

MAHĀTANHĀSĀN̄KHAṬṬAM

Majjhima Nikāya, mūlapaṇṇāsapāli, 4. mahāyamakavaggo n, 8.

mahātaṇhāsāṅkhayasuttaṃ n (MN 38)

The Greater Discourse on the Destruction of Craving

evaṃ me suttaṃ.

Thus have I heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

On one occasion the Blessed One was living at Sāvattī 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

sātiṃ 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 sātiṃ 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 samanuyuñjiamāno 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.

with the cessation of being, cessation of birth;

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

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

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Such is the cessation of this whole mass of suffering.

imaṃ kho me tumhe, bhikkhave, saṃkhittena taṇhāsāṅkhayavimuttiṃ dhāretha, sātiṃ

pana bhikkhum kevaṭṭaputtaṃ mahātaṇhājālatanhāsaṅghāṭappaṭimukkan”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.

attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

upāḍānaṇirodha bhavaṇirodho,

with the cessation of clinging, cessation of being;

bhavaṇirodha jāṇīrodo,

with the cessation of being, cessation of birth;

jāṇīrodhā jarāmaraṇaṇaṇasuppāyāsā nirujjhanti.

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

evaṃnetaṣsa kevalaṣṣa dukkhakkhandhaṣṣa nirodho hoti.

Such is the cessation of this whole mass of suffering.

kāyena phoṭṭhabbapaṇṇasiṭṭva piyārūpe phoṭṭhabbe na saraṇijati,

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

appiyyārūpe phoṭṭhabbe na byāpajati,

he does not dislike it if it is unpleasing.

upatthitakāyasaṭi ca viharati appamaṇacetaso.

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

taṇha cetovimuttiṃ paṇṇāvimuttiṃ yaṭṭabhūtaṃ pajānāti - yaṭṭhaṣṣa te pāpaka akusala

dhamaṃ apariseṣa 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 anurodhavāvipphāno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā

adukkhaṃasukhaṃ vā, so taṃ vedanaṃ nabhinandati nabhivadaṭi nañjhosāya 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 anabhivandato anabhivadato anajjhosāya tiṭṭhato ya vā vedanāsu nandi sā

nirujjhati.

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

tassa nandīrodhā upāḍānaṇirodho,

With the cessation of his delight comes cessation of clinging;

upāḍānaṇirodha bhavaṇirodho,

with the cessation of clinging, cessation of being;

bhavaṇirodha jāṇīrodo,

with the cessation of birth, cessation of birth;

jāṇīrodhā jarāmaraṇaṇaṇasuppāyāsā nirujjhanti.

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

evaṃnetaṣsa kevalaṣṣa dukkhakkhandhaṣṣa nirodho hoti.

Such is the cessation of this whole mass of suffering.

manasaṣa dhammaṃ viññāya piyārūpe dhamme na saraṇijati,

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

appiyyārūpe dhamme na byāpajati,

he does not dislike it if it is unpleasing.

upatthitakāyasaṭi ca viharati appamaṇacetaso.

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

taṇha cetovimuttiṃ paṇṇāvimuttiṃ yaṭṭabhūtaṃ pajānāti - yaṭṭhaṣṣa te pāpaka akusala

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nirujjhati.

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

tassa nandīrodhā upāḍānaṇirodho,

With the cessation of his delight comes cessation of clinging;

upāḍānaṇirodhā bhavaṇirodho,

with the cessation of clinging, cessation of being;

bhavaṇirodha jāṇīrodo,

yato kho te bhikkhū naṣakkhimīsu sātīṃ bhikkhūṃ kevaṭīputtaṃ etaṃsā pāpaka

diṭṭhiḡaṭā vīveceṭṭuṃ, aṭṭha kho te bhikkhū yeṇa bhagavā tenupasaṇkaṃimīsu;

upasaṇkaṃimīva bhagavantaṃ abhivādetva ekamaṇtaṃ nīsidimīsu.

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:

ekamaṇtaṃ nīsimā kho te bhikkhū bhagavantaṃ etaḍavocum:

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

“sattīssa nāma, bhante, bhikkhuno kevaṭīputtaṃsassa evaṭṭapaṃ pāpakaṃ diṭṭhiḡataṃ

uppannaṃ - ‘taṭṭahāṃ bhagavataḡ dhammaṃ desitaṃ ajāṇāmi yaṭṭhaḡ taḍevidaṃ viññāṇaṃ

sandhāvaṭi saṃsaraṭi, anaññaṭi. assuṃha kho mayāṃ, bhante, sattīssa kira nāma

bhikkhuno kevaṭīputtaṃsassa evaṭṭapaṃ pāpakaṃ diṭṭhiḡataṃ uppannaṃ - ‘taṭṭahāṃ

bhagavataḡ dhammaṃ desitaṃ ajāṇāmi yaṭṭhaḡ taḍevidaṃ viññāṇaṃ sandhāvaṭi saṃsaraṭi,

anaññaṭi. aṭṭha kho mayāṃ, bhante, yeṇa sātī bhikkhu kevaṭīputtaṃ etaḍavocumha - ‘saccam kira te, āvuso

sātī, evaṭṭapaṃ pāpakaṃ diṭṭhiḡataṃ uppannaṃ:

“taṭṭahāṃ bhagavataḡ dhammaṃ desitaṃ ajāṇāmi yaṭṭhaḡ taḍevidaṃ viññāṇaṃ sandhāvaṭi

saṃsaraṭi, anaññaṭi”ti?

