

### 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

### 0.0.1 parivīmaṃsanāsuttam

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho<sup>1</sup> bhagavā bhikkhū āmantesi bhikkhavo'ti. bhaddante'ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

2. kittāvatā nu kho bhikkhave bhikkhu parivīmaṃsamāno parivīmaṃseyya sabbaso sammā dukkhakkhayāyā'ti? 'bhagavā mūlakā no bhante, dhammā. bhagavaṃ nettikā, bhagavaṃ paṭisaraṇā. sādhu vata bhante, bhagavantam eva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressantī'ti.

3. tena hi bhikkhave<sup>2</sup> suṇātha. sādhu kaṃ manasikarotha. bhāssissāmī'ti.

4. evaṃ bhante'ti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

5. imaṃ bhikkhave, bhikkhu parivīmaṃsamāno parivīmaṃsati: 'yaṃ kho idaṃ anekavidham. nānappakārakaṃ<sup>3</sup> dukkham loke uppajjati jarāmarañam. idaṃ nu kho dukkham kinnidānam, kiṃ samudayaṃ, kiṃ jātikaṃ, kiṃ pabhavaṃ. kismiṃ sati jarāmarañam hoti. kismiṃ asati jarāmarañam na hoti'ti.

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<sup>1</sup>'kho'iti natthi - pts. ■

<sup>2</sup>bhikkhave tam - pts. ■

<sup>3</sup>nānāpakāram - sīmu. ■

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

6. so parivīmaṃsamāno evaṃ pajānāti: 'yaṃ kho idaṃ anekavidhaṃ nānāppakāraṃ dukkhaṃ loke uppajjati jarāmaraññaṃ, idaṃ kho dukkhaṃ jātinidānaṃ jāti-samudayaṃ jātijātikaṃ jātippabhavaṃ. jātiyā sati jarāmaraññaṃ hoti. jātiyā asati jarāmaraññaṃ na hotī'ti.

7. so jarāmaraññaṃca pajānāti. jarāmaraññasamudayaṃca pajānāti. jarāmaraññanirodhaṃca pajānāti. yā ca jarāmaraññanirodhasārūppagāminī paṭipadā taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno hoti<sup>4</sup> jarāmaraññanirodhāya.

8. athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'jātipanāyaṃ kinnidānā, kiṃ samudayā, kiñjātikā, kim-pabhavā, kismiṃ sati jāti hoti, kismiṃ asati jāti na hotī'ti. \*

9. so parivīmaṃsamāno evaṃ pajānāti: 'jāti bhavadānā, bhavasamudayā, bhavajātikā, bhavappabhavā. bhava sati jāti hoti. bhava asati jāti na hotī'ti.

10. so jātiṃ ca pajānāti. jātisamudayaṃ ca pajānāti. jātinirodhaṃ ca pajānāti. yā ca jātinirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhik-

<sup>4</sup>'bhoti' iti sabbattha natthi. \* jākicāro ta dissate - pts. ■

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

khu sabbaso dukkhakkhayāya paṭipanno hoti<sup>5</sup>1 jātini-rodhāya.

**11.** athāparam paṇivīmaṃsamāno paṇivīmaṃsati: 'bhavo paṇāyaṃ kinnidāno, kiṃsamudayo, kiṇjātiko, kimpabhavo, kismiṃ sati bhavo hoti, kismiṃ asati bhavo na hotī'ti.

**12.** so paṇivīmaṃsamāno evaṃ pajānāti: bhavo upādānanidāno. upādānasamudayo, upādānajātiko, upādānapabhavo. upādāne sati bhavo hoti. upādāne asati bhavo na hotī'ti.

**13.** so bhavaṃ ca pajānāti. bhavasamudayaṃ ca pajānāti. bhavanirodhaṃ ca pajānāti. yā ca bhavanirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti bhavanirodhāya.

**14.** athāparam paṇivīmaṃsamāno paṇivīmaṃsati: upādānaṃ paṇidaṃ kinnidānaṃ, kiṃ samudayaṃ, kiṇjātikaṃ, kimpabhavaṃ, kismiṃ sati upādānaṃ hoti, kismiṃ asati upādānaṃ na hotī'ti.

