇi hoti nānubyañjanaggaṇi.

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

yatvāḍḍhikarāṇameṇaṃ jīvhiṇḍiṭye asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpaka akusala

dhamma anvāssaṃvayeyyup tassa saṃvarāya paṭipajjati, rakkhaṇi jīvhiṇḍiṇṭiyaṃ, jīvhiṇḍiṭye saṃvaram

āpajjati.

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

akusala dhamma anvāssaṃvayeyyup tassa saṃvarāya paṭipajjati, rakkhaṇi phoṭṭhabbābhindriyaṃ,

yatvāḍḍhikarāṇameṇaṃ phoṭṭhabbābhindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpaka

phoṭṭhabbābhindriye saṃvaram āpajjati.

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

evam no ettha hoti - taṇhāpaccaya upādānaṃ”ti.

“Clinging has craving as condition, venerable sir.

“taṇhāpaccaya, bhante, upādānaṃ;

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

vedanāpaccaya nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hoti”ti?

“With feeling as condition, craving’: so it was said.

vedanāpaccaya nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hoti”ti?

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

“Craving has feeling as condition, venerable sir.

“vedanāpaccaya, bhante, taṇhā;

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

“phassapaccaya vedanāṇi ti kho panetaṃ vuttam;

“With contact as condition, feeling’: so it was said.

phassapaccaya nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hoti”ti?

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

“phassapaccaya, bhante, vedanā;

“Feeling has contact as condition, venerable sir.

evam no ettha hoti - phassapaccaya vedanā”ti.

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

“sāyātānapaccaya phassoti ti kho panetaṃ vuttam;

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

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

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

“sāyātānapaccaya, bhante, phasso;

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

evam no ettha hoti - sāyātānapaccaya phasso”ti.

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

“nāmarūpapaccaya sāyātānaṇi ti kho panetaṃ vuttam;

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

nāmarūpapaccaya nu kho, bhikkhave, sāyātānaṃ, no vā, kathaṃ vā ettha hoti”ti?

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

“nāmarūpapaccaya, bhante, sāyātānaṃ;

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

evam no ettha hoti - nāmarūpapaccaya sāyātānaṃ”ti.

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

“viññānapaccaya nāmarūpaṇi ti kho panetaṃ vuttam;

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

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

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

“viññānapaccaya, bhante, nāmarūpaṃ;

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

evam no ettha hoti - viññānapaccaya nāmarūpaṇi”ti.

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

“saṅkhārāpaccaya viññānaṇi ti kho panetaṃ vuttam;

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

saṅkhārāpaccaya nu kho, bhikkhave, viññānaṃ, no vā, kathaṃ vā ettha hoti”ti?

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

“saṅkhārāpaccaya, bhante, viññānaṃ;

“Consciousness has formations as condition, venerable sir.

evam no ettha hoti - saṅkhārāpaccaya viññānaṇi”ti.

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

“avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ;

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

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

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

“avijjāpaccayā, bhante, saṅkhārā;

“*Formations have ignorance as condition, venerable sir.*

evaṃ no ettha hoti - avijjāpaccayā saṅkhārā”ti.

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

“sādhū, bhikkhave.

“*Good, bhikkhus.*

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

So you say thus, and I also say thus:

imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati,

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

yadidaṃ - avijjāpaccayā saṅkhārā,

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

saṅkhārapaccayā viññāṇaṃ,

with formations as condition, consciousness;

viññāṇapaccayā nāmarūpaṃ,

with consciousness as condition, name and form;

nāmarūpapaccayā saḷāyatanaṃ,

with name and form as condition, the sixfold base;

saḷāyatanapaccayā phasso,

with the sixfold base as condition, contact;

phassapaccayā vedanā,

with contact as condition, feeling;

vedanāpaccayā tanhā,

with feeling as condition, craving;

tanhāpaccayā upādānaṃ,

with craving as condition, clinging;

upādānapaccayā bhavo,

with clinging as condition, being;

