Saṃyutta Nikāya

22. Khandhasaṃyutta

12. Aniccasuttaṃ

‘‘Rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānātī’’ti.

“Form, O bhikkhus, is impermanent, feeling is impermanent, perception is impermanent, volitional activities are impermanent, consciousness is impermanent. Thus seeing, O bhikkhus, the learned noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional activities, disenchanted with consciousness. Being disenchanted with, he becomes dispassionate. Through dispassion he is liberated. When he is liberated, ‘Liberated’ the knowledge occurs. ‘Destroyed is birth, lived is the holy life, done is what had to be done, there is no more for this-state-of being’: thus he understands.”

13. Dukkhasuttaṃ

‘‘Rūpaṃ, bhikkhave, dukkhaṃ, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṃ dukkhaṃ. Evaṃ passaṃ…pe… nāparaṃ itthattāyāti pajānātī’’ti.

“Form, O bhikkhus, is suffering, feeling is suffering, perception is suffering, volitional activities are suffering, consciousness is suffering. Seeing thus … ‘there is no more for this-state-of being’: thus he understands.”

14. Anattasuttaṃ

‘‘Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Evaṃ passaṃ … pe … nāparaṃ itthattāyā’ti pajānātī’’ti. Tatiyaṃ.

“Form, O bhikkhus, is non-self, feeling is non-self, perception is non-self, volitional activities are non-self, consciousness is non-self. Seeing thus … ‘there is no more for this-state-of being’: thus he understands.”

18. Sahetu-aniccasuttaṃ

‘‘Rūpaṃ, bhikkhave, aniccaṃ. Yopi hetu, yopi paccayo rūpassa uppādāya, sopi anicco. Aniccasambhūtaṃ, bhikkhave, rūpaṃ kuto niccaṃ bhavissati! Vedanā aniccā. Yopi hetu, yopi paccayo vedanāya uppādāya, sopi anicco. Aniccasambhūtā, bhikkhave, vedanā kuto niccā bhavissati! Saññā aniccā… saṅkhārā aniccā. Yopi hetu yopi paccayo saṅkhārānaṃ uppādāya, sopi anicco. Aniccasambhūtā, bhikkhave, saṅkhārā kuto niccā bhavissanti? Viññāṇaṃ aniccaṃ. Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anicco. Aniccasambhūtaṃ, bhikkhave, viññāṇaṃ kuto niccaṃ bhavissati?”

“Form, O bhikkhus, is impermanent. That which is the cause, that which is the condition, for the arising of form—that too is impermanent. Form, which has originated from the impermanent, how could it be permanent? Feeling is impermanent…. Perception is impermanent…. Volitional formations are impermanent…. Consciousness is impermanent. Consciousness, which has originated from the impermanent, how could it be permanent?”

23. Pariññasuttaṃ

‘‘Pariññeyye ca, bhikkhave, dhamme desessāmi pariññañca. Taṃ suṇātha. Katame ca, bhikkhave, pariññeyyā dhammā? Rūpaṃ, bhikkhave, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṃ pariññeyyo dhammo. Ime vuccanti, bhikkhave, pariññeyyā dhammā. Katamā ca, bhikkhave, pariññā? Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo, ayaṃ vuccati, bhikkhave, pariññā’’ti.

“Bhikkhus, I will teach you things that should be fully understood, and full understanding. Listen to that. And what, bhikkhus, are the things that should be fully understood? Form, bhikkhus, is a thing that should be fully understood; feeling is a thing that should be fully understood; perception is a thing that should be fully understood; volitional activities is a thing that should be fully understood; consciousness is a thing that should be fully understood. These are called, O bhikkhus, things that should be fully understood. And what, bhikkhus, is full understanding? That which is the destruction of lust, the destruction of hatred, the destruction of delusion, this is called full understanding.”

24. Abhijānasuttaṃ

‘‘Rūpaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya; vedanaṃ anabhijānaṃ … saññaṃ anabhijānaṃ… saṅkhāre anabhijānaṃ … viññāṇaṃ anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

“O bhikkhus, one not directly knowing form, one not fully understanding [it], one not dispassionate [towards it], one not abandoning [it], is unfit for destruction of suffering. One not directly knowing feeling … One not directly knowing perception … One not directly knowing volitional activities … One not directly knowing consciousness, one not fully understanding [it], one not dispassionate [towards it], one not abandoning [it], is unfit for destruction of suffering.

Rūpañca kho, bhikkhave, abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya; vedanaṃ abhijānaṃ … saññaṃ abhijānaṃ … saṅkhāre abhijānaṃ … viññāṇaṃ abhijānaṃ parijānaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti.

“Bhikkhus, one directly knowing form, one fully understanding [it], one dispassionate [towards it], one abandoning [it], is fit for destruction of suffering. One directly knowing feeling … One directly knowing perception … One directly knowing volitional activities … One directly knowing consciousness, one fully understanding [it], one dispassionate [towards it], one abandoning [it], is fit for destruction of suffering.

26. Assādasuttaṃ

‘‘Pubbe’va me, bhikkhave, sambodhā anabhisambuddhassa bodhisattass’eva sato etadahosi – ‘ko nu kho rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko saṅkhārānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko viññāṇassa assādo, ko ādīnavo, kiṃ nissaraṇa’nti?

“Bhikkhus, before my enlightenment, while I was still a not-fully-enlightened bodhisatta, it occurred to me: ‘What is the enjoyment in form, what is the danger, what is the escape [from form]? What is the enjoyment in feeling, what is the danger, what is the escape [from feeling]? What is the enjoyment in perception, what is the danger, what is the escape [from perception]? What is the enjoyment in volitional activities, what is the danger, what is the escape [from volitional activities]? What is the enjoyment in consciousness, what is the danger, what is the escape [from consciousness]?

Tassa mayhaṃ, bhikkhave, etadahosi – ‘yaṃ kho rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpassa assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpassa ādīnavo. Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpassa nissaraṇaṃ. Yaṃ vedanaṃ paṭicca … Yaṃ saññaṃ paṭicca … Yaṃ saṅkhāre paṭicca … Yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇassa assādo. Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇassa ādīnavo. Yo viññāṇasmiṃ chandarāgavinayo chandarāgappahānaṃ, idaṃ viññāṇassa nissaraṇaṃ”.

“It occurred to me, O bhikkhus: ‘In dependence on form, there arises pleasure and joy: this is the enjoyment in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust in relation to form: this is the escape from form. In dependence on feeling …. In dependence on perception … In dependence on volitional activities …. In dependence on consciousness, there arises pleasure and joy: this is the enjoyment in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust in relation to consciousness: this is the escape from consciousness.

‘‘Yāva kīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ upādānakkhandhānaṃ evaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nābbhaññāsiṃ, n’eva tāv’āhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. Yato ca kho ahaṃ, bhikkhave, imesaṃ pañcannaṃ upādānakkhandhānaṃ evaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ abbhaññāsiṃ; ath’āhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. Ñāṇañca pana me dassanaṃ udapādi – ‘akuppā me cetovimutti; ayam antimā jāti; natthi dāni punabbhavo’’’ti.

“So long, bhikkhus, as I did not directly know as they really are the enjoyment, the danger, and the escape in regard to these five aggregates subject to clinging, then, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, I did not claim that [I had] awakened to the unsurpassed perfect enlightenment. But when I directly knew as they really are the enjoyment, the danger, and the escape in regard to these five aggregates subject to clinging, then, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, I claimed that [I had] awakened to the unsurpassed perfect enlightenment. The knowledge and vision arose in me: ‘Unshakable is my liberation of mind; this is my last birth; there is now no more renewed existence.’ ”

27. Dutiya-assādasuttaṃ

‘‘Rūpass’āhaṃ, bhikkhave, assādapariyesanaṃ acariṃ. Yo rūpassa assādo tad-ajjhagamaṃ. Yāvatā rūpassa assādo paññāya me so sudiṭṭho. Rūpass’āhaṃ, bhikkhave, ādīnavapariyesanaṃ acariṃ. Yo rūpassa ādīnavo tad-ajjhagamaṃ. Yāvatā rūpassa ādīnavo paññāya me so sudiṭṭho. Rūpass’āhaṃ, bhikkhave, nissaraṇapariyesanaṃ acariṃ. Yaṃ rūpassa nissaraṇaṃ tad-ajjhagamaṃ. Yāvatā rūpassa nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ. Vedanāy’āhaṃ … saññāy’āhaṃ … saṅkhārānaṃ ahaṃ … viññāṇass’āhaṃ, bhikkhave, assādapariyesanaṃ acariṃ … Yāvatā viññāṇassa nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.