**15.** so paṇivīmaṃsamāno evaṃ pajānāti: upādānaṃ taṇhānidānaṃ. taṇhāsamudayaṃ, taṇhājātikaṃ, taṇ-

<sup>5</sup>'hoti' iti natthi - machasaṃ, syā, pts, si ■

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

hāpabhavaṃ, taṇhā sati upādānaṃ hoti. taṇhā asati upādānaṃ na hotī'ti.

16. so upādānaṃ ca pajānāti. upādānasamudayaṃ ca pajānāti. upādānanirodhaṃ ca pajānāti. yā ca upādānanirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti upādāna nirodhāya.

17. athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'taṇhā panāyaṃ kinnidānā, kiṃ samudayā, kiñjātikā, kimpabhavā, kismiṃ sati taṇhā hoti, kismiṃ asati taṇhā na hotī'ti.

18. so parivīmaṃsamāno evaṃ pajānāti: taṇhā vedanānidānā. vedanāsamudayā, vedanājātikā, vedanāpabhavā. vedanā sati taṇhā hoti. vedanā asati taṇhā na hotī'ti.

19. so taṇhaṃ ca pajānāti. taṇhāsamudayaṃ ca pajānāti. taṇhānirodhaṃ ca pajānāti. yā ca taṇhānirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti taṇhānirodhāya.

20. athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'vedanā panāyaṃ kinnidānā, kiṃ samudayā, kiñjātikā,



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.

kimpabhavā, kismiṃ sati vedanā hoti, kismiṃ asati vedanā na hotī'ti.

**21.** so parivīmaṃsamāno evaṃ pajānāti: vedanā phassanidānā, phassasamudayā, phassajātikā, phassabhavā. phasse sati vedanā hoti. phasse asati vedanā na hotī'ti.

**22.** so vedanaṃ ca pajānāti. vedanāsamudayaṃ ca pajānāti. vedanānirodhaṃ ca pajānāti. yā ca vedanānirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. ta-thā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti vedanānirodhāya.

**23.** athāparaṃ parivīmaṃsamāno parivīmaṃsati, 'phasso paṇāyaṃ kinnidāno, kiṃ samudayo, kiñjātiko, kimpabhavo, kismiṃ sati phasso hoti, kismiṃ asati phasso na hotī'ti.

**24.** so parivīmaṃsamāno evaṃ pajānāti: phasso saḷāyatananidāno. saḷāyatanaśamudayo, saḷāyatana-jātiko, saḷāyatana-pabhavo, saḷāyatane sati phasso hoti. saḷāyatane asati phasso na hotī'ti.

**25.** so phassaṃ ca pajānāti. phassasamudayaṃ ca pajānāti. phassanirodhaṃ ca pajānāti. yā ca phassanirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. ta-thā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati

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?”

bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti phassanirodhāya.

**26.** athāparam paṭivīmaṃsamāno paṭivīmaṃsati: 'saḷāyatanam panidam kinnidānam, kiṃ samudayaṃ, kiñ-jātikam, kimpabhavaṃ, kismiṃ sati saḷāyatanam hoti, kismiṃ asati saḷāyatanam na hoti'ti.

**27.** so paṭivīmaṃsamāno evaṃ pajānāti: saḷāyatanam nāmarūpanidānam, nāmarūpasamudayaṃ, nāmarūpa-jātikam, nāmarūpabhavaṃ. nāmarūpe sati viññāṇo hoti. nāmarūpe asati viññāṇo na hotīti.

**28.** so saḷāyatanam ca pajānāti. saḷāyatanaśamudayaṃ ca pajānāti. saḷāyatanaśirodham ca pajānāti. yā ca saḷāyatanaśirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti saḷāyatanaśirodhāya.

**29.** athāparam paṭivīmaṃsamāno paṭivīmaṃsati: 'nāmarūpaṃ panidam kinnidānam, kiṃ samudayaṃ, kiñ-jātikam, kimpabhavaṃ, kismiṃ sati nāmarūpaṃ hoti, kismiṃ asati nāmarūpaṃ na hoti'ti.