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

“avijjāyatveva asesavirāganirodhā saṅkhāranirodho,

“*But with the remainderless fading away and cessation of ignorance comes cessation of formations;*

saṅkhāranirodhā viññāṇanirodho,

with the cessation of formations, cessation of consciousness;

viññāṇanirodhā nāmarūpanirodho,

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

nāmarūpanirodhā saḷāyatananirodho,

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

saḷāyatananirodhā phassanirodho,

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

phassanirodhā vedanānirodho,

with the cessation of contact, cessation of feeling;

vedanānirodhā tanhānirodho,

with the cessation of feeling, cessation of craving;

tanhānirodhā upādānanirodho,

with the cessation of craving, cessation of clinging;

upādānanirodhā bhavanirodho,

with the cessation of clinging, cessation of being;

bhavanirodhā jātinirodho,

with the cessation of being, cessation of birth;

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

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

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

“abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

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

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

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

“pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti - ito sutvā na amutra akkhātā imesaṃ

bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. iti bhinnānaṃ vā sandhātā,

sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsītā hoti.

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

“pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti - yā sā vācā nelā kaṇṇasukhā pemaṇiyā

hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

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

“saṃphappalāpaṃ pahāya saṃphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī

vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena, sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ.

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

“so bījagāmabhūtagāmasamārāmbhā paṭivirato hoti,

“*He abstains from injuring seeds and plants.*

ekabhattiko hoti rattūparato, virato vikālabhojanā.

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

naccagītavāditavisūkadassanā paṭivirato hoti,

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

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti,

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

uccāsayanamahāsayanā paṭivirato hoti,

He abstains from high and large couches.

jātarūparajatapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting gold and silver.

āmakadhaññaṇapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting raw grain.

āmakamaṃsapatiṭiggahaṇā paṭivirato hoti,

He abstains from accepting raw meat.

itthikumārikapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting women and girls.

dāsīdāsapatiṭiggahaṇā paṭivirato hoti,

He abstains from accepting men and women slaves.

ajelakapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting goats and sheep.

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting fowl and pigs.

hatthigavāssaṇḍavapaṭiggahaṇā paṭivirato hoti,

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

khettavatthupaṭiggahaṇā paṭivirato hoti,

He abstains from accepting fields and land.

dūṭeyyapahīṇagamanānuyogā paṭivirato hoti,

He abstains from going on errands and running messages.

kayavikkayā paṭivirato hoti,

so evaṃ anurodhavīrodhāṃ saṃpāpāno yaṃ kiñci vedānaṃ vedeti sukkhāṃ vā dukkhāṃ vā

adukkhamasusukkhāṃ vā, so taṃ vedānaṃ abhinandati abhivādati ajjhosāya tītihatī.

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

tassa taṃ vedānaṃ abhinandato abhivādato ajjhosāya tītihatō uppañjati nandi.

As he does so, delight arises in him.

ya vedānaṃsu nandi tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayaḥ bhavo,

With his cling to condition, being [comes to be];

bhavapaccayaḥ jātī,

with being as condition, birth;

jeṭṭhapaṇṇāsaṃ sokaparivedadukkhadomānasupāyasaṃbhavaṇṇī.

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

evaṃetaṃsaṃsa dukkhakkhandhassa saṃnudayo hotī.

Such is the origin of this whole mass of suffering.

“idha, bhikkhave, tathāgato loke uppañjati arāhaṃ saṃmaṣāsamabuddho vijjācarāṇasāpāpāno sugato

lokavidū anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagava.

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

so imaṃ lokāṃ sadevakāṃ samārakāṃ sabrahmakāṃ sassamaṇābrāhmaṇiṃ pajāṃ

sadevamanussāṃ sayaṃ abhināsa sacchikāva pavadeṭī.

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

so dhāmaṃ deṣeti ādikālyāṇaṃ majjhīkekālyāṇaṃ pariyosānakālyāṇaṃ sāthāṃ sabyaṇjaṇaṃ;

kevalaparipuṇṇaṃ partisuddhaṃ brahmacariyaṃ pakāseṭī.

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

taṃ dhāmaṃ suṇāti gahapati vā gahapapīṭutto vā aṇṇatarasmiṃ vā kule paccāgato.

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

so taṃ dhāmaṃ sutvā tathāgataṃ saddhaṃ paṭilabhati.

On hearing the Dhamma he acquires faith in the Tathāgata.

so tena saddhapaṭilābhena saṃmaṇāgato itī paṭisañcīkikkhati -

Possessing that faith, he considers thus:

‘saṃbādho gharāvaso rajapātho, abbhokāso pabbajjā.