“Bhikkhus, I set out on a search for the enjoyment in form. Whatever enjoyment there is in form—that I found. How far enjoyment in form extends, by me was clearly seen with wisdom. Bhikkhus, I set out on a serch for the danger in form. Whatever danger there is in form—that I found. How far danger in form extends, by me was clearly seen with wisdom. Bhikkhus, I set out on a search for escape from form. Whatever escape there is from form—that I found. How far escape from form extends, by me was clearly seen with wisdom.

“Bhikkhus, I set out on a search for the enjoyment in feeling … in perception … in volitional activities … in consciousness … How far escape from consciousness extends, by me was clearly seen with wisdom.

Yāvakīvañcāhaṃ, bhikkhave, imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nābbhaññāsiṃ … Ñāṇañca pana me dassanaṃ udapādi – ‘akuppā me cetovimutti; ayamantimā jāti; natthi dāni punabbhavo’” ti.

“So long, bhikkhus, as I did not directly know as they really are the enjoyment, the danger, and the escape in the case of these five aggregates subject to clinging … The knowledge and vision arose in me: ‘Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.’ ”

28. Tatiya-assādasuttaṃ

“No ce’daṃ, bhikkhave, rūpassa assādo abhavissa nayidaṃ sattā rūpasmiṃ sārajjeyyuṃ. Yasmā ca kho, bhikkhave, atthi rūpassa assādo, tasmā sattā rūpasmiṃ sārajjanti. No ce’daṃ, bhikkhave, rūpassa ādīnavo abhavissa nayidaṃ sattā rūpasmiṃ nibbindeyyuṃ. Yasmā ca kho, bhikkhave, atthi rūpassa ādīnavo, tasmā sattā rūpasmiṃ nibbindanti. No ce’daṃ, bhikkhave, rūpassa nissaraṇaṃ abhavissa nayidaṃ sattā rūpasmā nissareyyuṃ. Yasmā ca kho, bhikkhave, atthi rūpassa nissaraṇaṃ, tasmā sattā rūpasmā nissaranti. No ce’daṃ, bhikkhave, vedanāya… saññāya … saṅkhārānaṃ … viññāṇassa assādo abhavissa, nayidaṃ sattā viññāṇasmiṃ sārajjeyyuṃ. Yasmā ca kho, bhikkhave, atthi viññāṇassa assādo, tasmā sattā viññāṇasmiṃ sārajjanti. No ce’daṃ, bhikkhave, viññāṇassa ādīnavo abhavissa, nayidaṃ sattā viññāṇasmiṃ nibbindeyyuṃ. Yasmā ca kho, bhikkhave, atthi viññāṇassa ādīnavo, tasmā sattā viññāṇasmiṃ nibbindanti. No ce’daṃ, bhikkhave, viññāṇassa nissaraṇaṃ abhavissa, nayidaṃ sattā viññāṇasmā nissareyyuṃ. Yasmā ca kho, bhikkhave, atthi viññāṇassa nissaraṇaṃ, tasmā sattā viññāṇasmā nissaranti.”

“Bhikkhus, if there were no enjoyment in form, beings would not become attached to form; but because there is gratification in form, beings become attached to form. If there were no danger in form, beings would not become disenchanted with form; but because there is danger in form, beings become disenchanted with form. If there were no escape from form, beings would not escape from form; but because there is an escape from form, beings escape from form. Bhikkhus, if there were no enjoyment in feeling … in perception … in volitional activities … in consciousness, would not become attached to consciousness; but because there is enjoyment in consciousness, beings become attached to consciousness. If there were no danger in consciousness, beings would not become disenchanted with consciousness; but because there is danger in consciousness, beings become disenchanted with consciousness. If there were no escape from consciousness, beings would not escape from consciousness; but because there is an escape from consciousness, beings escape from consciousness.”

33. Natumhākaṃsuttaṃ

‘‘Yaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati. Vedanā na tumhākaṃ … Saññā na tumhākaṃ… Saṅkhārā na tumhākaṃ … Viññāṇaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati’’.

“Bhikkhus, whatever is not yours, abandon it. That being abandoned by you will be for [your] welfare and happiness. And what, bhikkhus, is not yours? Form is not yours: abandon it. That being abandoned by you will be for [your] welfare and happiness. Feeling is not yours … Perception is not yours … Volitional formations are not yours … Consciousness is not yours: abandon it. That being abandoned by you will be for [your] welfare and happiness.

‘‘Seyyathāpi, bhikkhave, yaṃ imasmiṃ jetavane tiṇa-kaṭṭha-sākhā-palāsaṃ taṃ jano hareyya vā ḍaheyya vā yathāpaccayaṃ vā kareyya. Api nu tumhākaṃ evamassa – ‘amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotī’’’ti? – ‘‘No hetaṃ, bhante. Taṃ kissa hetu’’? ‘‘Na hi no etaṃ, bhante, attā vā attaniyaṃ vā’’ti. ‘‘Evameva kho, bhikkhave, rūpaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissati … Viññāṇaṃ na tumhākaṃ, taṃ pajahatha. Taṃ vo pahīnaṃ hitāya sukhāya bhavissatī’’ti.

“Suppose, bhikkhus, in this Jeta’s Grove people would take the grass, sticks, branches, and foliage, or burn them, or to do with them according to their need. Would it occur to you: ‘People are taking us, or burning us, or doing with us according to their need’?” – “No, Bhante. For what reason? Because, Bhante, that is not our self nor what belongs to our self.” – “So too, bhikkhus, form is not yours … consciousness is not yours: abandon it. That being abandoned by you will be for [your] welfare and happiness.”

**38. Ānanda**

‘‘Sace maṃ, bhante, evaṃ puccheyyuṃ – ‘katamesaṃ, āvuso ānanda, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha? Katamesaṃ dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati? Katamesaṃ dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī’ti? Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyaṃ – ‘yaṃ kho, āvuso, rūpaṃ atītaṃ niruddhaṃ vipariṇataṃ; tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha. Yā vedanā atītā niruddhā vipariṇatā; tassā uppādo paññāyittha, vayo paññāyittha, ṭhitāya aññathattaṃ paññāyittha. Yā saññā… ye saṅkhārā atītā niruddhā vipariṇatā; tesaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha. Yaṃ viññāṇaṃ atītaṃ niruddhaṃ vipariṇataṃ; tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha. Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṃ paññāyittha’’’.

“Venerable sir, if they were to ask me, ‘Friend Ānanda, for what things was an arising discerned, was a vanishing discerned, was ‘an alteration of that which stands’ discerned? For what will an arising be discerned, will a vanishing be discerned, will ‘an alteration of that which stands’ be discerned? For what things is an arising discerned, is a vanishing discerned, is an alteration of that which stands discerned?’—being asked thus, I would answer thus: ‘Friends, for form that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an ‘alteration of that which stands’ was discerned. For feeling … perception … volitional activities … consciousness that has passed, ceased, changed, an arising was discerned, a vanishing was discerned, an ‘alteration of that which stands’ was discerned. It is of these things, friends, that an arising was discerned, that a vanishing was discerned, that an alteration of that which stands was discerned.

‘‘Yaṃ kho, āvuso, rūpaṃ ajātaṃ apātubhūtaṃ; tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati. Yā vedanā ajātā apātubhūtā; tassā uppādo paññāyissati, vayo paññāyissati, ṭhitāya aññathattaṃ paññāyissati. Yā saññā…pe… ye saṅkhārā ajātā apātubhūtā; tesaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati. Yaṃ viññāṇaṃ ajātaṃ apātubhūtaṃ; tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati. Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṃ paññāyissati.

“‘Friends, form that has not been born, not become manifest: for it an arising will be discerned, a vanishing will be discerned, an ‘alteration of that which stands’ will be discerned. Feeling … perception … volitional activities … consciousness that has not been born, not become manifest: for it an arising will be discerned, a vanishing will be discerned, an ‘alteration of that which stands’ will be discerned. It is of these things, friends, that an arising will be discerned, that a vanishing will be discerned, that an alteration of that which stands will be discerned.

‘‘Yaṃ kho, āvuso, rūpaṃ jātaṃ pātubhūtaṃ; tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Yā vedanā jātā pātubhūtā…pe… yā saññā… ye saṅkhārā jātā pātubhūtā; tesaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Yaṃ viññāṇaṃ jātaṃ pātubhūtaṃ tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati. Imesaṃ kho, āvuso, dhammānaṃ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyatī’ti. Evaṃ puṭṭhohaṃ, bhante, evaṃ byākareyyan’’ti.

