

### 0.0.1 Standpoints

0. Source: Savathi.

1. These three standpoints, O bhikkhus, when being cross-questioned, being cross-examined, being scrutinized to its conclusion by the wise, is established on non-doing. What three? There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past.” There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God’s creation.” There are, O bhikkhus, some samanas and

titthāyatana

sāvattthinidānaṃ:

tīṇimāni bhikkhave titthāyatanāni, yāni paṇḍitehi samanuyuññijyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti. katamāni tīṇi: santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetū’ti. santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā, aduk-

brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is conditioned without a cause.”

2. Therein, O bhikkhus, those samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether plea-

khamasukhaṃ vā, sabbam taṃ issa-  
ranimmāṇahetū'ti.  
santi bhikkhave eke  
samaṇabrāhmaṇā  
evaṃvādinō evaṃdiṭ-  
ṭhino: yaṃ kiñcāyaṃ  
purisapuggalo paṭi-  
saṃvedeti sukhaṃ  
vā dukkhaṃ vā aduk-  
khamasukhaṃ vā,  
sabbam taṃ ahetu-  
appaccayā'ti.

tatra bhikkhave ye  
te samaṇabrāhmaṇā  
evaṃvādinō evaṃdiṭ-  
ṭhino: yaṃ kiñcāyaṃ  
purisapuggalo paṭi-  
saṃvedeti sukhaṃ  
vā dukkhaṃ vā aduk-  
khamasukhaṃ vā,  
sabbam taṃ pubbe  
katahetū'ti. tyāhaṃ  
upasaṅkamitvā evaṃ  
vadāmi: saccaṃ kira  
tumhe āyasmanto  
evaṃvādinō evaṃdiṭ-  
ṭhino: yaṃ kiñcāyaṃ  
purisapuggalo paṭi-

sure, pain or neither pain nor pleasure, all that is caused by what was done in the past”? Being asked by me thus, if they acknowledge “yes”, I say to them thus: if that is so, O venerables, the killing of living beings will be caused by what was done in the past, the taking of what is not given will be caused by what was done in the past, non-celibacy will be caused by what was done in the past, [uttering of] false speech will be caused by what was done in the past, [uttering of] divisive speech will be caused by what was done in the past, [uttering of] harsh speech will be caused by what was done in the past, [uttering of] senseless prattle will be caused by what was done in the past, being covetous will be caused by what was done in the past, harboring the mind of ill-will will be caused by what was done in the past.

saṃvedeti sukhaṃ  
vā dukkhaṃ vā aduk-  
khamasukhaṃ vā,  
sabbam taṃ pub-  
bekatahetū'ti?. te  
<sup>1</sup> ce me evaṃ puṭ-  
ṭhā āmā'ti paṭijā-  
nanti, tyāhaṃ evaṃ  
vadāmi: tenahāyas-  
manto pāṇātipātino  
bhavissanti pubbe-  
katahetu, adinnādā-  
yino bhavissanti pub-  
bekatahetu, abrah-  
macārino bhavis-  
santi pubbekatahetu-  
musāvādino bhavis-  
santi pubbekatahetu,  
pisunavācā bhavis-  
santi pubbekatahetu.  
pharusavācā bhavis-  
santi pubbekatahetu,  
samphappalāpino  
bhavissanti pubbeka-  
tahetu, abhiijhāluno  
bhavissanti pubbe-  
katahetu, byāpan-  
nacittā bhavissanti

<sup>1</sup>te ca me - machasaṃ.■

3. For those, O bhikkhus, who rely on what was done in the past as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being found [by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my first reproach as a Dhamma companion among those samanas and brahmanas who hold such doctrine, such view.

