

### 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, Anathapindikā'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 destruction 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

parivīmaṃsanāsuttam

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

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 bhāsītassa attho. bhaga-

<sup>1</sup>'kho'iti natthi - pts. ■

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?”

vato sutvā bhikkhū dhāressantī'ti.

tena hi bhikkhave<sup>2</sup> suṇātha. sādhukam manasikarotha. bhā-sissāmī'ti.

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

imaṃ bhikkhave, bhikkhu parivīmaṃ-samāno parivīmaṃ-sati: 'yaṃ kho idaṃ anekavidhaṃ. nā-nappakāraṃ<sup>3</sup> dukkhaṃ loke uppajjati jarāmaṇaṃ. idaṃ nu kho dukkhaṃ kin-nidānaṃ, kiṃ samu-dayaṃ, kiñjātikaṃ, kiṃ pabhavaṃ. ki-si-miṃ sati jarāma-ṇaṃ hoti. kismiṃ

<sup>2</sup>bhikkhave taṃ - pts. ■

<sup>3</sup>nānāpakāraṃ - sīmu. ■

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 un-

asati jarāmarañam  
na hoti'ti.

so parivīmaṃsamāno  
evaṃ pajānāti: 'yaṃ  
kho idaṃ anekavi-  
dham nānāppakāra-  
kaṃ dukkhaṃ loke  
uppañjati jarāmarā-  
ṇaṃ, idaṃ kho duk-  
khaṃ jātinidānaṃ  
jātiśamudayaṃ jāti-  
jātikaṃ jātippabha-  
vaṃ. jātiyā sati jarā-  
marañam hoti. jātiyā  
asati jarāmarañam  
na hoti'ti.

so jarāmarāṇaṇca  
pajānāti. jarāmarā-  
ṇasamudayaṇca pa-  
jānāti. jarāmarāṇa-  
nirodhaṇca pajānāti.  
yā ca jarāmarāṇani-  
rodhasārūppagāminī  
paṭipadā taṃ ca pa-  
jānāti. tathā paṭi-  
panno ca hoti anu-

derstands. 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 destruction 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

dhammacārī. ayam vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno hoti<sup>4</sup> jarāmaraṇanirodhāya.

athāparam paṭivīmaṃsamāno paṭivīmaṃsati: ‘jātipanāyaṃ kinnidānā, kiṃ samudayā, kiñjātikā, kimpabhavā, kismiṃ sati jāti hoti, kismiṃ asati jāti na hotī’ti. \*

so parivimaṃsamāno evaṃ pajānāti: ‘jāti bhavanidānā, bhava-samudayā, bhavajātikā, bhavappabhavā. bhava sati jāti hoti.

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

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 destruction 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

bhave asati jāti na hotī'ti.

so jātiṃ ca pajānāti. jātisamudayaṃ ca pajānāti. jātinirodham ca pajānāti. yā ca jātinirodhasārūpagaṃinī paṭipadā, taṃ ca pajānāti. ta-thā paṭipanno ca hoti anudhamma-cārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti<sup>5</sup>1 jātinirodhāya.

athāparam parivīmaṃsamāno parivīmaṃsati: 'bhavo paṇāyaṃ kinnidāno, kiṃsamudayo, kiñ-jātiko, kimpabhavo,

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

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

kismiṃ sati bhavo hoti, kismiṃ asati bhavo na hotī'ti.

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

so bhavaṃ ca pajānāti. bhavasamudayaṃ ca pajānāti. bhavanirodhaṃ ca pajānāti. yā ca bhavanirodhasāruppa-gāminī paṭipadā, taṃ ca pajānāti. ta-thā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkha-

who has entered upon the right path for the destruction 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

yāya paṭipanno hoti bhavanirodhāya.

athāparam parivīmaṃsamāno parivīmaṃsati: upādānaṃ panidaṃ kinnidānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kimpabhavaṃ, kismiṃ sati upādānaṃ hoti, kismiṃ asati upādānaṃ na hotī'ti.

so parivīmaṃsamāno evaṃ pajānāti: upādānaṃ taṇhānidānaṃ. taṇhāsamudayaṃ, taṇhājātikaṃ, taṇhāpabhavaṃ, taṇhā sati upādānaṃ hoti. taṇhā asati upādānaṃ na hotī'ti.

so upādānaṃ ca pa-

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 destruction 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?”

jānāti. upādānasa-  
mudayaṃ ca pajā-  
nāti. upādānaniro-  
dhaṃ ca pajānāti.  
yā ca upādānaniro-  
dhasāruggagāminī  
paṭipadā, taṃ ca  
pajānāti. tathā pa-  
ṭipanno ca hoti anu-  
dhammacārī. ayaṃ  
vuccati bhikkhave,  
bhikkhu sabbaso  
dukkhakkhayaṃ  
paṭipanno hoti upā-  
dāna nirodhāya.

athāparam parivī-  
maṃsamāno pari-  
vīmaṃsati: ‘taṇhā  
panāyaṃ kinnidānā,  
kiṃ samudayā, kiñ-  
jātikā, kimpabhavā,  
kismiṃ sati taṇhā  
hoti, kismiṃ asati  
taṇhā na hotī’ti.