“‘Friends, form that has been born, that has become manifest: for it an arising is discerned, a vanishing is discerned, an ‘alteration of that which stands’ is discerned. Feeling … perception … volitional activities … consciousness that has been born, that has become manifest: for it an arising is discerned, a vanishing is discerned, an ‘alteration of that which stands’ is discerned. It is of these things, friends, that an arising is discerned, that a vanishing is discerned, that an alteration of that which stands is discerned.’

“Being asked thus, Bhante, I would answer in such a way.”

5. Samādhisuttaṃ

5. Bhagavā etadavoca – ‘‘samādhiṃ, bhikkhave, bhāvetha; samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti. Kiñca yathābhūtaṃ pajānāti? Rūpassa samudayañca atthaṅgamañca, vedanāya samudayañca atthaṅgamañca, saññāya samudayañca atthaṅgamañca, saṅkhārānaṃ samudayañca atthaṅgamañca, viññāṇassa samudayañca atthaṅgamañca’’.

The Blessed One said this: “Bhikkhus, develop concentration. A concentrated bhikkhu understands in accordance with reality. And what does he understand in accordance with reality? The origin and passing away of form; the origin and passing away of feeling; the origin and passing away of perception; the origin and passing away of volitional activities; the origin and passing away of consciousness.

‘‘Ko ca, bhikkhave, rūpassa samudayo, ko vedanāya samudayo, ko saññāya samudayo, ko saṅkhārānaṃ samudayo, ko viññāṇassa samudayo? Idha, bhikkhave, bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Kiñca abhinandati abhivadati ajjhosāya tiṭṭhati? Rūpaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rūpaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā rūpe nandī tadupādānaṃ. Tassupādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

‘‘Vedanaṃ abhinandati…pe… saññaṃ abhinandati… saṅkhāre abhinandati… viññāṇaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa viññāṇaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā viññāṇe nandī tadupādānaṃ. Tassupādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti.

‘‘Ayaṃ, bhikkhave, rūpassa samudayo; ayaṃ vedanāya samudayo; ayaṃ saññāya samudayo; ayaṃ saṅkhārānaṃ samudayo; ayaṃ viññāṇassa samudayo.

“And what, bhikkhus, is the origin of form? What is the origin of feeling? What is the origin of perception? What is the origin of volitional activities? What is the origin of consciousness? Here, bhikkhus, one seeks delight, one welcomes, one remains holding. And what is it that one seeks delight in, what does one welcome, to what does one remain holding? One seeks delight in form, welcomes it, and remains holding to it. As one seeks delight, welcomes, remains holding, delight arises. Delight in form is clinging. With one’s clinging as condition, existence [comes to be]; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“One seeks delight in feeling … in perception … in volitional activities … in consciousness, welcomes it, and remains holding to it … Such is the origin of this whole mass of suffering.

“This, bhikkhus, is the origin of form; this is the origin of feeling; this is the origin of perception; this is the origin of volitional activities; this is the origin of consciousness.

‘‘Ko ca, bhikkhave, rūpassa atthaṅgamo, ko vedanāya… ko saññāya… ko saṅkhārānaṃ… ko viññāṇassa atthaṅgamo?

Idha, bhikkhave, nābhinandati nābhivadati nājjhosāya tiṭṭhati. Kiñca nābhinandati nābhivadati nājjhosāya tiṭṭhati? Rūpaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rūpaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā rūpe nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho; upādānanirodhā bhavanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti.

‘‘Vedanaṃ nābhinandati … Saññaṃ nābhinandati…Saṅkhāre nābhinandati … Viññāṇaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa viññāṇaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā viññāṇe nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti.

‘‘Ayaṃ, bhikkhave, rūpassa atthaṅgamo, ayaṃ vedanāya atthaṅgamo, ayaṃ saññāya atthaṅgamo, ayaṃ saṅkhārānaṃ atthaṅgamo, ayaṃ viññāṇassa atthaṅgamo’’ti.

“And what, bhikkhus, is the passing away of form? What is the passing away of feeling? What is the passing away of perception? What is the passing away of volitional activities? What is the passing away of consciousness?

“Here, bhikkhus, one does not seek delight, one does not welcome, one does not remain holding. And what is it that one does not seek delight in? What doesn’t one welcome? To what doesn’t one remain holding? One does not seek delight in form, does not welcome it, does not remain holding to it. As one does not seek delight, one does not welcome, one does not remain holding, delight in form ceases. With the cessation of delight comes cessation of clinging; with cessation of clinging, cessation of existence…. Such is the cessation of this whole mass of suffering.

“One does not seek delight in feeling … in perception … in volitional activities … in consciousness, does not welcome it, does not remain holding to it. As one does not seek delight, one does not welcome, one does not remain holding, delight in consciousness ceases…. Such is the cessation of this whole mass of suffering.

“This, bhikkhus, is the passing away of form; this is the passing away of feeling; this is the passing away of perception; this is the passing away of volitional activities; this is the passing away of consciousness.”

126. Samudayadhammasuttaṃ

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā…pe… ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘avijjā avijjā’ti, bhante, vuccati. Katamā nu kho, bhante, avijjā, kittāvatā ca avijjāgato hotī’’ti?

‘‘Idha, bhikkhu, assutavā puthujjano samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpa’nti yathābhūtaṃ nappajānāti; vayadhammaṃ rūpaṃ ‘vayadhammaṃ rūpa’nti yathābhūtaṃ nappajānāti; samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpa’nti yathābhūtaṃ nappajānāti. Samudayadhammaṃ vedanaṃ ‘samudayadhammā vedanā’ti yathābhūtaṃ nappajānāti; vayadhammaṃ vedanaṃ ‘vayadhammā vedanā’ti yathābhūtaṃ nappajānāti; samudayavayadhammaṃ vedanaṃ ‘samudayavayadhammā vedanā’ti yathābhūtaṃ nappajānāti. Samudayadhammaṃ saññaṃ…pe… samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti; vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti; samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ nappajānāti. Samudayadhammaṃ viññāṇaṃ ‘samudayadhammaṃ viññāṇa’nti yathābhūtaṃ nappajānāti; vayadhammaṃ viññāṇaṃ ‘vayadhammaṃ viññāṇa’nti yathābhūtaṃ nappajānāti; samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇa’nti yathābhūtaṃ nappajānāti. Ayaṃ vuccati, bhikkhu, avijjā; ettāvatā ca avijjāgato hotī’’ti.

Then a certain bhikkhu approached the Blessed One … and said to him: “Bhante, it is said, ‘ignorance, ignorance.’ What now, Bhante, is ignorance, and in what way has one gone to ignorance?”

“Here, bhikkhu, the uninstructed worldling does not understand form subject to arising as it really is thus: ‘Form is subject to arising.’ He does not understand form subject to vanishing as it really is thus: ‘Form is subject to vanishing.’ He does not understand form subject to arising and vanishing as it really is thus: ‘Form is subject to arising and vanishing.’ He does not understand feeling … perception … volitional activities … consciousness subject to arising … subject to vanishing … subject to arising and vanishing as it really is thus: ‘Consciousness is subject to arising and vanishing.’

“This is called ignorance, bhikkhu, and in this way one has one gone to ignorance.”

Evaṃ vutte, so bhikkhu bhagavantaṃ etadavoca – ‘‘‘vijjā vijjā’ti, bhante, vuccati. Katamā nu kho, bhante, vijjā, kittāvatā ca vijjāgato hotī’’ti?

‘‘Idha, bhikkhu, sutavā ariyasāvako samudayadhammaṃ rūpaṃ ‘samudayadhammaṃ rūpa’nti yathābhūtaṃ pajānāti; vayadhammaṃ rūpaṃ ‘vayadhammaṃ rūpa’nti yathābhūtaṃ pajānāti; samudayavayadhammaṃ rūpaṃ ‘samudayavayadhammaṃ rūpa’nti yathābhūtaṃ pajānāti. Samudayadhammaṃ vedanaṃ ‘samudayadhammā vedanā’ti yathābhūtaṃ pajānāti; vayadhammaṃ vedanaṃ ‘vayadhammā vedanā’ti yathābhūtaṃ pajānāti; samudayavayadhammaṃ vedanaṃ ‘samudayavayadhammā vedanā’ti yathābhūtaṃ pajānāti. Samudayadhammaṃ saññaṃ… samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti; vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti; samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṃ pajānāti. Samudayadhammaṃ viññāṇaṃ ‘samudayadhammaṃ viññāṇa’nti yathābhūtaṃ pajānāti; vayadhammaṃ viññāṇaṃ ‘vayadhammaṃ viññāṇa’nti yathābhūtaṃ pajānāti; samudayavayadhammaṃ viññāṇaṃ ‘samudayavayadhammaṃ viññāṇa’nti yathābhūtaṃ pajānāti. Ayaṃ vuccati, bhikkhu, vijjā; ettāvatā ca vijjāgato hotī’’ti.

