

0.0.1 Thorough Investigation

1. Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. At that place the Auspicious One addressed the bhikkhus: "Bhikkhus." "Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. "To what extent, O bhikkhus, should a bhikkhu who is thoroughly investigating, rightly investigate for the obliteration of all suffering?" The Auspicious One O Bhante, is the root of the Dhamma for us, the Auspicious One is the guide, the Auspicious One is the refuge. Certainly, please let the meaning of this statement be only evident to the Auspicious One. Having heard of this [from] the Auspicious One, the bhikkhus will bear it in mind."

3. "Well then, O bhikkhus, listen and do mind it well. I will speak."

4. "Yes Bhante." Those bhikkhus replied to the Auspicious One. The Auspicious One said this:

5. "This, O bhikkhus, is how a bhikkhu who is thoroughly investigating, investigates: The diverse and numerous kinds of sufferings which arise here in the world [including] old age and death, what is this suffering's

source, what is its origin, from what is it born, from what does it arise, when there is what within does old age and death come to be, when there is not what within does old age and death not come to be?”

6. Thoroughly investigating, he wisely understands thus: “The diverse and numerous kinds of sufferings which arise here in the world [including] old age and death, this suffering has birth as its source, birth as its origin, it is born from birth, it arises from birth; when there is birth within, old age and death come to be, when there is not birth within, old age and death does not come to be.”

7. He wisely understands old age and death, and he wisely understands the origination of old age and death, and he wisely understands the cessation of old age and death, and that which is the path that properly leads to the cessation of old age and death, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of old age and death.

8. Thoroughly investigating further, he investigates: “But this birth, what is its source, what is its origin, from what is it born, from what does it arise, when there is

what within does birth comes to be, when there is not what within does birth not come to be?”

9. Thoroughly investigating, he wisely understands thus: “Birth has being as its source, being as its origin, it is born from being, it arises from being; when there is being within, birth comes to be, when there is not being within, birth does not come to be.”

10. He wisely understands birth, and he wisely understands the origination of birth, and he wisely understands the cessation of birth, and that which is the path that properly leads to the cessation of birth, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of birth.

11. Thoroughly investigating further, he investigates: “But this being, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does being comes to be, when there is not what within does being not come to be?”

12. Thoroughly investigating, he wisely understands thus: “Being has undertaking as its source, undertaking as its origin, it is born from undertaking, it arises from

undertaking; when there is undertaking within, being comes to be, when there is not undertaking within, being does not come to be.”

13. He wisely understands being, and he wisely understands the origination of being, and he wisely understands the cessation of being, and that which is the path that properly leads to the cessation of being, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of being.

14. Thoroughly investigating further, he investigates: “But this undertaking, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does undertaking comes to be, when there is not what within does undertaking not come to be?”

15. Thoroughly investigating, he wisely understands thus: “undertaking has thirsting as its source, thirsting as its origin, it is born from thirsting, it arises from thirsting; when there is thirsting within, undertaking comes to be, when there is not thirsting within, undertaking does not come to be.”

16. He wisely understands undertaking, and he wisely understands the origination of undertaking, and he wisely

understands the cessation of undertaking, and that which is the path that properly leads to the cessation of undertaking, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of undertaking.

17. Thoroughly investigating further, he investigates: “But this thirsting, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does thirsting comes to be, when there is not what within does thirsting not come to be?”

18. Thoroughly investigating, he wisely understands thus: “thirsting has feeling as its source, feeling as its origin, it is born from feeling, it arises from feeling; when there is feeling within, thirsting comes to be, when there is not feeling within, thirsting does not come to be.”

19. He wisely understands thirsting, and he wisely understands the origination of thirsting, and he wisely understands the cessation of thirsting, and that which is the path that properly leads to the cessation of thirsting, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of thirsting.

20. Thoroughly investigating further, he investigates: “But this feeling, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does feeling comes to be, when there is not what within does feeling not come to be?”

21. Thoroughly investigating, he wisely understands thus: “feeling has contact as its source, contact as its origin, it is born from contact, it arises from contact; when there is contact within, feeling comes to be, when there is not contact within, feeling does not come to be.”

22. He wisely understands feeling, and he wisely understands the origination of feeling, and he wisely understands the cessation of feeling, and that which is the path that properly leads to the cessation of feeling, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of feeling.

23. Thoroughly investigating further, he investigates: “But this contact, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does contact comes to be, when there is not what within does contact not come to be?”

24. Thoroughly investigating, he wisely understands thus: “contact has the six-sense domain as its source, the six-sense domain as its origin, it is born from the six-sense domain, it arises from the six-sense domain; when there is the six-sense domain within, contact comes to be, when there is not the six-sense domain within, contact does not come to be.”

25. He wisely understands contact, and he wisely understands the origination of contact, and he wisely understands the cessation of contact, and that which is the path that properly leads to the cessation of contact, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of contact.

26. Thoroughly investigating further, he investigates: “But this six-sense domain, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does the six-sense domain comes to be, when there is not what within does the six-sense domain not come to be?”

27. Thoroughly investigating, he wisely understands thus: “the six-sense domain has name-and-form as its source, name-and-form as its origin, it is born from name-and-form, it arises from name-and-form; when there is

name-and-form within, the six-sense domain comes to be, when there is not name-and-form within, the six-sense domain does not come to be.”

28. He wisely understands the six-sense domain, and he wisely understands the origination of the six-sense domain, and he wisely understands the cessation of the six-sense domain, and that which is the path that properly leads to the cessation of the six-sense domain, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of the six-sense domain.

29. Thoroughly investigating further, he investigates: “But this name-and-form, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does name-and-form comes to be, when there is not what within does name-and-form not come to be?”