**30.** so paṭivīmaṃsamāno evaṃ pajānāti: nāmarūpaṃ viññāṇanidānam. viññāṇaśamudayaṃ, viññāṇajātikam, viññāṇapabhavaṃ. viññāṇe sati nāmarūpe hoti. viññāṇe asati nāmarūpe na hotīti.

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

**31.** so nāmarūpaṃ ca pajānāti. nāmarūsamudayaṃ ca pajānāti. nāmarūpanirodhaṃ ca pajānāti. yā ca nāmarūpanirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti nāmarūpanirodhāya.

**32.** athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'viññāṇaṃ panidaṃ kinnidānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kimpabhavaṃ, kismiṃ sati viññāṇaṃ hoti, kismiṃ asati viññāṇaṃ na hotī'ti.

**33.** so parivīmaṃsamāno evaṃ pajānāti: viññāṇaṃ saṅkhāranidānaṃ. saṅkhārasamudayaṃ, saṅkhārajātikaṃ, saṅkhārapabhavaṃ. saṅkhāre sati viññāṇe hoti. saṅkhāre asati viññāṇe na hotī'ti.

**34.** so viññāṇaṃ ca pajānāti. viññāṇasamudayaṃ ca pajānāti. viññāṇanirodhaṃ ca pajānāti. yā ca viññāṇanirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti viññāṇanirodhāya.

**35.** so parivīmaṃsamāno parivīmaṃsati: 'saṅkhārā panime kinnidānā, kiṃ samudayā, kiñjātikā, kimpabhavā, kismiṃ sati saṅkhārā honti, kismiṃ asati saṅkhārā na hontī'ti.

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.”

**36.** so parivīmaṃsamāno evaṃ pajānāti: 'saṅkhārā avijjānidānā, avijjāsamudayā, avijjājātikā, avijjāpabhavā. avijjāya sati saṅkhārā honti. avijjāya asati saṅkhārā na hontī'ti.

**37.** so saṅkhāre ca pajānāti. saṅkhārasamudayaṃ ca pajānāti. saṅkhāranirodhaṃ ca pajānāti. yā ca saṅkhāranirodhasārūppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno hoti saṅkhāranirodhāya.

**38.** avijjāgatoyaṃ bhikkhave, purisapuggalo puññaṃ ce saṅkhāraṃ abhisāṅkhāroti, puññopagaṃ hoti viññāṇaṃ. apuññaṃ ce saṅkhāraṃ abhisāṅkhāroti, apuññopagaṃ hoti viññāṇaṃ. āneñjaṃ ce saṅkhāraṃ abhisāṅkhāroti, āneñjūpagaṃ hoti viññāṇaṃ.

**39.** yato kho bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjūppādā neva puññābhisāṅkhāraṃ abhisāṅkhāroti. na apuññābhisāṅkhāraṃ abhisāṅkhāroti. na āneñjābhisāṅkhāraṃ abhisāṅkhāroti anabhisāṅkhāronto anabhisāñcetaṃ na kiñci loke upādiyati. anupādiyaṃ na paritassati. aparitas-saṃ paccattaṃ yeva parinibbāyati. 'khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇiyaṃ nāparaṃ itthattayā'ti pajānāti.



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

40. so sukhaṃ ce vedanaṃ vediyati, sā aniccāti pajānāti. anajjhositāti<sup>6</sup> pajānāti. anabhinanditāti<sup>7</sup> pajānāti. dukkhaṃ ce vedanaṃ vediyati, sā aniccāti pajānāti. anajjhositāti pajānāti. anabhinanditāti pajānāti. adukkhamasukhaṃ ce vedanaṃ vediyati, sā aniccāti pajānāti. anajjhositāti pajānāti. anabhinanditāti pajānāti.

41. so sukhaṃ ce vedanaṃ vediyati, visaññutto naṃ<sup>8</sup> vedanaṃ vediyati. dukkhaṃ ce vedanaṃ vediyati, visaññutto naṃ vedanaṃ vediyati. adukkhamasukhaṃ ce vedanaṃ vediyati, visaññutto naṃ vedanaṃ vediyati.