When this was said, that bhikkhu said to the Blessed One: “Venerable sir, it is said, ‘true knowledge, true knowledge.’ What now, venerable sir, is true knowledge, and in what way has one arrived at true knowledge?”

“Here, bhikkhu, the instructed noble disciple understands form subject to arising as it really is thus: ‘Form is subject to arising.’ He understands form subject to vanishing as it really is thus: ‘Form is subject to vanishing.’ He understands form subject to arising and vanishing as it really is thus: ‘Form is subject to arising and vanishing.’ He understands feeling … perception … volitional activities … consciousness subject to arising … subject to vanishing … subject to arising and vanishing as it really is thus: ‘Consciousness is subject to arising and vanishing.’

“This is called true knowledge, bhikkhu, and in this way one has arrived at true knowledge.”

7. Upādāparitassanāsuttaṃ

‘‘Upādāparitassanañca vo, bhikkhave, desessāmi anupādāaparitassanañca. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti, kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

‘‘Kathañca, bhikkhave, upādāparitassanā hoti? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

“Bhikkhus, I will teach you agitation through clinging and nonagitation through non-clinging. Listen to that and attend closely, I will speak.” – “Yes, Bhante,” those bhikkhus replied. The Blessed One said this:

“And how, bhikkhus, is there agitation through clinging? Here, bhikkhus, the unlearned worldling, who is not a seer of the noble ones, unskilled in the noble ones’ Dhamma, untrained in the noble ones’ Dhamma, who is not a seer of good persons, unskilled in the good persons’ Dhamma, untrained in the good persons’ Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. That form of his changes and alters. With the change and alteration of form, his consciousness runs along with the change of form. Agitation and a collection of mental states, born of running along with the change of form, remain obsessing his mind. Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated.

‘‘Vedanaṃ attato samanupassati … Saññaṃ attato samanupassati … Saṅkhāre attato samanupassati … Viññāṇaṃ attato samanupassati … Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati. Evaṃ kho, bhikkhave, upādāparitassanā hoti.

“He regards feeling as self … perception as self … volitional activities as self … consciousness as self, Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated. It is in such a way, bhikkhus, that there is agitation through clinging.

‘‘Kathañca, bhikkhave, anupādā aparitassanā hoti? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā na rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso apariyādānā na c’eva uttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

Here, bhikkhus, the instructed noble disciple, who is a seer of the noble ones, skilled in the noble ones’ Dhamma, trained in the noble ones’ Dhamma, who is a seer of good persons, skilled in the good persons’ Dhamma, trained in the good persons’ Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. That form of his changes and alters. With the change and alteration of form, his consciousness does not run along with the change of form. No agitation and collection of mental states born of running along with the change of form remain obsessing his mind. Because his mind is not obsessed, he is not frightened, is not distressed, is not anxious, and through non-clinging he does not become agitated.

‘‘Na vedanaṃ attato samanupassati … Na saññaṃ … Na saṅkhāre … Na viññāṇaṃ attato samanupassati … Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati. Evaṃ kho, bhikkhave, anupādā aparitassanaṃ hotī’’ti.

“He does not regard feeling as self … perception as self … volitional activities as self … consciousness as self. Because his mind is not obsessed, he is not frightened, is not distressed, is not anxious, and through non-clinging he does not become agitated. It is in such a way, bhikkhus, that there is non--agitation through nonclinging.”

56. Upādānaparivattasuttaṃ

56. ‘‘Pañcime, bhikkhave, upādānakkhandhā. Katame pañca? Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Yāvakīvañcāhaṃ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṃ yathābhūtaṃ nābbhaññāsiṃ, neva tāv’āhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ. Yato ca khvāhaṃ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṃ yathābhūtaṃ abbhaññāsiṃ, ath’āhaṃ … anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ’’.

“Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging: the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional activities aggregate subject to clinging, the consciousness aggregate subject to clinging. So long, bhikkhus, as I did not directly know in accordance with reality the four turns in these five aggregates subject to clinging, then, in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans, I did not claim that [I had] awakened to the unsurpassed perfect enlightenment. But when I directly knew in accordance with reality the four turns in these five aggregates subject to clinging, then … I claimed that [I had] awakened to the unsurpassed perfect enlightenment.

‘‘Kathañca catuparivaṭṭaṃ? Rūpaṃ abbhaññāsiṃ, rūpasamudayaṃ abbhaññāsiṃ, rūpanirodhaṃ abbhaññāsiṃ, rūpanirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ; vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ abbhaññāsiṃ, viññāṇasamudayaṃ abbhaññāsiṃ, viññāṇanirodhaṃ abbhaññāsiṃ, viññāṇanirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ.

“And how, bhikkhus, are there four phases? I directly knew form, its origin, its cessation, and the way leading to its cessation. I directly knew feeling … perception … volitional activities … consciousness, its origin, its cessation, and the way leading to its cessation.

‘‘Katamañca, bhikkhave, rūpaṃ? Cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. Idaṃ vuccati, bhikkhave, rūpaṃ. Āhārasamudayā rūpasamudayo; āhāranirodhā rūpanirodho. Ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya, evaṃ rūpasamudayaṃ abhiññāya, evaṃ rūpanirodhaṃ abhiññāya, evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya rūpassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpaṃ abhiññāya…pe… evaṃ rūpanirodhagāminiṃ paṭipadaṃ abhiññāya, rūpassa nibbidā virāgā nirodhā anupādā vimuttā te suvimuttā. Ye suvimuttā te kevalino. Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya.

“And what, bhikkhus, is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This Noble Eightfold Path is the way leading to the cessation of form; that is, right view … right concentration.

“Whatever ascetics and brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation, are practicing for the purpose of disenchantment with form, for its fading away and cessation, they are practicing well. Those who are practicing well have gained a foothold in this Dhamma and Discipline.

“And whatever ascetics and brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation, through disenchantment with form, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.

‘‘Katamā ca, bhikkhave, vedanā? Chayime, bhikkhave, vedanākāyā – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati, bhikkhave, vedanā. Phassasamudayā vedanāsamudayo; phassanirodhā vedanānirodho. Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya, evaṃ vedanāsamudayaṃ abhiññāya, evaṃ vedanānirodhaṃ abhiññāya, evaṃ vedanānirodhagāminiṃ paṭipadaṃ abhiññāya vedanāya nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanaṃ abhiññāya…pe… evaṃ vedanānirodhagāminiṃ paṭipadaṃ abhiññāya…pe… vaṭṭaṃ tesaṃ natthi paññāpanāya.

“And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling. With the arising of contact there is the arising of feeling.84 With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view … right concentration. Whatever ascetics and brahmins, having thus directly known feeling, its origin, its cessation, and the way leading to its cessation, are practicing for the purpose of disenchantment with feeling, for its fading away and cessation, they are practicing well. Those who are practicing well have gained a foothold in this Dhamma and Discipline. And whatever ascetics and brahmins, having thus directly known feeling … and the way leading to its cessation … As to those consummate ones, there is no round for describing them.

‘‘Katamā ca, bhikkhave, saññā? Chayime, bhikkhave, saññākāyā – rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā. Ayaṃ vuccati, bhikkhave, saññā. Phassasamudayā saññāsamudayo; phassanirodhā saññānirodho. Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā … vaṭṭaṃ tesaṃ natthi paññāpanāya.

“And what, bhikkhus, is perception? There are these six classes of perception: perception of forms, perception of sounds, perception of odours, perception of tastes, perception of tactile objects, perception of mental phenomena. This is called perception. With the arising of contact there is the arising of perception. With the cessation of contact there is the cessation of perception. This Noble Eightfold Path is the way leading to the cessation of perception; that is, right view … right concentration. Whatever ascetics and brahmins … As to those consummate ones, there is no round for describing them.

‘‘Katame ca, bhikkhave, saṅkhārā? Chayime, bhikkhave, cetanākāyā – rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā. Ime vuccanti, bhikkhave, saṅkhārā. Phassasamudayā saṅkhārasamudayo; phassanirodhā saṅkhāranirodho. Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā … Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya.