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

mayīdaṃ sukkāraṃ āgāraṃ ajjīhāvāsataḥ ekanātaparipunṇaṃ ekanātaparipunṇaṃ saṅkhalīkhiṭaṃ

brahmacariyaṃ cartuṃ.

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

yaṃnūnāhaṃ kesamasasum oḥāretvā, kasāyaṇī vatthāni accchādetvā, āgārasmaṃ anagāriyaṃ

pabbajeyyaṃ”.

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

so aparēna samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā nātiparivāṭiāṃ pahāya,

kaśāyaṇī vatthāni accchādetvā, āgārasmaṃ anagāriyaṃ pabbajati.

On a later occasion, abandoning a small or a large fortune, abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

“so evaṃ pabbajitō samaṇo bhikkhūnaṃ sikkhāsajīvasasamāpāpāno paṇātipātāṃ pahāya paṇātipā

paṭivīratō hotī, nīhitādaṇāpō nīhītasathō jājī dayāpāno sabdapaṇābhūtaṇṇānukampī viharati.

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

“adinnādānaṃ pahāya adinnādānaṃ paṭivīratō hotī, dinnādāyī dinnapaṭīkākāṅkhi athenēna sucibhūtena

attāna viharati.

evaṃetaṃsaṃsa kevalassa dukkhakkhandhassa nirodho hotī.

Such is the cessation of this whole mass of suffering.

“jātinirodhā jarāmarāṇānirodhotī itī kho panetāṃ vuttāṃ;

“With the cessation of birth, cessation of ageing and death” ; so it was said.

jātinirodhā nu kho, bhikkhave, jarāmarāṇānirodho, no vā, kaṭhaṃ vā eṭṭha hotī”ti?

Now, bhikkhus, do ageing and death cease with the cessation of birth or not, or how do you take it in this case?”

“jātinirodhā, bhante, jarāmarāṇānirodho;

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

evaṃ no eṭṭha hotī - jātinirodhā jarāmarāṇānirodho”ti.

Thus we take it in this case: ‘With the cessation of birth, cessation of ageing and death.’”

“bhavānirodhā, bhante, jātinirodho;

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

bhavānirodhā nu kho, bhikkhave, jātinirodho, no vā, kaṭhaṃ vā eṭṭha hotī”ti?

“With the cessation of being, cessation of birth” ; so it was said.

“upādānaṇirodhā bhavānirodhotī itī kho panetāṃ vuttāṃ;

“With the cessation of clinging, cessation of being” ; so it was said.

upādānaṇirodhā nu kho, bhikkhave, bhavānirodho, no vā, kaṭhaṃ vā eṭṭha hotī”ti?

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

“upādānaṇirodhā, bhante, bhavānirodho;

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

evaṃ no eṭṭha hotī - upādānaṇirodhā bhavānirodho”ti.

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

“taṇhānirodhā upādānaṇirodhotī itī kho panetāṃ vuttāṃ;

“With the cessation of craving, cessation of clinging” ; so it was said.

taṇhānirodhā nu kho, bhikkhave, upādānaṇirodho, no vā, kaṭhaṃ vā eṭṭha hotī”ti?

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

“taṇhānirodhā, bhante, upādānaṇirodho;

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

evaṃ no eṭṭha hotī - taṇhānirodhā upādānaṇirodho”ti.

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

“vedāṇānirodhā taṇhānirodhotī itī kho panetāṃ vuttāṃ;

“With the cessation of feeling, cessation of craving” ; so it was said.

vedāṇānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kaṭhaṃ vā eṭṭha hotī”ti?

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

“vedāṇānirodhā, bhante, taṇhānirodho;

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

evaṃ no eṭṭha hotī - vedāṇānirodhā taṇhānirodho”ti.

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

“phassaṇirodhā vedāṇānirodhotī itī kho panetāṃ vuttāṃ;

“With the cessation of contact, cessation of feeling” ; so it was said.

phassaṇirodhā nu kho, bhikkhave, vedāṇānirodho, no vā, kaṭhaṃ vā eṭṭha hotī”ti?

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

“phassaṇirodhā, bhante, vedāṇānirodho;

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

evaṃ no eṭṭha hotī - phassaṇirodhā vedāṇānirodho”ti.