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 destruction of all suffering, for the cessation of thirsting.

so parivīmaṃsamāno  
evaṃ pajānāti: taṇhā  
vedanānidānā. ve-  
danāsamudayā, ve-  
danājātikā, vedanā-  
pabhavā. vedanā  
sati taṇhā hoti. ve-  
danā asati taṇhā na  
hotī'ti.

so taṇhaṃ ca pajā-  
nāti. taṇhāsamuda-  
yaṃ ca pajānāti. taṇ-  
hānirodhaṃ ca pajā-  
nāti. yā ca taṇhāni-  
rodhasārūppagāminī  
paṭipadā, taṃ ca pa-  
jānāti. tathā paṭi-  
panno ca hoti anu-  
dhammacārī. ayaṃ  
vuccati bhikkhave,  
bhikkhu sabbaso  
dukkhakkhayāya pa-  
ṭipanno hoti taṇhāni-  
rodhāya.

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

athāparam parivīmaṃsamāno parivīmaṃsati: 'vedanā paṇāyaṃ kinnidānā, kiṃ samudayā, kiñ-jātikā, kimpabhavā, kismiṃ sati vedanā hoti, kismiṃ asati vedanā na hotī'ti.

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

so vedanaṃ ca pajānāti. vedanāsamudayaṃ ca pajānāti. vedanānirodhaṃ ca pajānāti. yā ca vedanānirodhasārūpagaṃinī paṭipadā,

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 destruction 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

taṃ ca pajānāti. ta-thā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabaso dukkhakkhaya-yāya paṭipanno hoti vedanānirodhāya.

athāparam parivīmaṃsamāno parivīmaṃsati, 'phasso panāyaṃ kinnidāno, kiṃ samudayo, kiñ-jātiko, kimpabhavo, kismiṃ sati phasso hoti, kismiṃ asati phasso na hotī'ti.

so parivīmaṃsamāno evaṃ pajānāti: phasso saḷāyatananidāno. saḷāyatanasamudayo, saḷāyatanajātiko, saḷāyatanapabhavo, saḷāyatane sati phasso

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 destruction 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

hoti. saḷāyatane asati phasso na hoti'ti.

so phassaṃ ca pajānāti. phassasamudayaṃ ca pajānāti. phassanirodhaṃ ca pajānāti. yā ca phassanirodhasārūpapaṇāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabaso dukkhakkhayaṃ paṭipanno hoti phassanirodhāya.

athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'saḷāyatanaṃ panidaṃ kinni-

origin, from what is it born, from what does it arise, when there is what within does six-sense domain comes to be, when there is not what within does 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

dānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kimpabhavaṃ, kismiṃ sati saḷāyatanaṃ hoti, kismiṃ asati saḷāyatanaṃ na hotī'ti.

so parivīmaṃsamāno evaṃ pajānāti: saḷāyatanaṃ nāmarūpanidānaṃ, nāmarūpasamudayaṃ, nāmarūpajātikaṃ, nāmarūpabhavaṃ. nāmarūpe sati viññāṇo hoti. nāmarūpe asati viññāṇo na hotīti.

so saḷāyatanaṃ ca pajānāti. saḷāyatana-samudayaṃ ca pajānāti. saḷāyatana-nirodhaṃ ca pajānāti. yā ca saḷāyatana-nirodhasārup-

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 destruction 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

pagāminī paṭipadā, taṃ ca pajānāti. ta-thā paṭipanno ca hoti anudhamma-cārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhak-khayāya paṭipanno hoti saḷāyatana-iro-dhāya.

athāparam paṭivī-maṃsamāno paṭivī-maṃsati: 'nāmarū-paṃ panidaṃ kinni-dānaṃ, kiṃ samu-dayaṃ, kiñjātikaṃ, kimpabhavaṃ, ki-smiṃ sati nāmarū-paṃ hoti, kismiṃ asati nāmarūpaṃ na hotī'ti.

so paṭivīmaṃsamāno evaṃ pajānāti: nā-marūpaṃ viññāṇa-

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 destruction of all suffering, for the cessation of name-and-form.

nidānaṃ. viññāṇa-samudayaṃ, viññāṇajātikaṃ, viññāṇapabhavaṃ. viññāṇe sati nāmarūpe hoti. viññāṇe asati nāmarūpe na hoti'ti.

so nāmarūpaṃ ca pajānāti. nāmarū-samudayaṃ ca pajānāti. nāmarūpanirodhaṃ ca pajānāti. yā ca nāmarūpanirodhasārappagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti nāmarūpanirodhāya.