evaṃ vutte, bhante, sātī bhikkhu kevaṭīputto aṃhe etaḍavoca - ‘evaṃ byā kho ahaṃ,

āvuso, bhagavataḡ dhammaṃ desitaṃ ajāṇāmi yaṭṭhaḡ taḍevidaṃ viññāṇaṃ sandhāvaṭi

saṃsaraṭi, anaññaṭi. aṭṭha kho mayāṃ, bhante, sātīṃ bhikkhūṃ kevaṭīputtaṃ etaṃsā

pāpakaḡ diṭṭhiḡataḡ vīvececeṭṭukāmaṡa samānuyunñimīmaṡa samānubhāsīmha -

‘mā evaṃ, āvuso sātī, avaca, mā bhagavantaṃ abbhācīkkihī, na hi sādhu bhagavato

abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

anekaṃpariyāyeyenaāvuso sātī, paṭiccaṣasamuppannaṃ viññāṇaṃ vuttaṃ bhagavataḡ, aṇṇatra

pacceyyā natthi viññāṇaṣṣa sambhavo”ti. evaṃpi kho, bhante, sātī bhikkhu kevaṭīputto

aṃhehi samānuyunñiyamaṇo samānugāhiyamaṇo samānubhāsīyamaṇo tadeva pāpakaṃ

diṭṭhiḡataṃ tṭhamaṣā parāmaṣā abhinivīṣṣa voharaṭi - ‘evaṃ byā kho ahaṃ, āvuso,

bhagavataḡ dhammaṃ desitaṃ ajāṇāmi yaṭṭhaḡ taḍevidaṃ viññāṇaṃ sandhāvaṭi saṃsaraṭi,

anaññaṭi. ti. yato kho mayāṃ, bhante, naṣakkhimīmaṡa sātīṃ bhikkhūṃ kevaṭīputtaṃ

etaṃsā pāpakaḡ diṭṭhiḡataḡ vīveceṭṭuṃ, aṭṭha mayāṃ etaṃaṭṭhāṃ bhagavato ārocema”ti.

aṭṭha kho bhagavā aṇṇataraṃ bhikkhūṃ āmaṇesi:

Then the Blessed One addressed a certain bhikkhu thus:

“ehi tvam bhikkhu, mama vacanena sātīṃ bhikkhūṃ kevaṭīputtaṃ āmaṇtehi - ‘sattṭha

taṃ, āvuso sātī, āmaṇte”ti.

“Come, bhikkhu, tell the bhikkhu Sati, son of a fisherman, in my name that the Teacher calls

him.”

tenupasaṇkaṃimī: upasaṇkaṃimīva sātīṃ bhikkhūṃ kevaṭīputtaṃ etaḍavoca:

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

“sattṭha taṃ, āvuso sātī, āmaṇte”ti.

“The Teacher calls you, friend Sati.”

tenupasaṇkaṃimī: upasaṇkaṃimīva bhagavantaṃ abhivādetva ekamaṇtaṃ nīsiṭi.

“Yes, friend,” he replied, and he went to the Blessed One, and after paying homage to him, sat

down at one side.

ekamaṇtaṃ nīsimāṃ kho sātīṃ bhikkhūṃ kevaṭīputtaṃ bhagavā etaḍavoca:

The Blessed One then asked him:

“saccaṃ kira, te, sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ - ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ””ti?
“Sāti, is it true that the following pernicious view has arisen in you: ‘As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another’?”
 “evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ”ti.
“Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”
 “katamaṃ taṃ, sāti, viññāṇaṃ”ti?
“What is that consciousness, Sāti?”
 “yväyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti”ti.
“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions.”
 “kassa nu kho nāma 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 hetamaṃ, 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:
 “tumahēpi 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 hetamaṃ, bhante!
“No, venerable sir.

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 byāpajjati,
he does not dislike it if it is displeasing.
 upaṭṭhitakāyasati ca viharati appamānacetaso.
He abides with mindfulness of the body established, with an immeasurable mind,
 tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.
and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.
 so evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.
 tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
As he does not do so, delight in feelings ceases in him.
 tassa nandīnirodhā upādānanirodho,
With the cessation of his delight comes cessation of clinging;
 upādānanirodhā bhavanirodho,
with the cessation of clinging, cessation of being;
 bhavanirodhā jātinirodho,
with the cessation of being, cessation of birth;
 jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.
 evametassa kevalassa dukkhakkhandhassa nirodho hoti.
Such is the cessation of this whole mass of suffering.

jivhāya rasaṃ sāyitvā piyarūpe rase na sārājati,
On tasting a flavour with the tongue, he does not lust after it if it is pleasing;
 appiyarūpe rase na byāpajjati,
he does not dislike it if it is displeasing.
 upaṭṭhitakāyasati ca viharati appamānacetaso.
He abides with mindfulness of the body established, with an immeasurable mind,
 tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti - yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti.
and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.
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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.
 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;

evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhyāṃ gacchati.
so too, consciousness is reckoned by the particular condition dependent on which it arises.

cakkhuṇca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva saṅkhyāṃ gacchati;
When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness;
sotaṇca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇaṃtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the ear and sounds, it is reckoned as ear-consciousness;
ghāṇaṇca paṭicca gandhe ca uppajjati viññāṇaṃ, ghāṇaviññāṇaṃtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness;
jivhaṇca paṭicca rase ca uppajjati viññāṇaṃ, jivhāvīññāṇaṃtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness;
kāyaṇca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇaṃtveva saṅkhyāṃ gacchati;
when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness;
manaṇca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva saṅkhyāṃ gacchati.
when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

“bhūtamidanti, bhikkhave, passathā”ti?
“Bhikkhus, do you see: ‘This has come to be’?”
“evaṃ, bhante”.
“Yes, venerable sir.”
“tadāhārasambhavanti, bhikkhave, passathā”ti?
“Bhikkhus, do you see: ‘Its origination occurs with that as nutriment’?”
“evaṃ, bhante”.
“Yes, venerable sir.”
“tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā”ti?
“Bhikkhus, do you see: ‘With the cessation of that nutriment, what has come to be is subject to cessation’?”
“evaṃ, bhante”.
“Yes, venerable sir.”

“bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?
“Bhikkhus, does doubt arise when one is uncertain thus: ‘Has this come to be’?”
“evaṃ, bhante”.
“Yes, venerable sir.”
“tadāhārasambhavaṃ nossūti, 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 nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?
“Bhikkhus, does doubt arise when one is uncertain thus: ‘With the cessation of that nutriment, is what has come to be subject to cessation’?”
“evaṃ, bhante”.
“Yes, venerable sir.”

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

asite pīte khāyite sāyite sampajānakārī hoti,
who acts in full awareness when eating, drinking, consuming food, and tasting;
uccārapassāvakamme sampajānakārī hoti,
who acts in full awareness when defecating and urinating;
gate thite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.
who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

“so iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato), iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato, vivittaṃ senāsanāṃ 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 piṇḍapātapapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upatṭhapetvā.
“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, sabbapāṇabhūtahitānukampī,
Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings;
byāpādapadosā cittaṃ parisodheti;
he purifies his mind from ill will and hatred.
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 purifies his mind from restlessness and remorse.
vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu,
Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states;
vicikicchāya cittaṃ parisodheti.
he purifies his mind from doubt.

“so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.
“Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.
With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

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

sotena saddam sutva na nimittagegāhi hoti nānubyañjanagegāhi.
On hearing a sound with the ear, he does not grasp at its signs and features.
yavādhābhikarāṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomaṇassā pāpaka
pāpaka akusala dhamma anvaṣṣaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati

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

akusala dhamma anvaṣṣaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati gandhinidriyaṃ,
yavādhābhikarāṇameṇaṃ gandhinidriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomaṇassā pāpaka

gandhinidriyaṃ, cakkhundriye saṃvaram āpajjati.

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

jīvāya rasam sayīva na nimittagegāhi hoti nānubyañjanagegāhi.

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

yavādhābhikarāṇameṇaṃ jīvhindriye asaṃvutaṃ viharantaṃ abhijjhādomaṇassā pāpaka
akusala dhamma anvaṣṣaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati jīvhindriyaṃ,

jīvhindriye saṃvaram āpajjati.

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

kāyena phoṭṭhabbapṇ phusitva disva na nimittagegāhi hoti nānubyañjanagegāhi.

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

yavādhābhikarāṇameṇaṃ phoṭṭhabbābhindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomaṇassā
pāpaka akusala dhamma anvaṣṣaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati

phoṭṭhabbābhindriyaṃ, phoṭṭhabbābhindriye saṃvaram āpajjati.

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

manasa dhammam viññaya na nimittagegāhi hoti nānubyañjanagegāhi.

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

yavādhābhikarāṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomaṇassā pāpaka
akusala dhamma anvaṣṣaveyyuṃ 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 imiṇa arīyena indriyasamāreṇa samamāgato ajjhataṃ abyāsekasukhaṃ

paṭisaṃvedeti.

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

“so abhikkante paṭikkante sampajāṇakāri hoti,

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

alokite vilokite sampajāṇakāri hoti,

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

samāññite pasārite sampajāṇakāri hoti,

sāṅghātipaccāvaraṇe sampajāṇakāri hoti,

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

“tadāhārasambhavaṇi, bhikkhave, yathābhūtaṃ sammappaññāya passatāe ya vicikicchā
sā pahīyatī”ti?
“Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: ‘Its

“evam, bhanē”;
“Yes, venerable sir.”

“tadāhāranīrodhā yaṃ bhūtaṃ, taṃ nirodhadhamaṇi, bhikkhave, yathābhūtaṃ

sammappaññāya passatāe ya vicikicchā sā pahīyatī”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’?”

“evam, bhanē”;

“Yes, venerable sir.”

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

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

“evam, bhanē”;

“Yes, venerable sir.”

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

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

“evam, bhanē”;

“Yes, venerable sir.”

“tadāhāranīrodhā yaṃ bhūtaṃ, taṃ nirodhadhamaṇi, bhikkhave, itipi vo ettha

nibbikicchā”ti?

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

“evam, bhanē”;

“Yes, venerable sir.”

“bhūtaṃidaṇi, bhikkhave, yathābhūtaṃ sammappaññāya sudīṭhaṇ”ti?

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

“evam, bhanē”;

“Yes, venerable sir.”

“tadāhārasambhavaṇi, bhikkhave, yathābhūtaṃ sammappaññāya sudīṭhaṇ”ti?

“Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: ‘Its

origination occurs with that as nutriment’?”

“evam, bhanē”;

“Yes, venerable sir.”

“tadāhāranīrodhā yaṃ bhūtaṃ, taṃ nirodhadhamaṇi, bhikkhave, yathābhūtaṃ

sammappaññāya sudīṭhaṇ”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’?”

“evam, bhanē”;

“Yes, venerable sir.”