4. Therein, O bhikkhus, those samanas and brah-

pubbekatahetu- mic-  
chādiṭṭhikā bhavis-  
santi pubbekatahetu.

pubbekataṃ kho  
pana bhikkhave sā-  
rato paccāgaccha-  
taṃ na hoti chando  
vā vāyāmo vā, idaṃ  
vā karaṇīyaṃ idaṃ  
vā akaraṇīyanti. iti  
karaṇīyākaraṇīye  
kho pana saccato  
thetato anupalab-  
bhiyamāne muṭṭhas-  
satīnaṃ anārakkhā-  
naṃ viharataṃ na  
hoti paccattaṃ sa-  
hadhammiko sama-  
ṇavādo. ayaṃ kho  
me bhikkhave tesu  
samaṇabrāhmaṇesu  
evaṃvādīsu evaṃdiṭ-  
ṭhīsu paṭhamo saha-  
dhammiko niggaho  
hoti.

tatra bhikkhave ye  
te samaṇabrāhmaṇā  
evaṃvādinō evaṃdiṭ-

manas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God’s creation,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God’s creation”? Being asked by me thus, if they acknowledge “yes”, I say to them thus: if that is so, O venerables, the killing of living beings will be caused by God’s creation, the taking of what is not given will be caused by God’s creation, non-celibacy will be caused by God’s creation, [uttering of] false speech will be caused by God’s creation, [uttering of] divisive speech will be caused by God’s creation, [uttering of] harsh speech

ṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ issaranimmāṇahetu'ti, tyāhaṃ upasaṅkamitvā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃditṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ issaranimmāṇahetu'ti. te ce me evaṃ puṭṭhā āmāti<sup>2</sup> paṭijānanti, tyāhaṃ evaṃ vadāmi: tena hāyasmanto pāṇātipātino bhavissanti issaranimmāṇahetu adinnādāyino bhavissanti issaranimmāṇahetu,

<sup>2</sup>āmoti- machasaṃ, syā, pts ■

will be caused by God's creation, [uttering of] senseless prattle will be caused by God's creation, being covetous will be caused by God's creation, harboring the mind of ill-will will be caused by God's creation.

abrahmacārino bhavissanti issaranimmāṇahetūti, musāvādino bhavissanti issaranimmāṇahetu, pisunavācā bhavissanti issaranimmāṇahetu, pharusavācā bhavissanti issaranimmāṇahetu, samphappalāpino bhavissanti issaranimmāṇahetu, abhijjhāluno bhavissanti issaranimmāṇahetu, byāpannacittā bhavissanti issaranimmāṇahetu. micchādiṭṭhikā bhavissanti issaranimmāṇahetu.

5. For those, O bhikkhus, who rely on God's creation as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being found

issaranimmāṇaṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā, idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyanti. iti karaṇīyākaraṇīye kho pana saccato

[by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my second reproach as a Dhamma companion among those samanas and brahmanas who hold such doctrine, such view.

6. Therein, O bhikkhus, those samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is conditioned without a cause,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether plea-

thetato anupalab-  
bhiyamāne mutṭhas-  
satīnaṃ anāraḁkhā-  
naṃ viharataṃ na  
hoti paccattaṃ sa-  
hadhammiko sama-  
ṇavādo. ayaṃ kho  
me bhikkhave tesu  
samaṇabrāhmaṇesu  
evaṃvādīsu evaṃ-  
diṭṭhīsu dutiyo saha-  
dhammiko niggaho  
hoti.

tatra bhikkhave ye  
te samaṇabrāhmaṇā  
evaṃvādinō evaṃdiṭ-  
ṭhino: yaṃ kiñcāyaṃ  
purisapuggalo paṭi-  
saṃvedeti sukhaṃ  
vā dukkhaṃ vā aduk-  
khamasukhaṃ vā,  
sabbhaṃ taṃ ahetu-  
appaccayāti. tyā-  
haṃ upasaṅkami-  
tvā evaṃ vadāmi:  
saccaṃ kira tumhe  
āyasmanto evaṃvā-  
dino evaṃdiṭṭhino:  
yaṃ kiñcāyaṃ puri-

sure, pain or neither pain nor pleasure, all that is conditioned without a cause?” Being asked by me thus, if they acknowledge “yes”, I say to them thus: if that is so, O venerables, the killing of living beings will be conditioned without a cause, the taking of what is not given will be conditioned without a cause, non-celibacy will be conditioned without a cause, [uttering of] false speech will be conditioned without a cause, [uttering of] divisive speech will be conditioned without a cause, [uttering of] harsh speech will be conditioned without a cause, [uttering of] senseless prattle will be conditioned without a cause, being covetous will be conditioned without a cause, harboring the mind of ill-will will be conditioned without a cause.

sapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ ahetuappaccayā'ti? te ce me evaṃ puṭṭhā āmā'ti paṭijānanti: tyāhaṃ evaṃ vādāmi: tenahāyasmanto pāṇātipātino bhavissanti ahetuappaccayā, dinnā-dāyino bhavissanti ahetuappaccayā, abrahmacārino bhavissanti ahetuappaccayā, musāvādino bhavissanti ahetuappaccayā, pisunavācā bhavissanti ahetuappaccayā pharusavācā bhavissanti ahetuappaccayā, samphappalāpino bhavissanti ahetuappaccayā, , abhijjhāluno bhavissanti ahetuappaccayā, byāpannacittā bhavis-



7. For those, O bhikkhus, who rely on non-causality as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being found [by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my third reproach as a Dhamma companion among those samanas and brahmanas who hold such doctrine, such view.

santi ahetuappaccayā, micchādiṭṭhikā bhavissanti ahetuappaccayā.

ahetum appaccayaṃ<sup>3</sup> kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā, idaṃ vā karaṇīyaṃ, idaṃ vā akaraṇīyanti. iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṃ anārakkhānaṃ vihāraṭaṃ na hoti paccattaṃ sahadhammiko samaṇavādo. ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu. tatiyo sahadhammiko nigaho hoti.

<sup>3</sup>ahetum - simu. ahetu - syā, kam. ahetu appaccayā - pts, machasaṃ

8. These, O bhikkhus, are the three standpoints which when being cross-questioned, being cross-examined, being scrutinized to its conclusion by the wise, is established on non-doing.

9. On the other hand, O bhikkhus, this Dhamma taught by me is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. And What, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the six elements”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas or brahmanas. “These are the six contact domains”, O bhikkhus, is the Dhamma taught

imāni ko bhikkhave tīṇi titthāyatanāni: yāni paṇḍitehi samanuyūñjiyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyyāya saṇṭhahanti.

ayaṃ kho pana bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. kathamā ca bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. imā cha dhātuyo'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi

by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the eighteen mental ponderings”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the four noble truths”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.

10. ““These are the six elements”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised

viññūhi. imāni cha phassāyatanānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. ime aṭṭhārasa manopavicārā'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. imāni cattāri ariyasaccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi.

imā cha dhātuyoti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhma-

by wise samanas and brahmanas.” Yet this was said thus. On account of what was this said? These, O bhikkhus, are the six elements: the earth element, the water element, the fire element, the air element, the space element, the consciousness element. ““These are the six elements”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” That which was said thus, it is on account of this here that it was said.

11. ““These are the six contact domains”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” Yet this was said thus. On account of what was this said? These, O bhikkhus, are the six con-

ṇehi viññūhī'ti: iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭiccavuttaṃ: chayimā bhikkhave dhātuyo: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāśadhātu viññāṇadhātu. imā cha dhātuyoti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. iti yaṃ taṃ vuttaṃ, idameva paṭicca vuttaṃ.

imāni cha phassāyatanaṇi'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: chayimāni

tact domains: the eye contact domain, the ear contact domain, the nose contact domain, the tongue contact domain, the body contact domain, the mind contact domain. ““These are the six contact domains”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” That which was said thus, it is on account of this here that it was said.

12. ““These are the eighteen mental ponderings”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” Yet this was said thus. On account of what was this said? Hav-

bhikkhave phassāyatanāni: cakkhum<sup>4</sup> phassāyatanam so tam phassāyatanam ghāṇam phassāyatanam jivhā phassāyatanam kāyo phassāyatanam mano phassāyatanam. imāni cha phassāyatanānīti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

ime aṭṭhārasa manopavicārā'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhma-