“And what, bhikkhus, are volitional activities? There are these six classes of volition: volition regarding forms, volition regarding sounds, volition regarding odours, volition regarding tastes, volition regarding tactile objects, volition regarding mental phenomena. These are called volitional activities. With the arising of contact there is the arising of volitional activities. With the cessation of contact there is the cessation of volitional activities. This Noble Eightfold Path is the way leading to the cessation of volitional activities; that is, right view … right concentration. Whatever ascetics and brahmins … As to those consummate ones, there is no round for describing them.

‘‘Katamañca, bhikkhave, viññāṇaṃ? Chayime, bhikkhave, viññāṇakāyā – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Idaṃ vuccati, bhikkhave, viññāṇaṃ. Nāmarūpasamudayā viññāṇasamudayo; nāmarūpanirodhā viññāṇanirodho. Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā. Ye suppaṭipannā, te imasmiṃ dhammavinaye gādhanti. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ viññāṇaṃ abhiññāya, evaṃ viññāṇasamudayaṃ abhiññāya, evaṃ viññāṇanirodhaṃ abhiññāya, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ abhiññāya viññāṇassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā Ye suvimuttā, te kevalino. Ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāyā’’ti.

“And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness. With the arising of name-and-form there is the arising of consciousness. With the cessation of name-and-form there is the cessation of consciousness. This Noble Eightfold Path is the way leading to the cessation of consciousness; that is, right view … right concentration. Whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, are practicing for the purpose of disenchantment with consciousness, for its fading away and cessation, they are practicing well. Those who are practicing well have gained a foothold in this Dhamma and Discipline. And whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, through disenchantment with consciousness, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.”

58. Sammāsambuddhasuttaṃ

‘‘Tathāgato, bhikkhave, arahaṃ sammāsambuddho rūpassa … viññāṇassa nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati. Bhikkhupi, bhikkhave, paññāvimutto rūpassa … viññāṇassa nibbidā virāgā nirodhā anupādā vimutto paññāvimuttoti vuccati. Tatra kho, bhikkhave, ko viseso, ko adhippāyo, kiṃ nānākaraṇaṃ, tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā’’ti?

. “Bhikkhus, the Tathāgata, the Arahant, the Perfectly Enlightened One, liberated by non-clinging through disenchantment with form … consciousness, through its fading away and cessation, is called a Perfectly Enlightened One. A bhikkhu liberated by wisdom, liberated by non-clinging through disenchantment with form … consciousness, through its fading away and cessation, is called one liberated by wisdom. Therein, bhikkhus, what is the distinction, what is the disparity, what is the difference between the Tathāgata, the Arahant, the Perfectly Enlightened One, and a bhikkhu liberated by wisdom?”

‘‘Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho.” Bhagavato sutvā bhikkhū dhāressantī’’ti. ‘‘Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it.” – “Then listen and attend closely, bhikkhus, I will speak.” – “Yes, Bhante,” the bhikkhus replied. The Blessed One said this:

‘‘Tathāgato, bhikkhave, arahaṃ sammāsambuddho anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā maggaññū, maggavidū, maggakovido; maggānugā ca, bhikkhave, etarahi sāvakā viharanti pacchāsamannāgatā. Ayaṃ kho, bhikkhave, viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā’’ti.

“The Tathāgata, bhikkhus, the Arahant, the Perfectly Enlightened One, is the originator of the path unarisen before, the producer of the path unproduced before, the declarer of the path undeclared before. He is the knower of the path, the discoverer of the path, the one skilled in the path. And his disciples now dwell following that path and become possessed of it afterwards. This, bhikkhus, is the distinction, the disparity, the difference between the Tathāgata, the Arahant, the Perfectly Enlightened One, and a bhikkhu liberated by wisdom.”

63. Upādiyamānasuttaṃ

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan’’ti. ‘‘Upādiyamāno kho, bhikkhu, baddho mārassa; anupādiyamāno mutto pāpimato’’ti. ‘‘Aññātaṃ bhagavā, aññātaṃ sugatā’’ti.

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī, in Jeta’s Grove, Anāthapiṇḍika’s Park. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.” – “Bhikkhu, one clinging is bound to Māra; one not clinging is freed from the Evil One.” – “Understood, Blessed One! Understood, Fortunate One!”

‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī’’ti? ‘‘Rūpaṃ kho, bhante, upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Vedanaṃ upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Saññaṃ… saṅkhāre … viññāṇaṃ upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Imassa khvāhaṃ, bhante, bhagavatā saṃkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmī’’ti.

“In what way, bhikkhu, do you understand in detail the meaning of what was stated by me in brief?” – “One clinging to form, Bhante, one is bound to Māra; one not clinging is freed from the Evil One. One clinging to feeling … to perception … to volitional activities … to consciousness is bound to Māra; one not clinging is freed from the Evil One. It is in such a way, Bhante, that I understand in detail the meaning of what was stated by the Blessed One in brief.”

‘‘Sādhu sādhu, bhikkhu! Sādhu kho tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsi. Rūpaṃ kho, bhikkhu, upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ upādiyamāno baddho mārassa; anupādiyamāno mutto pāpimato. Imassa kho, bhikkhu, mayā saṃkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo’’ti.

“Good, good, bhikkhu! It is good that you understand in detail the meaning of what was stated by me in brief. One clinging to form, bhikkhu, is bound to Māra … (*as above in full*) … one not clinging is freed from the Evil One. It is in such a way that the meaning of what was stated by me in brief should be understood in detail.”

Atha kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. ‘‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti abbhaññāsi. Aññataro ca pana so bhikkhu arahataṃ ahosīti.

Then that bhikkhu, having delighted and rejoiced in the Blessed One’s words, rose from his seat, and, after paying homage to the Blessed One, keeping him on his right, he departed. Then that bhikkhu, dwelling alone, withdrawn, diligent, ardent, and resolute, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.” And that bhikkhu became one of the arahants.

71. Rādhasuttaṃ

Atha kho āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – ‘‘kathaṃ nu kho, bhante, jānato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’’ti?

Then the Venerable Rādha approached the Blessed One, [80] paid homage to him, sat down to one side, and said to him: “Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?”

“Yaṃ kiñci, rādha, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, rādha, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’’ti … Aññataro ca panāyasmā rādho arahataṃ ahosīti.

“Any kind of form whatsoever, Rādha, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ “Any kind of feeling whatsoever … Any kind of perception whatsoever … Any kind of volitional activities whatsoever … Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one knows and sees thus, Rādha, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.” Then the Venerable Rādha … became one of the arahants.

72. Surādhasuttaṃ

Atha kho āyasmā surādho bhagavantaṃ etadavoca – ‘‘kathaṃ nu kho, bhante, jānato kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāra­mamaṅkāramānāpagataṃ mānasaṃ hoti, vidhā samatikkantaṃ santaṃ suvimuttan”ti?

Then the Venerable Surādha approached the Blessed One … and said to him: “Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?”

‘‘Yaṃ kiñci, surādha, rūpaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādāvimutto hoti. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādāvimutto hoti. Evaṃ kho, surādha, jānato evaṃ passato imasmiñca saviññāṇake kāye, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānasaṃ hoti vidhā samatikkantaṃ santaṃ suvimuttan”ti…pe… aññataro ca panāyasmā surādho arahataṃ ahosīti.

“Any kind of form whatsoever, Surādha, whether past, future, or present … far or near—having seen all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging. “Any kind of feeling whatsoever … Any kind of perception whatsoever … Any kind of volitional activities whatsoever … Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—having seen all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging. When one knows and sees thus, Surādha, then in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated.” Then the Venerable Surādha … became one of the arahants.

78. Sīhasuttaṃ

‘‘Sīho, bhikkhave, migarājā sāyanhasamayaṃ āsayā nikkhamati; āsayā nikkhamitvā vijambhati; vijambhitvā samantā catuddisā anuviloketi; samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadati; tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati. Ye hi keci, bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddaṃ suṇanti; yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti; bilaṃ bilāsayā pavisanti; dakaṃ dakāsayā pavisanti; vanaṃ vanāsayā pavisanti; ākāsaṃ pakkhino bhajanti. Yepi te, bhikkhave, rañño nāgā gāmanigamarājadhānīsu, daḷhehi varattehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarīsaṃ cajamānā, yena vā tena vā palāyanti. Evaṃ mahiddhiko kho, bhikkhave, sīho migarājā tiracchānagatānaṃ pāṇānaṃ, evaṃ mahesakkho, evaṃ mahānubhāvo’’.