“imam ce tumhe, bhikkhave, dīṭṭhiṃ evaṃ partisuddhaṃ evaṃ pariyodātaṃ allyetha

kelāyetha dhanāyetha maṃāyetha, api nu me tumhe, bhikkhave, kulūpamaṃ

desitaṃ jāneyātha nīttaraṇatthāya no gahānatthāya”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

being for the purpose of crossing over, not for the purpose of grasping?”

“no heṭam, bhanē”;

“No, venerable sir.”

“imam ce tumhe, bhikkhave, dīṭṭhiṃ evaṃ partisuddhaṃ evaṃ pariyodātaṃ na allyetha

na kelāyetha na dhanāyetha na maṃāyetha, api nu me tumhe, bhikkhave, kulūpamaṃ

dhamaṃ desitaṃ jāneyātha nīttaraṇatthāya no gahānatthāya”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

“evam, bhanē”;

“Yes, venerable sir.”

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

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

katame cattāro?

What four?

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

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

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

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

“ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabbhavā.

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

“taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbhavā?

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

“taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabbhavā.

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

“vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbhavā?

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

“vedanā phassanidānā phassasamudayā phassajātikā phassapabbhavā.

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

“phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikā kiṃpabbhavo?

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

“phasso saḷāyatananidāno saḷāyatanaśamudayo saḷāyatanajātikā saḷāyatanapabbhavo.

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

“saḷāyatanaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabbhavaṃ?

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

“saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ

nāmarūpabbhavaṃ.

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

“nāmarūpaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabbhavaṃ?

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

“nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabbhavaṃ.

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

“viññāṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabbhavaṃ?

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

“viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabbhavaṃ.

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

“saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbhavā?

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

“saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabbhavā.

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

“*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.

āmakadhaññapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting raw grain.

āmakamaṃsapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting raw meat.

ithikumārikapaṭiggahaṇā paṭivirato hoti,

He abstains from accepting women and girls.

dāsīdāsaṭiggahaṇā paṭivirato hoti,

He abstains from accepting men and women slaves.

ajelakaṭiggahaṇā 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.

dūteyyapaḥiṇagamanānuyogā paṭivirato hoti,

He abstains from going on errands and running messages.

kayavikkayā paṭivirato hoti,

He abstains from buying and selling.

tulākūṭakamsakūṭamānakūṭā paṭivirato hoti,

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

ukkoṭanavañcana-nikati-sāciyogā paṭivirato hoti,

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

chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti.

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

“so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena.

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

so yena yeneva pakkamati samādāyeva pakkamati.

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

seyyathāpi nāma pakkhī sakūṇo yena yeneva ḍeti sapattabhārova ḍeti,

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

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena

piṇḍapātena.

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

so yena yeneva pakkamati samādāyeva pakkamati.

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

so iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

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

“so cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

yatvādhikaraṇaṃenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā

pāpakā akusalā dhammā anvāssaṃveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati

cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

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

mayidam sukaram aḡaram aḡḡhāvavasatā ekanṭapartipunnam ekanṭaparisuddham

sankhalihitām brahmaccariyam caritum.

*she'll
If it not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished*

yaṃnūnāham kesamassum oḥāretvā, kasāyaṇi vattṇāni acchādetvā, aḡarasma ānagāriyam

pabbajeyyaṇ"ti.
Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life

into homelessness."

so aparēna samayēna appam vā bhogakkhandham pahāya, mahantam vā

bhogakkhandham pahāya, appam vā ṇāṭiparivāṭiām pahāya, mahantam vā ṇāṭiparivāṭiām

pahāya, kesamassum oḥāretvā, kasāyaṇi vattṇāni acchādetvā, aḡarasma ānagāriyam

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 evam pabbajitō samāno bhikkhūnam sikkhasaḡivasaṃsāpāmo paṇātipāṭiām pahāya

paṇātipāṭiā pativīratō hoti, nīṭidāṇḍo nīṭitasattho jajji dayāpāmo

sabbapāṇābhūtāṇiānukampī vīharati.

"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,

consentious, merciful, he abides compassionate to all living beings.

"adinnādānam pahāya adinnādāna pativīratō hoti, dinnādayī dinnapāṭīkankhi athenēna

sucibhūṭēna aṭṇa vīharati.

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.

"abrahmaccariyam pahāya brahmaccārī hoti, ārācārī vīratō meṭhūna ḡāmadhamma.

Abandoning inebriacy, he observes celibacy, living apart, abstaining from the vulgar practice of

sexual intercourse.

"musavāḡadam pahāya musavāḡa pativīratō hoti, saccavāḡi saccasandho theto paccayiko

avisaṃvāḡako 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.

"pisunam vācam pahāya pisunāya vācāya pativīratō hoti - ito sutvā na amutra akkhaṭā

imesam bhedāya, amutra vā sutvā na imesam akkhaṭā amusam bhedāya. iti bhinnānam vā

sandhāṭā, sabhīṭiānam vā anuppadaṭi samaggagarato samaggaganandī,

samaggakarāṇim vācam bhasitā hoti.

Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere

what he has heard here in order to divide [those people] from these, nor does he repeat to these

reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord,

"pharusam vācam pahāya pharusāya vācāya pativīratō hoti - yā sā vacā nēlā kāmāsukhā

pemāṇiyā hadayaḡhama port bahujaṇamakanta bahujaṇamanāpā taḡḡatupim vācam bhasitā

hoti.

Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle,

pleasing to the ear, and lovable, as go to the heart, are courteous, desired by many and agreeable

to many.

attahasamhītiām.

Abandoning gossip, he abstains from gossip: he speaks at the right time, speaks what is fact,

words as are worth recording, reasonable, moderate, and beneficial.