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

“sajāyatarānaṇirodhā phassaṇirodhotī itī kho panetāṃ vuttāṃ;

“With the cessation of the sixfold base, cessation of contact” ; so it was said.

sajāyatarānaṇirodhā nu kho, bhikkhave, phassaṇirodho, no vā, kaṭhaṃ vā eṭṭha hotī?

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

saḷāyatananirodhā, bhante, phassanirodho;

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

evaṃ no ettha hoti - saḷāyatananirodhā phassanirodho”ti.

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

“nāmarūpanirodhā saḷāyatananirodhoti iti kho panetaṃ vuttaṃ;

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

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

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

“nāmarūpanirodhā, bhante, saḷāyatananirodho;

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

evaṃ no ettha hoti - nāmarūpanirodhā saḷāyatananirodho”ti.

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

“viññāṇanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ;

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

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

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

“viññāṇanirodhā, bhante, nāmarūpanirodho;

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

evaṃ no ettha hoti - viññāṇanirodhā nāmarūpanirodho”ti.

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

“saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ;

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

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

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

“saṅkhāranirodhā, bhante, viññāṇanirodho;

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

evaṃ no ettha hoti - saṅkhāranirodhā viññāṇanirodho”ti.

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

“avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ;

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

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

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

“avijjānirodhā, bhante, saṅkhāranirodho;

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

evaṃ no ettha hoti - avijjānirodhā saṅkhāranirodho”ti.

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

“sādhū, bhikkhave.

“Good, bhikkhus.

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

So you say thus, and I also say thus:

imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,

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

yadidaṃ - avijjānirodhā saṅkhāranirodho,

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

saṅkhāranirodhā viññāṇanirodho,

with the cessation of formations, cessation of consciousness;

viññāṇanirodhā nāmarūpanirodho,

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

nāmarūpanirodhā saḷāyatananirodho,

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

saḷāyatananirodhā phassanirodho,

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

phassanirodhā vedanānirodho,

with the cessation of contact, cessation of feeling;

anupaṭṭhitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā

aparisesā nirujjhanti.

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

so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā

adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

kāyena phoṭṭhabbaṃ phusitvā disvā piyarūpe phoṭṭhabbe sārājati,

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

appiyarūpe phoṭṭhabbe byāpajjati,

he dislikes it if it is displeasing.

anupaṭṭhitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā

aparisesā nirujjhanti.

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

so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā

adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

manasā dhammaṃ viññāya piyarūpe dhamme sārājati,

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

appiyarūpe dhamme byāpajjati,

he dislikes it if it is displeasing.

anupaṭṭhitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā

aparisesā nirujjhanti.

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

evameţasssa kevalasssa dukkhaḅhaṇḁasssa samuḁayo hoti.

Such is the origin of this whole mass of suffering.

soţena saddaṃ sutva diṡva piyaŕupe sadde saraĵati.

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

appiyaŕupe sadde byapaĵati,

he dislikes it if it is unpleasing.

anupaĵiĵitaĵāyasati ca viharati paritaccetaṡo.

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

taṇca cetovimuttiṃ paṇḁāvīmuttiṃ yaṭṭaḅbhūtaṃ nappaĵaṇāti - yaṭṭhaṡṡa te pāpaka ākusala dhamma

apariseṡa nirujĵanti.

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

so evaṃ anurodhavīroḁhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhāṃ vā dukkhāṃ vā

aduḅḅhaṡṡusukkhāṃ vā, so taṃ vedanaṃ abhīṇaḁatī abhīvaḁatī aĵĵhosāya tiĵiĵati.

Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or

neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.

taṡṡa taṃ vedanaṃ abhīṇaḁato abhīvaḁato aĵĵhosāya tiĵiĵato uppaĵati naḁi.

As he does so, delight arises in him.

ya vedaṇāsu naḁi tadupaḁānaṃ,

Now delight in feelings is clinging.

taṡṡupaḁānapaccaya bhavo,

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

bhavaṡaccaya ĵati,

with being as condition, birth;

ĵātipaccaya ĵarāmaŕaṇaṃ sokapariḁevaḁukkhaḁodamaṇassupaĵāṡa sambhavaṇi.