“Bhikkhus, in the evening the lion, the king of beasts, comes out from his lair. Having come out, he stretches himself, surveys the four quarters all around, and roars his lion’s roar three times. Then he sets out in search of game. When the lion, the king of beasts, roars, whatever animals hear the sound are for the most part filled with fear, a sense of urgency, and terror. Those who live in holes enter their holes; those who live in the water enter the water; those who live in the woods enter the woods; and the birds fly up into the air. Even those royal bull elephants, bound by strong thongs in the villages, towns, and capital cities, burst and break their bonds asunder; frightened, they urinate and defecate and flee here and there. So powerful, bhikkhus, is the lion, the king of beasts, among the animals, so majestic and mighty.

‘‘Evameva kho, bhikkhave, yadā tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So dhammaṃ deseti – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti – ‘aniccāva kira, bho, mayaṃ samānā niccamhāti amaññimha. Addhuvāva kira, bho, mayaṃ samānā dhuvamhāti amaññimha. Asassatāva kira, bho, mayaṃ samānā sassatamhāti amaññimha. Mayampi kira, bho, aniccā addhuvā asassatā sakkāyapariyāpannā’ti. Evaṃ mahiddhiko kho, bhikkhave, tathāgato sadevakassa lokassa, evaṃ mahesakkho, evaṃ mahānubhāvo’’ti.

“So too, bhikkhus, when the Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One, he teaches the Dhamma thus: ‘Such is form, such its origin, such its passing away; such is feeling … such is perception … such are volitional activities … such is consciousness, such its origin, such its passing away.’ Then, bhikkhus, when those devas who are long-lived, beautiful, abounding in happiness, dwelling for a long time in lofty palaces, hear the Tathāgata’s teaching of the Dhamma, they are for the most part filled with fear, a sense of urgency, and terror, [saying]: ‘It seems, sir, that we are impermanent, though we thought ourselves permanent; it seems, sir, that we are unstable, though we thought ourselves stable; it seems, sir, that we are noneternal, though we thought ourselves eternal. It seems, sir, that we are impermanent, unstable, noneternal, included within identity.’107 So powerful, bhikkhus, is the Tathāgata over this world together with its devas, so majestic and mighty.”

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

‘‘Yadā buddho abhiññāya, dhammacakkaṃ pavattayi;

Sadevakassa lokassa, satthā appaṭipuggalo.

‘‘Sakkāyañca nirodhañca, sakkāyassa ca sambhavaṃ;

Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

‘‘Yepi dīghāyukā devā, vaṇṇavanto yasassino;

Bhītā santāsamāpāduṃ, sīhassevitare migā.

Avītivattā sakkāyaṃ, aniccā kira bho mayaṃ;

Sutvā arahato vākyaṃ, vippamuttassa tādino’’ti.

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“When the Buddha, through direct knowledge,

Sets in motion the Wheel of Dhamma,

The peerless Teacher in this world

With its devas [makes this known]:

“The cessation of identity

And the origin of identity,

Also the Noble Eightfold Path

That leads to suffering’s appeasement.

“Then those devas with long life spans,

Beautiful, ablaze with glory,

Are struck with fear, filled with terror,

Like beasts who hear the lion’s roar.

“‘We’ve not transcended identity;

It seems, sir, we’re impermanent,’

[So they say] having heard the utterance

Of the Arahant, the released Stable One.”

82. Puṇṇamasuttaṃ

Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde mahatā bhikkhusaṅghena saddhiṃ. Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto ajjhokāse nisinno hoti. Atha kho aññataro bhikkhu uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘puccheyyāhaṃ, bhante, bhagavantaṃ kiñcideva desaṃ, sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā’’ti? ‘‘Tena hi tvaṃ, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasī’’ti.

On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in the Mansion of Migāra’s Mother, together with a great Saṅgha of bhikkhus. Now on that occasion—the Uposatha day of the fifteenth, a full-moon night—the Blessed One was sitting out in the open surrounded by the Saṅgha of bhikkhus. Then a certain bhikkhu rose from his seat, arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: “Venerable sir, I would ask the Blessed One about a certain point, if the Blessed One would grant me the favour of answering my question.” – “Well then, bhikkhu, sit down in your own seat and ask whatever you wish.”

‘‘Evaṃ, bhante’’ti kho so bhikkhu bhagavato paṭissutvā sake āsane nisīditvā bhagavantaṃ etadavoca – ‘‘ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho’’ti. – ‘‘Ime kho pana, bhikkhu, pañcupādānakkhandhā; seyyathidaṃ – rūpupādānakkhandho…pe… viññāṇupādānakkhandho’’ti.

“Yes, Bhante,” that bhikkhu replied. Then he sat down in his own seat and said to the Blessed One:

“Aren’t these the five aggregates subject to clinging, Bhante: that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional activities aggregate subject to clinging, the consciousness aggregate subject to clinging?” – “Those are the five aggregates subject to clinging, bhikkhu: that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional activities aggregate subject to clinging, the consciousness aggregate subject to clinging.”

‘‘Sādhu, bhante’’ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi – ‘‘Ime kho pana, bhante, pañcupādānakkhandhā kiṃmūlakā’’ti? ‘‘Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā’’ti…pe… taṃyeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahi upādānakkhandhehi upādānan”ti? – ‘‘Na kho, bhikkhu, taṃñeva upādānaṃ te pañcupādānakkhandhā nāpi aññatra pañcahi upādānakkhandhehi upādānaṃ, api ca yo tattha chandarāgo taṃ tattha upādānan”ti.

Saying, “Good, Bhante,” that bhikkhu delighted and rejoiced in the Blessed One’s statement. Then he asked the Blessed One a further question: “But, Bhante, in what are these five aggregates subject to clinging rooted?” – “These five aggregates subject to clinging, bhikkhu, are rooted in desire.” –“Venerable sir, is that clinging the same as these five aggregates subject to clinging, or is the clinging something apart from the five aggregates subject to clinging?” – “Bhikkhus, that clinging is neither the same as the five aggregates subject to clinging, nor is the clinging something apart from the five aggregates subject to clinging. But rather, the desire and lust for them, that is the clinging there.”

‘‘Sādhu, bhante’’ti kho so bhikkhu…pe… uttariṃ pañhaṃ apucchi – ‘‘Siyā pana, bhante, pañcupādānakkhandhesu chandarāgavemattatā’’ti? ‘‘Siyā, bhikkhū’’ti bhagavā avoca – ‘‘idha, bhikkhu, ekaccassa evaṃ hoti – ‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhāna’nti. Evaṃ kho, bhikkhu, siyā pañcupādānakkhandhesu chandarāgavemattatā’’ti?

Saying, “Good, Bhante,” that bhikkhu … asked the Blessed One a further question:

“But, Bhante, can there be diversity in the desire and lust for the five aggregates subject to clinging?” – “There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, it occurs to someone: ‘May I have such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional activities in the future! May I have such consciousness in the future!’ Thus, bhikkhu, there can be diversity in the desire and lust for the five aggregates subject to clinging.”

‘‘Sādhu, bhante’’ti kho so bhikkhu…pe… uttariṃ pañhaṃ apucchi –‘‘Kittāvatā nu kho, bhante, khandhānaṃ khandhādhivacanan”ti? – ‘‘Yaṃ kiñci, bhikkhu, rūpaṃ atītānāgata­paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati rūpakkhandho. Yā kāci vedanā… yā kāci saññā … ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, ayaṃ vuccati viññāṇakkhandho. Ettāvatā kho, bhikkhu, khandhānaṃ khandhādhivacanan”ti.

Saying, “Good, Bhante,” that bhikkhu … asked the Blessed One a further question: “In what way, Bhante, does the designation ‘aggregates’ apply to the aggregates?” – “Whatever kind of form there is, bhikkhu, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate. Whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the feeling aggregate. Whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the perception aggregate. Whatever kind of volitional activities there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the volitional activities aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the consciousness aggregate. It is in this way, bhikkhu, that the designation ‘aggregates’ applies to the aggregates.”

‘‘Sādhu, bhante’’ti kho so bhikkhu…pe… apucchi –‘‘Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya; ko hetu ko paccayo vedanākkhandhassa paññāpanāya; ko hetu ko paccayo saññākkhandhassa paññāpanāya; ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya; ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyā’’ti? – ‘‘Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya. Phasso hetu phasso paccayo vedanākkhandhassa paññāpanāya. Phasso hetu phasso paccayo saññākkhandhassa paññāpanāya. Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya. Nāmarūpaṃ hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyā’’ti.

Saying, “Good, Bhante,” that bhikkhu … asked the Blessed One a further question: “What is the cause and condition, Bhante, for the manifestation of the form aggregate? What is the cause and condition for the manifestation of the feeling aggregate?… for the manifestation of the perception aggregate?… for the manifestation of the volitional activities aggregate?… for the manifestation of the consciousness aggregate?” – “The four great elements, bhikkhu, are the cause and condition for the manifestation of the form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate. Contact is the cause and condition for the manifestation of the perception aggregate. Contact is the cause and condition for the manifestation of the volitional activities aggregate. Name-and-form is the cause and condition for the manifestation of the consciousness aggregate.”