"so vijāgamabhūṭiāḡamasārambhā pativīratō hoti,

"ti kho, bhikkhave, avijjāpaccaya saṅkhāra,

saṅkhārāpaccaya viññāṇam,

with formations as condition, consciousness;

viññāṇapaccaya ṇāmarūpam,

with consciousness as condition, name and form;

nāmarūpapaccaya saḡāyatanaṃ,

with name and form as condition, the sixfold base;

saḡāyatanaṃpaccaya phasso,

with the sixfold base as condition, contact;

phassapaccaya vedanā,

with contact as condition, feeling;

vedanāpaccaya taṇhā,

with feeling as condition, craving;

taṇhāpaccaya upādānam,

with craving as condition, clinging;

upādānapaccaya bhavo,

with clinging as condition, being;

bhavapaccaya jātī,

with being as condition, birth;

jātipaccaya jarāmarāṇanti iti kho paneṭam vuttam;

"With birth as condition, ageing and death ; so it was said.

jātipaccaya, no vā, bhikkhave, jarāmarāṇam, no vā, bhikkhave, jarāmarāṇam, no vā, katham vā eṭṭha hoti"ti?

Now, bhikkhus, do ageing and death have birth as condition or not, or how do you take it in this

case?"

"jātipaccaya, bhante, jarāmarāṇam;

"Ageing and death have birth as condition, venerable sir.

evam no eṭṭha hoti - jātipaccaya jarāmarāṇan"ti.

Thus we take it in this case: 'With birth as condition, ageing and death.'

"bhavapaccaya jāṭi itī kho paneṭam vuttam;

"With being as condition, birth ; so it was said.

bhavapaccaya nu kho, bhikkhave, jāṭi, no vā, katham vā eṭṭha hoti"ti?

Now, bhikkhus, does birth have being as condition or not, or how do you take it in this case?"

"bhavapaccaya, bhante, bhavo;

"Being has clinging as condition, venerable sir.

evam no eṭṭha hoti - upādānapaccaya bhavo"ti.

Thus we take it in this case: 'With clinging as condition, being.'

"taṇhāpaccaya upādānanti itī kho paneṭam vuttam;

"With craving as condition, clinging ; so it was said.

taṇhāpaccaya nu kho, bhikkhave, upādānam, no vā, katham vā eṭṭha hoti"ti?

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

case?"

"taṇhāpaccaya, bhante, upādānam;

"Clinging has craving as condition, venerable sir.

evam no eṭṭha hoti - taṇhāpaccaya upādānan"ti.

Thus we take it in this case: 'With craving as condition, clinging.'

“vedanāpaccayā taṇhāti iti kho panetaṃ vuttaṃ;

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

vedanāpaccayā nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hotī”ti?

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

“vedanāpaccayā, bhante, taṇhā;

“*Craving has feeling as condition, venerable sir.*

evaṃ no ettha hoti - vedanāpaccayā taṇhā”ti.

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

“phassapaccayā vedanāti iti kho panetaṃ vuttaṃ;

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

phassapaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hotī”ti?

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

“phassapaccayā, bhante, vedanā;

“*Feeling has contact as condition, venerable sir.*

evaṃ no ettha hoti - phassapaccayā vedanā”ti.

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

“saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ;

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

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

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

“saḷāyatanapaccayā, bhante, phasso;

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

evaṃ no ettha hoti - saḷāyatanapaccayā phasso”ti.

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

“nāmarūpapaccayā saḷāyatananti iti kho panetaṃ vuttaṃ;

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

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

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

“nāmarūpapaccayā, bhante, saḷāyatanam;

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

evaṃ no ettha hoti - nāmarūpapaccayā saḷāyatanan”ti.

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

“viññānapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ;

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

viññānapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ vā ettha hotī”ti?

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

“viññānapaccayā, bhante, nāmarūpaṃ;

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

evaṃ no ettha hoti - viññānapaccayā nāmarūpan”ti.

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

“saṅkhārapaccayā viññānanti iti kho panetaṃ vuttaṃ;

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

saṅkhārapaccayā nu kho, bhikkhave, viññānaṃ, no vā, kathaṃ vā ettha hotī”ti?

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

“saṅkhārapaccayā, bhante, viññānaṃ;

“*Consciousness has formations as condition, venerable sir.*

evaṃ no ettha hoti - saṅkhārapaccayā viññānan”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 hotī”ti?

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

tassupādānapaccayā bhavo,

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

bhavapaccayā jāti,

with being as condition, birth;

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

manasā dhammaṃ viññāya piyarūpe dhamme sārājati,

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

appiyarūpe dhamme byāpajati,

he dislikes it if it is unpleasing.

anupatṭhitakāyasati ca viharati parittacetaso.

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

taṇca 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 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.

“idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho

vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā

devamanussānaṃ buddho bhagavā.

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

so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam

sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

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

so dhammaṃ deseti ādikalyāṇaṃ majjekekalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ

sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

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

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

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

so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

On hearing the Dhamma he acquires faith in the Tathāgata.

so tena saddhāpaṭilābhena samannāgato iti paṭisaṅcikkhati -

Possessing that faith, he considers thus:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

As he does so, delight arises in him.

yā vedanāsu nandi tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayaḥ bhavo,

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

bhavapaccaya jāti,

with being as condition, birth;

jātipaccayaḥ jarāmaraṇaṃ sokaparidevaduḥkhaḍomanaṣsupāyāsa sambhavanti.