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

evameţasssa kevalasssa dukkhaḅḅhaṇḁasssa samuḁayo hoti.

Such is the origin of this whole mass of suffering.

ghāṇena gaṇḁhaṃ ghāyīṡva diṡva piyaŕupe gaṇḁhe saraĵati,

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

appiyaŕupe gaṇḁhe byapaĵati,

he dislikes it if it is unpleasing.

anupaĵiĵitaĵāyasati ca viharati paritaccetaṡo.

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

taṇca cetovimuttiṃ paṇḁāvīmuttiṃ yaṭṭaḅbhūtaṃ nappaĵaṇāti - yaṭṭhaṡṡa te pāpaka ākusala dhamma

apariseṡa nirujĵanti.

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

so evaṃ anurodhavīroḁhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhāṃ vā dukkhāṃ vā

aduḅḅhaṡṡusukkhāṃ vā, so taṃ vedanaṃ abhīṇaḁatī abhīvaḁatī aĵĵhosāya tiĵiĵati.

Engaged as he is in favouring and opposing, whatever feeling he feels—whether pleasant or painful or

neither-painful-nor-pleasant—he delights in that feeling, welcomes it, and remains holding to it.

taṡṡa taṃ vedanaṃ abhīṇaḁato abhīvaḁato aĵĵhosāya tiĵiĵato uppaĵati naḁi.

As he does so, delight arises in him.

ya vedaṇaṡu naḁi tadupaḁānaṃ,

Now delight in feelings is clinging.

taṡṡupaḁānapaccaya bhavo,

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

bhavaṡaccaya ĵati,

with being as condition, birth;

ĵātipaccaya ĵarāmaŕaṇaṃ sokapariḁevaḁukkhaḁodamaṇassupaĵāṡa sambhavaṇi.

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

evameţasssa kevalasssa dukkhaḅḅhaṇḁasssa samuḁayo hoti.

Such is the origin of this whole mass of suffering.

ĵivhāya rasamaṇ sāyīṡva diṡva piyaŕupe rase saraĵati,

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

appiyaŕupe rase byapaĵati,

he dislikes it if it is unpleasing.

vedanānīroḁḁa taṇhānīroḁḁo,

with the cessation of feeling, cessation of craving;

taṇhānīroḁḁa upāḁānaṇīroḁḁo,

with the cessation of craving, cessation of clinging;

upaḁānaṇīroḁḁa bhavaṇīroḁḁo,

with the cessation of clinging, cessation of being;

bhavaṇīroḁḁa ĵatīnīroḁḁo,

with the cessation of being, cessation of birth;

ĵātīnīroḁḁa ĵarāmaŕaṇaṃ sokapariḁevaḁukkhaḁodamaṇassupaĵāṡa nirujĵanti.

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

evameţasssa kevalasssa dukkhaḅḅhaṇḁasssa nīroḁo hoti.

Such is the cessation of this whole mass of suffering.

“api nu tuṃhe, bhikkhaṡe, evaṃ ĵānaṡa evaṃ passanta pubbaṇaṃ vā paĵiḁhāṡeyyāṭṭha -

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

‘aḅṡumha nu kho mayaṃ aṡīṡamaḁḁḁhāṇaṃ,

‘Were we in the past?’

naṡu kho aḅṡumha aṡīṡamaḁḁḁhāṇaṃ,

‘Were we not in the past?’

kiṃ nu kho aḅṡumha aṡīṡamaḁḁḁhāṇaṃ,

‘What were we in the past?’

kaṭṭhaṃ nu kho aḅṡumha aṡīṡamaḁḁḁhāṇaṃ,

‘How were we in the past?’

kiṃ ħuṡā kiṃ aḅṡumha nu kho mayaṃ aṡīṡamaḁḁḁhāṇaṃ”ti?

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

“no heṡaṃ, bhante”.

“No, venerable sir.”