‘‘Sādhu, bhante’’ti kho so bhikkhu…pe… apucchi –‘‘Kathaṃ nu kho, bhante, sakkāya­diṭṭhi hotī’’ti? ‘‘Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ; attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ… attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi hotī’’ti.

Saying, “Good, Bhante,” that bhikkhu … asked the Blessed One a further question: “Venerable sir, how does identity view come to be?” – “Here, bhikkhu, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form, or form as in self, or self as in form. He regards feeling as self … perception as self … volitional activities as self … consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view comes to be.”

‘‘Kathaṃ pana, bhante, sakkāyadiṭṭhi na hotī’’ti? ‘‘Idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ; na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ; na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi na hotī’’ti.

“But, Bhante, how does identity view not come to be?” – “Here, bhikkhu, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, who is a seer of superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self … perception as self … volitional activities as self … consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view does not come to be.”

Ko nu kho, bhante, rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ; ko vedanāya… ko saññāya… ko saṅkhārānaṃ… ko viññāṇassa assādo, ko ādīnavo, kiṃ nissaraṇan”ti?” – “Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ rūpassa assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ – ayaṃ rūpassa ādīnavo. Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ – idaṃ rūpassa nissaraṇaṃ. Yaṃ vedanaṃ paṭicca… yaṃ saññaṃ paṭicca… ye saṅkhāre paṭicca… yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ viññāṇassa assādo. Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ – ayaṃ viññāṇassa ādīnavo. Yo viññāṇasmiṃ chandarāgavinayo chandarāgappahānaṃ – idaṃ viññāṇassa nissaraṇan”ti.

“What, Bhante, is the gratification, the danger, and the escape in the case of form? What is the gratification, the danger, and the escape in the case of feeling?… in the case of perception?… in the case of volitional activities?… in the case of consciousness?” – “The pleasure and joy, bhikkhu, that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form. The pleasure and joy that arise in dependence on feeling … in dependence on perception … in dependence on volitional activities … in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.”

‘‘Sādhu, bhante’’ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi –‘‘Kathaṃ nu kho, bhante, jānato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’’ti? ‘‘Yaṃ kiñci, bhikkhu, rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā… yā kāci saññā… ye keci saṅkhārā… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ – ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, bhikkhu, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’’ti.

Saying, “Good, Bhante,” that bhikkhu delighted and rejoiced in the Blessed One’s statement. Then he asked the Blessed One a further question: “Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?”

“Any kind of form whatsoever, bhikkhu, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ Any kind of feeling whatsoever … Any kind of perception whatsoever … Any kind of volitional activities whatsoever … Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ “When one knows and sees thus, bhikkhu, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.”

94. Pupphasuttaṃ

‘‘Nāhaṃ, bhikkhave, lokena vivadāmi, lokova mayā vivadati. Na, bhikkhave, dhammavādī kenaci lokasmiṃ vivadati. Yaṃ, bhikkhave, natthisammataṃ loke paṇḍitānaṃ, ahampi taṃ ‘natthī’ti vadāmi. Yaṃ, bhikkhave, atthisammataṃ loke paṇḍitānaṃ, ahampi taṃ ‘atthī’ti vadāmi’’.

“Bhikkhus, I do not dispute with the world; rather, it is the world that disputes with me. A proponent of the Dhamma does not dispute with anyone in the world. Of that which the wise in the world agree upon as not existing, I too say that it does not exist. And of that which the wise in the world agree upon as existing, I too say that it exists.

‘‘Kiñca, bhikkhave, natthisammataṃ loke paṇḍitānaṃ, yamahaṃ ‘natthī’ti vadāmi? Rūpaṃ, bhikkhave, niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ natthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘natthī’ti vadāmi. Vedanā… saññā… saṅkhārā… viññāṇaṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ natthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘natthī’ti vadāmi. Idaṃ kho, bhikkhave, natthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘natthī’ti vadāmi’’.

“And what is it, bhikkhus, that the wise in the world agree upon as not existing, of which I too say that it does not exist? Form that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist. Feeling … Perception … Volitional formations … Consciousness that is permanent, stable, eternal, not subject to change: this the wise in the world agree upon as not existing, and I too say that it does not exist. “That, bhikkhus, is what the wise in the world agree upon as not existing, of which I too say that it does not exist.

‘‘Kiñca, bhikkhave, atthisammataṃ loke paṇḍitānaṃ, yamahaṃ ‘atthī’ti vadāmi? Rūpaṃ, bhikkhave, aniccaṃ dukkhaṃ vipariṇāmadhammaṃ atthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi. Vedanā aniccā…pe… viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ atthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi. Idaṃ kho, bhikkhave, atthisammataṃ loke paṇḍitānaṃ; ahampi taṃ ‘atthī’ti vadāmi’’.

“And what is it, bhikkhus, that the wise in the world agree upon as existing, of which I too say that it exists? Form that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists. Feeling … Perception … Volitional formations … Consciousness that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists. That, bhikkhus, is what the wise in the world agree upon as existing, of which I too say that it exists.

‘‘Atthi, bhikkhave, loke lokadhammo, taṃ tathāgato abhisambujjhati abhisameti; abhisambujjhitvā abhisametvā taṃ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti.

“There is, bhikkhus, a world-phenomenon in the world to which the Tathāgata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it.

“Kiñca, bhikkhave, loke lokadhammo, taṃ tathāgato abhisambujjhati abhisameti, abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti? Rūpaṃ, bhikkhave, loke lokadhammo taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti. Yo, bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkariyamāne na jānāti na passati tamahaṃ, bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi!

“And what is that world-phenomenon in the world to which the Tathāgata has awakened and broken through? Form, bhikkhus, is a world-phenomenon in the world to which the Tathāgata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. When it is being thus explained … elucidated by the Tathāgata, if anyone does not know and see, how can I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

Vedanā, bhikkhave, loke lokadhammo…pe… saññā, bhikkhave… saṅkhārā, bhikkhave… viññāṇaṃ, bhikkhave, loke lokadhammo taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti. Yo, bhikkhave, tathāgatena evaṃ ācikkhiyamāne desiyamāne paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkariyamāne na jānāti na passati tamahaṃ, bhikkhave, bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomi!

“Feeling … Perception … Volitional formations … Consciousness is a world-phenomenon in the world to which the Tathāgata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. When it is being thus explained … and elucidated by the Tathāgata, if anyone does not know and see, how can I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

‘‘Seyyathāpi, bhikkhave, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakā accuggamma ṭhāti anupalittaṃ udakena; evameva kho, bhikkhave, tathāgato loke jāto loke saṃvaḍḍho lokaṃ abhibhuyya viharati anupalitto lokenā’’ti.

“Bhikkhus, just as a blue, red, or white lotus is born in the water and grows up in the water, but having risen up above the water, it stands unsullied by the water, so too the Tathāgata was born in the world and grew up in the world, but having overcome the world, he dwells unsullied by the world.”

95. Pheṇapiṇḍūpamasuttaṃ

Ekaṃ samayaṃ bhagavā ayojjhāyaṃ viharati gaṅgāya nadiyā tīre. Tatra kho bhagavā bhikkhū āmantesi – ‘‘Seyyathāpi, bhikkhave, ayaṃ gaṅgā nadī mahantaṃ pheṇapiṇḍaṃ āvaheyya. Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, pheṇapiṇḍe sāro? Evameva kho, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro?

On one occasion the Blessed One was dwelling at Ayojjhā on the bank of the river Ganges. There the Blessed One addressed the bhikkhus thus: “Bhikkhus, suppose that this river Ganges was carrying along a great lump of foam. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a lump of foam? So too, bhikkhus, whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in form?

‘‘Seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante udake udakabubbuḷaṃ uppajjati ceva nirujjhati ca. Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, udakapubbuḷe sāro? Evameva kho, bhikkhave, yā kāci vedanā atītānāgatapaccuppannā…pe… yā dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, vedanāya sāro?

“Suppose, bhikkhus, that in the autumn, when it is raining and big rain drops are falling, a water bubble arises and bursts on the surface of the water. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a water bubble? So too, bhikkhus, whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in feeling?

‘‘Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse ṭhite majjhanhike kāle marīcikā phandati. Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya…pe… kiñhi siyā, bhikkhave, marīcikāya sāro? Evameva kho, bhikkhave, yā kāci saññā atītānāgatapaccuppannā…pe… yā dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, saññāya sāro?