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

evamevassesa kevalassa dukkakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

jīvāya rasam sāyitvā disvā piyarūpe rase sārājati,

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

appiyarūpe rase byāpajati,

he dislikes it if it is unpleasing;

anuppatihitakāyasaṭi ca viharati partītiacetaso.

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

taṇca cetovimuttīṃ paññāvimuttīṃ yathābhūtaṃ nappajānāti - yattihassa te pāpaka

akusala dhamma aparisesa 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 anurodhavīroddhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhāṃ vā dukkhāṃ

vā adukkhamasukhāṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosaḃaya tīṭhati.

Engaged as he is in favouring, 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 ajjhosaḃaya tīṭhato uppajati nandi.

As he does so, delight arises in him.

yā vedanāsu nandi tadupādānaṃ,

Now delight in feelings is clinging.

tassupādānapaccayaḥ bhavo,

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

bhavapaccaya jāti,

with being as condition, birth;

jātipaccayaḥ jarāmaraṇaṃ sokaparidevaduḥkhaḍomanaṣsupāyāsa sambhavanti.

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

evamevassesa kevalassa dukkakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

kāyeṇa phoṭṭhabbāṃ phuṣitvā disvā piyarūpe phoṭṭhabbe sārājati,

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

appiyarūpe phoṭṭhabbe byāpajati,

he dislikes it if it is unpleasing.

anupatīhītakāyasaṭi ca viharati partītiacetaso.

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

taṇca cetovimuttīṃ paññāvimuttīṃ yathābhūtaṃ nappajānāti - yattihassa te pāpaka

akusala dhamma aparisesa 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 anurodhavīroddhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhāṃ vā dukkhāṃ

vā adukkhamasukhāṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosaḃaya tīṭhati.

Engaged as he is in favouring, 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 ajjhosaḃaya tīṭhato uppajati nandi.

As he does so, delight arises in him.

yā vedanāsu nandi tadupādānaṃ,

Now delight in feelings is clinging.

“Formations have ignorance as condition, venerable sir.

evaṃ no ettha hoti - avijjāpaccaya saṅkhārā”ti.

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

“sādhū, bhikkhave.

“Good, bhikkhus.

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

So you say thus, and I also say thus:

imaṃsīṃ satti idaṃ hoti, imassuppadā idaṃ uppajati.

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

yadidaṃ - avijjāpaccaya saṅkhārā,

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

saṅkhārārapaccayaḥ viññāṇaṃ,

with formations as condition, consciousness;

viññāṇapaccayaḥ nāmarūpaṃ,

with consciousness as condition, name and form;

nāmarūpapaccayaḥ sañjāyatanaṃ,

with name and form as condition, the sixfold base;

sañjāyatanaḥ vedāṇa,

with contact as condition, feeling;

vedanāpaccayaḥ tanhā,

with feeling as condition, craving;

tanhāpaccayaḥ upādānaṃ,

with craving as condition, clinging;

upādānapaccayaḥ bhavo,

with clinging as condition, being;

bhavapaccaya jāti,

with being as condition, birth;

jātipaccayaḥ jarāmaraṇaṃ sokaparidevaduḥkhaḍomanaṣsupāyāsa sambhavanti.

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

evamevassesa kevalassa dukkakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

“avijjāyateveva asesavirāgaṇirodha saṅkhārānirodho,

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

saṅkhārānirodha viññāṇānirodho,

with the cessation of formations, cessation of consciousness;

viññāṇānirodha nāmarūpaṇirodho,

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

nāmarūpaṇirodha sañjāyatanaṇirodho,

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

sañjāyatanaṇirodha phassaṇirodho,

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

phassaṇirodha vedāṇānirodho,

with the cessation of contact, cessation of feeling;

vedāṇānirodha tanhānirodho,

with the cessation of feeling, cessation of craving;

tanhānirodha upādānaṇirodho,

with the cessation of craving, cessation of clinging;

upādānaṇirodha bhavānirodho,

with the cessation of clinging, cessation of being;

bhavānirodha jātiṇirodho,

with the cessation of being, cessation of birth;

jātiṇirodha jarāmaraṇaṃ sokaparidevaduḥkhaḍomanaṣsupāyāsa nirujjijjhanti.

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

evamevassesa kevalassa dukkakkhandhassa nirōdho hoti.

Such is the cessation of this whole mass of suffering.

“jātinirodhā jarāmarañanirodhoti iti kho panetaṃ vuttaṃ;

“*With the cessation of birth, cessation of ageing and death’: so it was said.*

jātinirodhā nu kho, bhikkhave, jarāmarañanirodho, no vā, kathaṃ vā ettha 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, jarāmarañanirodho;

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

evaṃ no ettha hoti - jātinirodhā jarāmarañanirodho”ti.

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

“bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ;

“*With the cessation of being, cessation of birth’: so it was said.*

bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā ettha hotī”ti?

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

“bhavanirodhā, bhante, jātinirodho;

“Birth ceases with the cessation of being, venerable sir.

evaṃ no ettha hoti - bhavanirodhā jātinirodho”ti.

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

“upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ;

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

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

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

“upādānanirodhā, bhante, bhavanirodho;

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

evaṃ no ettha hoti - upādānanirodhā bhavanirodho”ti.

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

“taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ;

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

taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, kathaṃ vā ettha 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, upādānanirodho;

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

evaṃ no ettha hoti - taṇhānirodhā upādānanirodho”ti.

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

“vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ;

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

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

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

“vedanānirodhā, bhante, taṇhānirodho;

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

evaṃ no ettha hoti - vedanānirodhā taṇhānirodho”ti.