42. so kāyapariyantikaṃ vedanaṃ vedayamāno<sup>9</sup> kāyapariyantikaṃ vedanaṃ vedayāmi'ti<sup>10</sup> pajānāti. jīvitapariyantikaṃ vedanaṃ vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmi'ti pajānāti. kāyassa bheda uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sīti bhavissanti. sarīrāni avasissanti'ti pajānāti.

43. seyyathāpi bhikkhave, puriso kumbhakārapākā uṇhaṃ kumbhaṃ uddharitvā same bhūmibhāge pati-

<sup>6</sup>saḷāyatananirodhasārūppagāmini na ajjhositā - sīmu. ■

<sup>7</sup>na abhinanditā - sīmu. ■

<sup>8</sup>visaṃyutto taṃ - sīmu. ■

<sup>9</sup>vediyamāno - sīmu, pts. ■

<sup>10</sup>vediyāmi - sīmu, ■

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

visēyya<sup>11</sup>, tatra yāyaṃ usmā sā tattheva vūpasameyya. kapallāni avasisseyyuṃ. evameva kho bhikkhave bhikkhu kāyapariyantikaṃ vedanaṃ vediyamāno (kāyapariyantikaṃ vedanaṃ vediyāmī'ti pajānāti) jīvitapariyantikaṃ vedanaṃ vediyamāno jīvitapariyantikaṃ vedanaṃ vediyāmī'ti pajānāti. kāyassa bheda uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sīti bhavissanti, sarīrāni avasissantī'ti pajānāti.

44. taṃ kiṃ maññatha bhikkhave, api nu kho khīṇāsavo bhikkhu puññābhisāṅkhāraṃ vā abhisāṅkhāreyya, apuññābhisāṅkhāraṃ vā abhisāṅkhāreyya, āneñjābhisāṅkhāraṃ vā abhisāṅkhāreyyā'ti?

45. 'no hetam bhante'

46. sabbaso vā pana saṅkhāresu asati saṅkhāranirodhā api nu kho viññāṇaṃ paññāyethā'ti?

47. 'no hetam bhante'

48. sabbaso vā pana viññāṇe asati viññāṇanirodhā api nu kho nāmarūpaṃ paññāyethā'ti?

49. 'no hetam bhante'

<sup>11</sup>paṭississeyya - machasaṃ, paṭiṭṭhapeyya - syā, pts ■

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

50. sabbaso vā pana nāmarūpe asati nāmarūpanirodhā api nu kho saḷāyatanam paññāyethā'ti?

51. 'no hetam bhante'

52. 'sabbaso vā pana saḷāyatane asati saḷāyatananirodhā api nu kho phasso paññāyethā'ti?

53. 'no hetam bhante'

54. sabbaso vā pana phasse asati phassanirodhā api nu kho vedanā paññāyethā'ti?

55. 'no hetam bhante'

56. sabbaso vā pana vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā'ti?

57. 'no hetam bhante'

58. sabbaso vā pana taṇhāya asati taṇhānirodhā api nu kho upādānam paññāyethā'ti?

59. 'no hetam bhante'

60. sabbaso vā pana upādāne asati upādānanirodhā api nu kho bhavo paññāyethā'ti?

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.”

61. 'no hetam bhante'

62. sabbaso vā pana bhavē asati bhavanīrodhā api nu kho jāti paññāyethā'ti?

63. 'no hetam bhante'

64. sabbaso vā pana jātiyā asati jātīnirodhā api nu kho jarāmaraṇam paññāyethā'ti?

65. 'no hetam bhante'

66. sādhu sādhu kho<sup>12</sup> bhikkhave, evamevetam<sup>13</sup> bhikkhave, netam aññathā saddahatha evamevetam<sup>14</sup> bhikkhave, adhimuccatha. nikkamkhā ettha hotha nibbīkicchā. ehevanto dukkhassāti.

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<sup>12</sup>'kho' iti natthi - machasam, syā, pts. ■

<sup>13</sup>evametam - machasam. ■

<sup>14</sup>saddahatha me tam-machasam, pts. saddahatha evametam-syā. ■



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.”