<sup>4</sup>cakkhuphassāyatanam - machasam. ■

ing seen forms with the eye, one ponders a mental pleasure based on forms, one ponders a mental pain based on forms, one ponders equanimity based on forms. Having heard sounds with the ear, one ponders a mental pleasure based on sounds, one ponders a mental pain based on sounds, one ponders equanimity based on sounds. Having smelled aromas with the nose, one ponders a mental pleasure based on aromas, one ponders a mental pain based on aromas, one ponders equanimity based on aromas. Having tasted flavors with the tongue, one ponders a mental pleasure based on flavors, one ponders a mental pain based on flavors, one ponders equanimity based on flavors. Having touched tangibles with the body, one ponders a mental pleasure based on tangibles, one ponders a mental pain based on tangibles, one pon-

ṇehi viññūhī'ti. iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati. sotena saddaṃ sutvā somanassaṭṭhānīyaṃ saddaṃ upavicarati, domanassaṭṭhānīyaṃ saddaṃ upavicarati, upekkhāṭṭhānīyaṃ saddaṃ upavicarati. ghāṇena gandhaṃ ghāyitvā somanassaṭṭhānīyaṃ gandhaṃ upavicarati, domanassaṭṭhānīyaṃ gandhaṃ upavicarati, upekkhāṭṭhānīyaṃ gandhaṃ upavicarati. jivhāya rasaṃ sāyitvā somanassaṭṭhānīyaṃ rasaṃ upavicarati, do-

ders equanimity based on tangibles. Having cognized dhammas with the mind, one ponders a mental pleasure based on dhammas, one ponders a mental pain based on dhammas, one ponders equanimity based on dhammas.

““These are the eighteen mental ponderings”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” That which was said thus, it is on account of this here that it was said.

manassatṭhānīyaṃ  
rasaṃ upavicarati,  
upekkhātṭhānīyaṃ  
rasaṃ upavicarati.  
kāyena phoṭṭhabbaṃ  
phusitvā somanas-  
satṭhānīyaṃ phoṭ-  
ṭhabba upavicarati,  
domanassatṭhānī-  
yaṃ phoṭṭhabbaṃ  
upavicarati, upek-  
khātṭhānīyaṃ phoṭ-  
ṭhabbaṃ upavicarati.  
manasā dhammaṃ  
viññāya somanas-  
satṭhānīyaṃ dham-  
maṃ upavicarati, do-  
manassatṭhānīyaṃ  
dhammaṃ upavica-  
rati, upekkhātṭhā-  
nīyaṃ dhammaṃ  
upavicarati. ime aṭ-  
ṭhārasa manopavi-  
cārāti bhikkhave  
mayā dhammo de-  
sito aniggahito asaṅ-  
kiliṭṭho anupavajjo  
appatikuṭṭho sama-  
ṇehi brāhmaṇehi viñ-  
ñūhī'ti. iti yaṃ taṃ

13. ““These are the four noble truths”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” Yet this was said thus. On account of what was this said? Having undertaken the six elements, O bhikkhus, the descent of the embryo comes to be. There being the descent, there is name-and-form. In dependence on name-and-form, there is the six-sense domain, in dependence on the six-sense domain, there is contact, in dependence on contact, there is feeling. Now O bhikkhus, it is for one [experiencing] feeling that I declare: “This is suffering”; that I declare: “This is the origination of suffering”; that I declare: “This is the cessation of suffering”;

vuttaṃ idametam paṭicca vuttaṃ.

imāni cattāri ariya-saccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: channaṃ bhikkhave dhātūnaṃ upādāya gabbhas-sāvakkanti hoti, okkantiyā sati nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā. vediyamānassa kho paṇāhaṃ bhikkhave idaṃ dukkhanti paññāpemi. ayaṃ dukkhasamudayo'ti paññāpemi. ayaṃ dukkhanirodho'ti paññā-



that I declare: “This is the path leading to the cessation of suffering.”

14. And what, O bhikkhus, is suffering, a noble truth: Birth is suffering, old age is also suffering, sickness is also suffering, death is also suffering, sorrow, lamentation, physical suffering, mental suffering and despair are also suffering, not to gain that which one wishes for is also suffering, in brief, the five stocks of appropriations is suffering. This, O bhikkhus, is called suffering, a noble truth.