“api nu tuṃhe, bhikkhaṡe, evaṃ ĵānaṡa evaṃ passanta aparanaṃ vā paĵiḁhāṡeyyāṭṭha -

“Knowing and seeing in this way, would you run forward to the future thus:

‘bhavissāma nu kho mayaṃ aṇāgaṡamaḁḁḁhāṇaṃ,

‘Shall we be in the future?’

naṡu kho bhavissāma aṇāgaṡamaḁḁḁhāṇaṃ,

‘Shall we not be in the future?’

kiṃ nu kho bhavissāma aṇāgaṡamaḁḁḁhāṇaṃ,

‘What shall we be in the future?’

kaṭṭhaṃ nu kho bhavissāma aṇāgaṡamaḁḁḁhāṇaṃ,

‘How shall we be in the future?’

kiṃ ħuṡā kiṃ bhavissāma nu kho mayaṃ aṇāgaṡamaḁḁḁhāṇaṃ”ti?

‘Having been what, what shall we become in the future?’”

“no heṡaṃ, bhante”.

“No, venerable sir.”

“api nu tuṃhe, bhikkhaṡe, evaṃ ĵānaṡa evaṃ passanta eṡaraḁi vā paḅcuppannaṡamaḁḁḁhāṇaṃ

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

‘aḁaṃ nu khoṡmi,

‘Am I?’

no nu khoṡmi,

‘Am I not?’

kiṃ nu khoṡmi,

‘What am I?’

kaṭṭhaṃ nu khoṡmi,

‘How am I?’

ayaṃ nu kho satti kuto āgato,

‘Where has this being come from?’

“no heṡaṃ, bhante”.

“No, venerable sir.”

“api nu tuṃhe, bhikkhaṡe, evaṃ ĵānaṡa evaṃ passanta eṡaraḁi vā paḅcuppannaṡamaḁḁḁhāṇaṃ

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

‘aḁaṃ nu khoṡmi,

‘Am I?’

no nu khoṡmi,

‘Am I not?’

kiṃ nu khoṡmi,

‘What am I?’

kaṭṭhaṃ nu khoṡmi,

‘How am I?’

ayaṃ nu kho satti kuto āgato,

‘Where has this being come from?’

“no heṡaṃ, bhante”.

“No, venerable sir.”

“api nu tumhe, ikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -

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

sathhā no garu, sathhugāravena ca mayaṃ evaṃ vademā”ti?

‘The Teacher is respected by us. We speak as we do out of respect for the Teacher’?”

“no hetaṃ, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -

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

samaṇo evamāha, samaṇa ca nāma mayaṃ evaṃ vademā”ti?

‘The Recluse says this, and we speak thus at the bidding of the Recluse’?”

“no hetaṃ, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ sathhāraṃ uddiseyyāthā”ti?

“Knowing and seeing in this way, would you acknowledge another teacher?”

“no hetaṃ, bhante”.

“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata

koṭṭhalaṃgaṇālāni tāni sārato paccāgaccheyyāthā”ti?

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

“no hetaṃ, bhante”.

“No, venerable sir.”

“nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tumhe

vadethā”ti.

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

“evaṃ, bhante”.

“Yes, venerable sir.”

“sādhu, bhikkhave,

“Good, bhikkhus.

upanītā kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena

opaneyyikena paccattaṃ veditabbena viññūhi.

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

sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi -

iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttaṃ”ti.

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

“tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.

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

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

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

idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva

tāva gabbhassāvakkanti hoti.

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

yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca

paccupaṭṭhito hoti - evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hoti.

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

tamenaṃ, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā samsayena garubhāraṃ.

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

tamenaṃ, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā

samsayena garubhāraṃ.

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

tamenaṃ jātaṃ samānaṃ sakena lohiteṇa poseti.

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

lohitañhetam, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ.

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

sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya yāni tāni kumārakānaṃ

kīlāpanakāni tehi kīlāti, seyyathidaṃ - vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattāḷhakaṃ

rathakaṃ dhanukaṃ.

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

sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmaguṇehi

samappito samaṅgībhūto paricāreti -

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

cakkhuvīññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

sotaviññeyyehi saddehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

ghānaviññeyyehi gandhehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

jivhāviññeyyehi rasehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

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

“so cakkhunā rūpaṃ disvā piyarūpe rūpe sārājāti,

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

appiyarūpe rūpe byāpajāti,

he dislikes it if it is displeasing.

anupaṭṭhitakāyasati ca viharati parittacetaso.

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

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti - yatthassa te pāpakā akusalā dhammā

aparisesā nirujjhanti.

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

so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā

adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

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

tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

As he does so, delight arises in him.

yā vedanāsu nandī tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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