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 ces-

athāparam parivīmaṃsamāno parivīmaṃsati: 'viññāṇaṃ panidaṃ kinnidānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kimpabhavaṃ, kismiṃ sati viññāṇaṃ hoti, kismiṃ asati viññāṇaṃ na hoti'ti.

so parivīmaṃsamāno evaṃ pajānāti: viññāṇaṃ saṅkhārani-dānaṃ. saṅkhārasa-mudayaṃ, saṅkhāra-jātikaṃ, saṅkhārapabhavaṃ. saṅkhāre sati viññāṇe hoti. saṅkhāre asati viññāṇe na hoti'ti.

so viññāṇaṃ ca pajānāti. viññāṇasamudayaṃ ca pajānāti. viññāṇanirodhaṃ ca pajānāti. yā ca viñ-



sation 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 destruction 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 igno-

ñāṇanirodhasārup-  
pagāminī paṭipadā,  
taṃ ca pajānāti. ta-  
thā paṭipanno ca  
hoti anudhammacārī.  
ayaṃ vuccati bhik-  
khave, bhikkhu sab-  
baso dukkhakkha-  
yāya paṭipanno hoti  
viññāṇanirodhāya.

so parivīmaṃsamāno  
parivīmaṃsati: 'saṅ-  
khārā panime kin-  
nidānā, kiṃ samu-  
dayā, kiñjātikā, kim-  
pabhavā, kismiṃ  
sati saṅkhārā honti,  
kismiṃ asati saṅ-  
khārā na hontī'ti.

so parivīmaṃsamāno  
evaṃ pajānāti: 'saṅ-  
khārā avijjānidānā,

rance 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 destruction of all suffering, for the cessation of sankhara.

avijjāsamudayā, avijjā-jātikā, avijjāpa-bhavā. avijjāya sati saṅkhārā honti. avijjāya asati saṅkhārā na hontī'ti.

so saṅkhāre ca pajānāti. saṅkhārasamudayaṃ ca pajānāti. saṅkhāranirodhaṃ ca pajānāti. yā ca saṅkhāranirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayaṃ paṭipanno hoti saṅkhāranirodhāya.

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

avijjāgatoyam bhikkhave, purisapuggalo puññaṃ ce saṅkhāraṃ abhisāṅkhāroti, puññoṇopagaṃ hoti viññāṇaṃ. apuññaṃ ce saṅkhāraṃ abhisāṅkhāroti, apuññoṇopagaṃ hoti viññāṇaṃ. āneñjaṃ ce saṅkhāraṃ abhisāṅkhāroti, āneñjūpaṃ hoti viññāṇaṃ.

yato kho bhikkhave, bhikkhuno avijjā pahīṇā hoti vijjā uppannā, so avijjāvirāgā vijjūppādā neva puññābhisāṅkhāraṃ abhisāṅkhāroti. na apuññābhisāṅkhāraṃ abhisāṅkhāroti. na āneñjābhisāṅkhāraṃ abhisāṅkhāroti anabhisāṅkhāronto anabhisāñcetaṃ yato na kiñci loke upādiyati. anupādiyaṃ na paritassati. aparitas-

perturbed. Not perturbed, he definitely attains parinibbana by himself. He wisely understands: “Destroyed 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.”

saṃ paccattaṃ yeva parinibbāyati. 'khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇīyaṃ nāparaṃ itthattayā'ti pajānāti.

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.

<sup>6</sup>saḷāyatananīrodhasāruppagāmini na ajjhositā - simu. ■

<sup>7</sup>na abhinanditā - simu. ■

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 pleasant feeling limited to the body, he wisely understands: “I feel a pleasant feeling limited to the body.” Feeling a pleasant feeling limited to life, he wisely understands: “I feel a pleasant 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. Bodily remains will be left.”