30. Thoroughly investigating, he wisely understands thus: “name-and-form has consciousness as its source, consciousness as its origin, it is born from consciousness, it arises from consciousness; when there is consciousness within, name-and-form comes to be, when there is not consciousness within, name-and-form does not come to be.”

31. He wisely understands name-and-form, and he wisely understands the origination of name-and-form, and he wisely understands the cessation of name-and-form, and that which is the path that properly leads to the cessation of name-and-form, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of name-and-form.

32. Thoroughly investigating further, he investigates: “But this consciousness, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does consciousness comes to be, when there is not what within does consciousness not come to be?”

33. Thoroughly investigating, he wisely understands thus: “consciousness has sankhara as its source, sankhara as its origin, it is born from sankhara, it arises from sankhara; when there is sankhara within, consciousness comes to be, when there is not sankhara within, consciousness does not come to be.”

34. He wisely understands consciousness, and he wisely understands the origination of consciousness, and he wisely understands the cessation of consciousness, and

that which is the path that properly leads to the cessation of consciousness, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the obliteration of all suffering, for the cessation of consciousness.

35. Thoroughly investigating further, he investigates: “But this sankhara, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does sankhara comes to be, when there is not what within does sankhara not come to be?”

36. Thoroughly investigating, he wisely understands thus: “sankharas have ignorance as their source, ignorance as their origin, they are born from ignorance, they arise from ignorance; when there is ignorance within, sankharas come to be, when there is not ignorance within, sankharas do not come to be.”

37. He wisely understands sankhara, and he wisely understands the origination of sankhara, and he wisely understands the cessation of sankhara, and that which is the path that properly leads to the cessation of sankhara, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has

entered upon the right path for the obliteration of all suffering, for the cessation of sankhara.

38. Bhikkhus, if a person entrenched in ignorance activates a meritorious activity, consciousness fares on to the meritorious; if he activates a demeritorious activity, consciousness fares on to the demeritorious; if he activates an imperturbable activity, consciousness fares on to the imperturbable.

39. But from the time, O bhikkhus, a bhikkhu's ignorance has been abandoned and noble knowledge has arisen, from the fading away of ignorance, from the arising of noble knowledge, he neither activates a meritorious activity, nor activates a demeritorious activity, nor activates an imperturbable activity. Not activating, not intending, he does not undertake anything in the world. Not undertaking, he is not perturbed. Not perturbed, he definitely attains parinibbana by himself. He wisely understands: "Obliterated is birth, lived is the life of purity, done is what had to be done, there is nothing further [to do] for thusness."

40. If he is feeling a pleasant feeling, he wisely understands: "It is impermanent." He wisely understands: "It is not held to." He wisely understands: "It is not delighted in." If he is feeling a painful feeling, he wisely understands: "It is impermanent." He wisely understands: "It is not held to." He wisely understands: "It is not delighted

in.” If he is feeling a neither painful nor pleasant feeling, he wisely understands: “It is impermanent.” He wisely understands: “It is not held to.” He wisely understands: “It is not delighted in.”

41. If he is feeling a pleasant feeling, he feels it detached. If he is feeling a painful feeling, he feels it detached. If he is feeling a neither painful nor pleasant feeling, he feels it detached.

42. Feeling a feeling limited to the body, he wisely understands: “I feel a feeling limited to the body.” Feeling a feeling limited to life, he wisely understands: “I feel a feeling limited to life.” He wisely understands: “With the body’s breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here. [Mere] bodily remains will be left.”

43. Just as, O bhikkhus, a man, having pulled out a hot clay pot from the potter’s oven, would leave it to stand on the ground. Whatever is heat there, that would simply dissipate. The clay pot would be left. So too, O bhikkhus, a bhikkhu feeling a feeling limited to the body, wisely understands: “I feel a feeling limited to the body.” Feeling a feeling limited to life, he wisely understands: “I feel a feeling limited to life.” He wisely understands: “With the body’s breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here. [Mere] bodily remains will be left.”

44. “So what do you think, O bhikkhus, could a bhikkhu with asavas obliterated activate a meritorious activity or a demeritorious activity or an imperturbable activity?”

45. Certainly not, Bhante.

46. “But all sankharas not being, from the cessation of sankharas, would consciousness be discerned?”

47. Certainly not, Bhante.

48. “But all consciousness not being, from the cessation of consciousness, would name-and-form be discerned?”

49. Certainly not, Bhante.

50. “But all name-and-form not being, from the cessation of name-and-form, would the six-sense domain be discerned?”

51. Certainly not, Bhante.

52. “But all the six-sense domain not being, from the cessation of the six-sense domain, would contact be discerned?”

53. Certainly not, Bhante.

54. “But all contact not being, from the cessation of contact, would feeling be discerned?”

55. Certainly not, Bhante.

56. “But all feeling not being, from the cessation of feeling, would thirsting be discerned?”

57. Certainly not, Bhante.

58. “But all thirsting not being, from the cessation of thirsting, would undertaking be discerned?”

59. Certainly not, Bhante.

60. “But all undertaking not being, from the cessation of undertaking, would being be discerned?”

61. Certainly not, Bhante.

62. “But all being not being, from the cessation of being, would birth be discerned?”

63. Certainly not, Bhante.

64. “But all birth not being, from the cessation of birth, would old age and death be discerned?”

65. Certainly not, Bhante.

66. “Good, good, O bhikkhus. It is just so, O bhikkhus, not otherwise. Have faith in just this, O bhikkhus. Resolve on this. Be without doubt or perplexity here. Just this, is the end of suffering.”