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

“phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ;

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

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

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

“phassanirodhā, bhante, vedanānirodho;

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

evaṃ no ettha hoti - phassanirodhā vedanānirodho”ti.

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

“saḷāyatanirodhā phassanirodhoti iti kho panetaṃ vuttaṃ;

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

saḷāyatanirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hotīti?

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 jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

sotena saddaṃ sutvā disvā piyarūpe sadde sārājati,

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

appiyarūpe sadde byāpajjati,

he dislikes it if it is unpleasing.

anupaṭṭhitakāyāsatī ca viharatī 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 jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

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

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Such is the origin of this whole mass of suffering.

ghānena gandhaṃ ghāyitvā disvā piyarūpe gandhe sārājati,

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

appiyarūpe gandhe byāpajjati,

he dislikes it if it is unpleasing.

anupaṭṭhitakāyāsatī ca viharatī 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.

yaṭo ca kṛho, bhikkhave, māṭāpitaṭa hoṇti, māṭa ca utuṇi hoṭi, gandhabbo ca

paccuppiṭṭi hoṭi - evaṃ tīṇaṃ saṇṇipāṭa gabbhassāvakkanti hoṭi.

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, māṭā nava vā dasa vā māse gabbhāṃ kuccina pariharati mahatā

samsayena garubhātaraṃ.

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

tamenaṃ, bhikkhave, māṭā navannaṃ vā dassannaṃ vā māsaṇaṃ accayena vijāyati mahatā

samsayena garubhātaraṃ.

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

burden.

tamenaṃ jātāṃ samānaṃ sakena lohitena poseṭi.

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

lohitānhetaraṃ, bhikkhave, ariyassa vinaye yadidaṃ mātuhaṇaṇaṃ.

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

sa kṛho so, bhikkhave, kumārō vuddhimanvāya indriyaṇaṃ paripākakamanvāya yāni tāni

saṅgulakāṃ patṭijāhakāṃ rathakāṃ dhanukāṃ.

When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat,

somerstalls, toy windmills, toy measures, toy cars, and a toy bow and arrow.

sa kṛho so, bhikkhave, kumārō vuddhimanvāya indriyaṇaṃ paripākakamanvāya pañcāhi

kāmaguṇehi samappito samagghbhūto paricāretī -

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

caṅkhuvinīṇeyyehi rūpehi iññehi kantehi manāpehi piyarūpehi kāmūpasasamhitehi

rajanīyehi,

With forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected

with sensual desire, and provocative of lust.

sotavinīṇeyyehi saddhehi iññehi kantehi manāpehi piyarūpehi kāmūpasasamhitehi rajanīyehi,

Sounds cognizable by the ear that are wished for, desired, agreeable and likeable, connected with

sensual desire, and provocative of lust.

ghānavinīṇeyyehi gandhehi iññehi kantehi manāpehi piyarūpehi kāmūpasasamhitehi

rajanīyehi,

Odours cognizable by the nose that are wished for, desired, agreeable and likeable, connected

with sensual desire, and provocative of lust.

jīvaṭavinīṇeyyehi rasehi iññehi kantehi manāpehi piyarūpehi kāmūpasasamhitehi rajanīyehi,

Flavours cognizable by the tongue that are wished for, desired, agreeable and likeable,

connected with sensual desire, and provocative of lust.

rajatīyehi;

Tungibles cognizable by the body that are wished for, desired, agreeable and likeable, connected

with sensual desire, and provocative of lust.

“so cakkhuna rūpaṃ disvā piyarūpe rūpe sarajjati,

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

he dislikes it if it is unpleasing.

anupattitakāyasaṭi ca viharati parittacetaso.

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

tañca cetovimuttīṃ paññāvimuttīṃ yathābhūtaṃ nappajānāti - yattḥassa te pāpaka

akusala dhamma aparisesa nirujjanti.

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 anurodhaviprodhaṃ samāpano yaṃ kiñci vedanaṃ vedeti sukhāṃ vā dukkhāṃ

vā adukkhamasasukkhāṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tīṭhati.

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

sañjāyatanaṇirodha phassaṇirodho,

nāmarūpanirodha sañjāyatanaṇirodho,

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

vināṇaṇirodha nāmarūpanirodho,

with the cessation of formations, cessation of consciousness;

saṅkhārāṇirodha vināṇaṇirodho,

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

yadidaṃ - avijjāṇirodha saṅkhārāṇirodho,

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

imaṣmiṃ asati idaṃ na hoṭi, imassa nirrodha idaṃ nirujjhati,

So you say thus, and I also say thus:

iti kṛho, bhikkhave, tumhepi evaṃ vadeṭha, ahaṃpi evaṃ vadāmi -

“sādhu, bhikkhave.

“Good, bhikkhus.

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

evaṃ no eṭṭha hoṭi - avijjāṇirodha saṅkhārāṇirodho”ti.

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

“avijjāṇirodha, bhante, saṅkhārāṇirodho;

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

avijjāṇirodha nu kṛho, bhikkhave, saṅkhārāṇirodho, no vā, kathāṃ vā eṭṭha hoṭi”ti?

With the cessation of ignorance, cessation of formations”; so it was said.

“avijjāṇirodha saṅkhārāṇirodhoṭi iti kṛho paneṭaṃ vuttāṃ;

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

evaṃ no eṭṭha hoṭi - saṅkhārāṇirodha vināṇaṇirodho”ti.