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.

so kāyapariyanti-kaṃ vedanaṃ vedayamāno<sup>9</sup> kāyapariyantikaṃ vedanaṃ vedayāmī’ti<sup>10</sup> pajānāti. jīvitapariyantikaṃ vedanaṃ vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti. kāyassa bheda ud-dhaṃ jīvitapariyā-dānā idheva sabba-vedayitāni anabhinanditāni sīti bhavis-

<sup>8</sup>visaṃyutto taṃ - sīmu.

<sup>9</sup>vediyamāno - sīmu, pts.

<sup>10</sup>vediyāmi - sīmu.

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 pleasant feeling limited to the body, wisely understands: "I feel a pleasant feeling limited to the body." Feeling a pleasant feeling limited to life, he wisely understands: "I feel a pleasant feeling limited to life." He wisely understands: "With the body's breakup, following the exhaustion of life, all the is felt, not being delighted in, will become cool right here as bodily remains."

santi. sarīrāni avasissantī'ti pajānāti.

seyyathāpi bhikkhave, puriso kumbhakārapākā uṇhaṃ kumbhaṃ uddharitvā same bhūmibhāge pativiseyya<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 bhedaṃ ud-dhaṃ jīvitapariyā-dānā idheva sabba-vedayitāni anabhi-

<sup>11</sup>paṭhisiseyya - machasaṃ, patiṭṭhapeyya - syā, pts ■

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

nanditāni sīti bhavis-  
santi, sarīrāni avasis-  
santī'ti pajānāti.

taṃ kiṃ maññatha  
bhikkhave, api nu  
kho khīṇāsavo bhik-  
khu puññābhisañ-  
khāraṃ vā abhisañ-  
khāreyya, apuññā-  
bhisañkhāraṃ vā  
abhisañkhāreyya,  
āneñjābhisañkhā-  
raṃ vā abhisañkhā-  
reyyā'ti?

45. Certainly not, Bhante.

'no hetam bhante'

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

sabbaso vā pana sañ-  
khāresu asati sañ-  
khāranirodhā api nu  
kho viññāṇaṃ pañ-  
ñāyethā'ti?

47. Certainly not, Bhante.

'no hetam bhante'

48. “But all consciousness not being, from the cessation of consciousness, would

sabbaso vā pana viñ-  
ñāṇe asati viññāṇa-  
nirodhā api nu kho

name-and-form be discerned?"	nāmarūpaṃ paññāyethā'ti?
49. Certainly not, Bhante.	'no hetam bhante'
50. "But all name-and-form not being, from the cessation of name-and-form, would the six-sense domain be discerned?"	sabbaso vā pana nāmarūpe asati nāmarūpanirodhā api nu kho saḷāyatanam paññāyethā'ti?
51. Certainly not, Bhante.	'no hetam bhante'
52. "But all the six-sense domain not being, from the cessation of the six-sense domain, would contact be discerned?"	'sabbaso vā pana saḷāyatane asati saḷāyatananirodhā api nu kho phasso paññāyethā'ti?
53. Certainly not, Bhante.	'no hetam bhante'
54. "But all contact not being, from the cessation of contact, would feeling be discerned?"	sabbaso vā pana phasse asati phassanirodhā api nu kho vedanā paññāyethā'ti?
55. Certainly not, Bhante.	'no hetam bhante'



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

sabbaso vā pana vedanāya asati vedanā-nirodhā api nu kho taṇhā paññāyethā'ti?

57. Certainly not, Bhante.

'no hetam bhante'

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

sabbaso vā pana taṇhāya asati taṇhāni-rodhā api nu kho upādānaṃ paññāyethā'ti?

59. Certainly not, Bhante.

'no hetam bhante'

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

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

61. Certainly not, Bhante.

'no hetam bhante'

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

sabbaso vā pana bhava asati bhavanirodhā api nu kho jāti paññāyethā'ti?

'no hetam bhante'

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.”

sabbaso vā pana jā-  
tiyā asati jātinirodhā  
api nu kho jarāmara-  
ṇaṃ paññāyethā'ti?

'no hetam bhante'

sādhū sādhu kho<sup>12</sup>  
bhikkhave, evameve-  
taṃ<sup>13</sup> bhikkhave, ne-  
taṃ aññathā sadda-  
hatha evamevetam<sup>14</sup>  
bhikkhave, adhi-  
muccatha. nikkāṇ-  
khā ettha hotha nib-  
bicikicchā. e sevanto  
dukkhassāti.

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

<sup>13</sup>evametaṃ - machasaṃ. ■

<sup>14</sup>saddahatha me taṃ-  
machasaṃ, pts. saddahatha  
evametaṃ-syā. ■