15. And what, O bhikkhus, is the origination of suffering, a noble truth? In dependence on ignorance, there are sankharas. In dependence on sankharas, there is consciousness. In dependence on consciousness, there is name-

pemi<sup>5</sup>. ayam dukkha-nirodhagāminī paṭi-padā'ti paññāpemi.

katamañca bhikkhave dukkhaṃ ariyasaccam: jāti'pi dukkhā, jarā'pi dukkhā, vyā-dhi'pi dukkho maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsā'pi dukkhā<sup>6</sup>, yampicchaṃ na labhati, tampi dukkhaṃ. saṅkhittena pañcupādānakhandhā dukkhā. idaṃ vuccati bhikkhave dukkhaṃ ariyasaccam.

katamañca bhikkhave dukkhasamudayo<sup>7</sup> ariyasaccam: avijjā-paccayā saṅkhārā,

<sup>5</sup>paññāpeti - machasaṃ. ■

<sup>6</sup>appiyehi sampayogo dukkho. piyehi vippayogo dukkho -syā. kam. ■

<sup>7</sup>dukkhasamudayaṃ-sīmu. ■

and-form. In dependence on name-and-form, there is the six-sense domain. In dependence on the six-sense domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirsting. In dependence on thirsting, there is undertaking. In dependence on undertaking, there is being. In dependence on being, there is birth. In dependence on birth, there are old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Just so, is the arising of this entire amassment of suffering. This, O bhikkhus, is called the origination of suffering, a noble truth.

**16.** And what, O bhikkhus, is the cessation of suffering, a noble truth? From the complete fading away and cessation of this very igno-

saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkha-domanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti. idaṃ vuccati bhikkhave dukkhasamudayo ariyasaccaṃ.

katamañca bhikkhave dukkhanirodho<sup>8</sup> ariyasaccaṃ: avijjāyattveva asesavirāga-

<sup>8</sup>dukkhanirodhaṃ - sīmu. ■

rance, there is the cessation of sankharas. From the cessation of sankharas, there is the cessation of consciousness. From the cessation of consciousness, there is the cessation of name-and-form. From the cessation of name-and-form, there is the cessation of the six-sense domain. From the cessation of the six-sense domain, there is the cessation of contact. From the cessation of contact, there is the cessation of feeling. From the cessation of feeling, there is the cessation of thirsting. From the cessation of thirsting, there is the cessation of undertaking. From the cessation of undertaking, there is the cessation of being. From the cessation of being, there is the cessation of birth. From the cessation of birth, there is the cessation of old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Just so, is the

nirodhā saṅkhārani-  
rodho, saṅkhārani-  
rodhā viññāṇaniro-  
dho, viññāṇanirodhā  
nāmarūpanirodho,  
nāmarūpanirodhā  
saḷāyatananirodho,  
saḷāyatananirodhā  
phassanirodho, phas-  
sanirodhā vedanāni-  
rodho, vedanāniro-  
dhā taṇhānirodho,  
taṇhānirodhā upādā-  
nanirodho, upādāna-  
nirodhā bhavaniro-  
dho, bhavanirodhā  
jātinirodho, jātiniro-  
dhā jarāmaṇaṇaṃ  
soka-parideva-dukkha-  
domanassa-upā-  
yāsā nirujjhantī. eva-  
metassa kevalassa  
dukkhakkhandhassa  
nirodho hoti. idaṃ  
vuccati bhikkhave  
dukkhanirodho ari-  
yasaccaṃ.

cessation of this entire stock of suffering. This, O bhikkhus, is called the cessation of suffering, a noble truth.

17. And what, O bhikkhus, is the path leading to the cessation of suffering, a noble truth? It is just this noble eight-fold path. That is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi. This, O bhikkhus, is called the path leading to the cessation of suffering, a noble truth. ““These are the four noble truths”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” That which was said thus, it is on account of this here that it was said.

katamañca bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ: ayameva ariyo aṭṭhaṅgiko maggo. seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. idaṃ vuccati bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ. imāni cattāri ariyasaccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti iti yaṃ taṃ vuttaṃ, idametam

paṭicca vuttanti.