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

“saṅkhārāṇirodha, bhante, vināṇaṇirodho;

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

saṅkhārāṇirodha nu kṛho, bhikkhave, vināṇaṇirodho, no vā, kathāṃ vā eṭṭha hoṭi”ti?

With the cessation of formations, cessation of consciousness”; so it was said.

“saṅkhārāṇirodha vināṇaṇirodhoṭi iti kṛho paneṭaṃ vuttāṃ;

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

evaṃ no eṭṭha hoṭi - vināṇaṇirodha nāmarūpanirodho”ti.

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

“vināṇaṇirodha, bhante, nāmarūpanirodho;

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

vināṇaṇirodha nu kṛho, bhikkhave, nāmarūpanirodho, no vā, kathāṃ vā eṭṭha hoṭi”ti?

With the cessation of consciousness, cessation of name and form”; so it was said.

“vināṇaṇirodha nāmarūpanirodhoṭi iti kṛho paneṭaṃ vuttāṃ;

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

evaṃ no eṭṭha hoṭi - nāmarūpanirodha sañjāyatanaṇirodho”ti.

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

“nāmarūpanirodha, bhante, sañjāyatanaṇirodho;

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?”

nāmarūpanirodha nu kṛho, bhikkhave, sañjāyatanaṇirodho, no vā, kathāṃ vā eṭṭha hoṭi”ti?

With the cessation of name and form, cessation of the sixfold base”; so it was said.

“nāmarūpanirodha sañjāyatanaṇirodhoṭi iti kṛho paneṭaṃ vuttāṃ;

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

evaṃ no eṭṭha hoṭi - sañjāyatanaṇirodha phassaṇirodho”ti.

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

sañjāyatanaṇirodha, bhante, phassaṇirodho;

take it in this case?”

Now, bhikkhus, does the sixfold base cease with the cessation of contact or not, or how do you

phassanirodhā vedanānirodho,
with the cessation of contact, cessation of feeling;
vedanānirodhā taṇhānirodho,
with the cessation of feeling, kessation of craving;
taṇhānirodhā 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 jāramaraṇaṃ 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.

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantam vā paṭidhāveyyātha -
“Bhikkhus, knowing and seeing in this way, would you run back to the past thus:
‘ahesumha nu kho mayaṃ atītamaddhānaṃ,
‘Were we in the past?
nanu kho ahesumha atītamaddhānaṃ,
Were we not in the past?
kiṃ nu kho ahesumha atītamaddhānaṃ,
What were we in the past?
kathaṃ nu kho ahesumha atītamaddhānaṃ,
How were we in the past?
kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhānaṃ”ti?
Having been what, what did we become in the past?’?”

“no hetam, bhante”.
“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha -
“Knowing and seeing in this way, would you run forward to the future thus:
bhavissāma nu kho mayaṃ anāgatamaddhānaṃ,
‘Shall we be in the future?
nanu kho bhavissāma anāgatamaddhānaṃ,
Shall we not be in the future?
kiṃ nu kho bhavissāma anāgatamaddhānaṃ,
What shall we be in the future?
kathaṃ nu kho bhavissāma anāgatamaddhānaṃ,
How shall we be in the future?
kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhānaṃ”ti?
Having been what, what shall we become in the future?’?”

“no hetam, bhante”.
“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā
paccuppannamaddhānaṃ ajjhataṃ kathaṃkathī assatha -
“Knowing and seeing in this way, would you now be inwardly perplexed about the present thus:
ahaṃ nu khosmi,
‘Am I?
no nu khosmi,
Am I not?
kiṃ nu khosmi,
What am I?
kathaṃ nu khosmi,
How am I?
ayaṃ nu kho satto kuto āgato,
Where has this being come from?
so kuhiṃgāmī bhavissatī”ti?
Where will it go?’?”

“no hetam, bhante”.
“No, venerable sir.”

“api nu tumhe, ikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -
“Bhikkhus, knowing and seeing in this way, would you speak thus:
satthā no garu, satthugāravena ca mayaṃ evaṃ vademā”ti?
‘The Teacher is respected by us. We speak as we do out of respect for the Teacher’?”

“no hetam, bhante”.
“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha -
“Knowing and seeing in this way, would you speak thus:
samaṇo evamāha, samaṇa ca nāma mayaṃ evaṃ vademā”ti?
‘The Recluse says this, and we speak thus at the bidding of the Recluse’?”

“no hetam, bhante”.
“No, venerable sir.”

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

“no hetam, bhante”.
“No, venerable sir.”

“api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni
puthusamaṇabrāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyāthā”ti?
“Knowing and seeing in this way, would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and brahmins, taking them as the core [of the holy life]?”

“no hetam, bhante”.
“No, venerable sir.”

“nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ,
tadeva tumhe vadethā”ti.
“Do you speak only of what you have known, seen, and understood for yourselves?”

“evaṃ, bhante”.
“Yes, venerable sir.”

“sādhu, bhikkhave,
“Good, bhikkhus.
upanīta kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena
ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi.
So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.
sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ
veditabbo viññūhi - iti yantaṃ vuttaṃ, idametam paticca vuttan”ti.
For it was with reference to this that it has been said: ‘Bhikkhus, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.’

“tinnaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.
“Bhikkhus, the descent of the embryo takes place through the union of three things.
idha mātāpitāro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na
paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.
Here, there is the union of the mother and father, but the mother is not in season, and the gandhabba is not present—in this case no descent of an embryo takes place.
idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito
hoti, neva tāva gabbhassāvakkanti hoti.
Here, there is the union of the mother and father, and the mother is in season, but the gandhabba is not present—in this case too no descent of the embryo takes place.