“Suppose, bhikkhus, that in the last month of the hot season, at high noon, a shimmering mirage appears. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a mirage? So too, bhikkhus, whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in perception?

‘‘Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ ādāya vanaṃ paviseyya. So tattha passeyya mahantaṃ kadalikkhandhaṃ ujuṃ navaṃ akukkujātaṃ. Tamenaṃ mūle chindeyya; mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṃ vinibbhujeyya. So tassa pattavaṭṭiṃ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ! Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, kadalikkhandhe sāro? Evameva kho, bhikkhave, ye keci saṅkhārā atītānāgatapaccuppannā…pe… ye dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, saṅkhāresu sāro?

“Suppose, bhikkhus, that a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest. There he would see the trunk of a large plantain tree, straight, fresh, without a fruit-bud core. He would cut it down at the root, cut off the crown, and unroll the coil. As he unrolls the coil, he would not find even softwood, let alone heartwood. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in the trunk of a plantain tree? So too, bhikkhus, whatever kind of volitional activities there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects them, ponders them, and carefully investigates them. As he investigates them, they appear to him to be void, hollow, insubstantial. For what substance could there be in volitional activities?

‘‘Seyyathāpi, bhikkhave, māyākāro vā māyākārantevāsī vā catummahāpathe māyaṃ vidaṃseyya. Tamenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, māyāya sāro? Evameva kho, bhikkhave, yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, viññāṇe sāro?”

“Suppose, bhikkhus, that a magician or a magician’s apprentice would display a magical illusion at a crossroads. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a magical illusion? So too, bhikkhus, whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in consciousness?”

99. Gaddulabaddhasuttaṃ

‘‘Anamataggoyaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Hoti so, bhikkhave, samayo yaṃ mahāsamuddo ussussati visussati na bhavati; na tv’ev’āhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa antakiriyaṃ vadāmi. Hoti so, bhikkhave, samayo yaṃ sineru pabbatarājā ḍayhati vinassati na bhavati; na tv’ev’āhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa antakiriyaṃ vadāmi. Hoti so, bhikkhave, samayo yaṃ mahāpathavī ḍayhati vinassati na bhavati; na tvevāhaṃ, bhikkhave, avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa antakiriyaṃ vadāmi’’.

“Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. There comes a time, bhikkhus, when the great ocean dries up and evaporates and no longer exists, but still, I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving. There comes a time, bhikkhus, when Sineru, the king of mountains, burns up and perishes and no longer exists, but still, I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving. There comes a time, bhikkhus, when the great earth burns up and perishes and no longer exists, but still, I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving.

‘‘Seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho tameva khīlaṃ vā thambhaṃ vā anuparidhāvati anuparivattati; evameva kho, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī…pe… sappurisadhamme avinīto rūpaṃ attato samanupassati…pe… vedanaṃ attato samanupassati… saññaṃ attato samanupassati… saṅkhāre attato samanupassati… viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ; attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. So rūpaññeva anuparidhāvati anuparivattati, vedanaññeva…pe… saññaññeva… saṅkhāreyeva… viññāṇaññeva anuparidhāvati anuparivattati. So rūpaṃ anuparidhāvaṃ anuparivattaṃ, vedanaṃ…pe… saññaṃ… saṅkhāre… viññāṇaṃ anuparidhāvaṃ anuparivattaṃ, na parimuccati rūpamhā, na parimuccati vedanāya, na parimuccati saññāya, na parimuccati saṅkhārehi, na parimuccati viññāṇamhā, na parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. ‘Na parimuccati dukkhasmā’ti vadāmi’’.

“Suppose, bhikkhus, a dog tied up on a leash was bound to a strong post or pillar: it would just keep on running and revolving around that same post or pillar. So too, the uninstructed worldling … regards form as self … feeling as self … perception as self … volitional activities as self … consciousness as self…. He just keeps running and revolving around form, around feeling, around perception, around volitional activities, around consciousness.205 As he keeps on running and revolving around them, he is not freed from form, not freed from feeling, not freed from perception, not freed from volitional activities, not freed from consciousness. He is not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.

‘‘Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī…pe… sappurisadhamme suvinīto, na rūpaṃ attato samanupassati…pe… na vedanaṃ… na saññaṃ… na saṅkhāre… na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ; na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. So rūpaṃ nānuparidhāvati nānuparivattati, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ nānuparidhāvati nānuparivattati. So rūpaṃ ananuparidhāvaṃ ananuparivattaṃ, vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ ananuparidhāvaṃ ananuparivattaṃ; parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi. ‘Parimuccati dukkhasmā’ti vadāmī’’ti.

“But the instructed noble disciple … does not regard form as self … nor feeling as self … nor perception as self … nor volitional activities as self … nor consciousness as self…. He no longer keeps running and revolving around form, around feeling, around perception, around volitional activities, around consciousness. As he no longer keeps running and revolving around them, he is freed from form, freed from feeling, freed from perception, freed from volitional activities, freed from consciousness. He is freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.”

101. Vāsijaṭasuttaṃ

‘‘Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayo hoti? ‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti – evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hoti’’.

“Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see. For one who knows what, who sees what, does the destruction of the taints come about? ‘Such is form, such its origin, such its passing away; such is feeling … such is perception … such are volitional activities … such is consciousness, such its origin, such its passing away’: it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about.

‘‘Bhāvanānuyogaṃ ananuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya – ‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Abhāvitattā’ tissa vacanīyaṃ. Kissa abhāvitattā? Abhāvitattā catunnaṃ satipaṭṭhānānaṃ, abhāvitattā catunnaṃ sammappadhānānaṃ, abhāvitattā catunnaṃ iddhipādānaṃ, abhāvitattā pañcannaṃ indriyānaṃ, abhāvitattā pañcannaṃ balānaṃ, abhāvitattā sattannaṃ bojjhaṅgānaṃ, abhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

“Bhikkhus, when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is not liberated from the taints by nonclinging. For what reason? It should be said: because of nondevelopment. Because of not developing what? Because of not developing the four establishments of mindfulness … the four right strivings … the four bases for spiritual power … the five spiritual faculties … the five powers … the seven factors of enlightenment … the Noble Eightfold Path.

‘‘Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā. Tānassu kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni. Kiñcāpi tassā kukkuṭiyā evaṃ icchā uppajjeyya – ‘aho, vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu’nti, atha kho abhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Taṃ kissa hetu? Tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā; tāni kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni. Evameva kho, bhikkhave, bhāvanānuyogaṃ ananuyuttassa bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya – ‘aho, vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Abhāvitattā’tissa vacanīyaṃ. Kissa abhāvitattā? Abhāvitattā catunnaṃ satipaṭṭhānānaṃ…pe… aṭṭhaṅgikassa maggassa.

Suppose, bhikkhus there was a hen with eight, ten, or twelve eggs that she had not covered, incubated, and nurtured properly. Even though such a wish as this might arise in her: ‘Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch safely!’ yet the chicks are incapable of piercing their shells with the points of their claws and beaks and hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had not covered, incubated, and nurtured them properly. So too, bhikkhus, when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is not liberated from the taints by nonclinging. For what reason? It should be said: because of nondevelopment. Because of not developing what? Because of not developing … the Noble Eightfold Path.

‘‘Bhāvanānuyogaṃ anuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya – ‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Bhāvitattā’tissa vacanīyaṃ. Kissa bhāvitattā? Bhāvitattā catunnaṃ satipaṭṭhānānaṃ, bhāvitattā catunnaṃ sammappadhānānaṃ, bhāvitattā catunnaṃ iddhipādānaṃ, bhāvitattā pañcannaṃ indriyānaṃ, bhāvitattā pañcannaṃ balānaṃ, bhāvitattā sattannaṃ bojjhaṅgānaṃ, bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

“Bhikkhus, when a bhikkhu dwells devoted to development, even though no such wish as this might arise in him: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is liberated from the taints by nonclinging. For what reason? It should be said: because of development. Because of developing what? Because of developing the four establishments of mindfulness … the four right strivings … the four bases for spiritual power … the five spiritual faculties … the five powers … the seven factors of enlightenment … the Noble Eightfold Path.

‘‘Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā. Tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni. Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya – ‘aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu’nti, atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Taṃ kissa hetu? Tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā; tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni. Evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya – ‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Bhāvitattā’tissa vacanīyaṃ. Kissa bhāvitattā? Bhāvitattā catunnaṃ satipaṭṭhānānaṃ…pe… bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

“Suppose, bhikkhus there was a hen with eight, ten, or twelve eggs that she had covered, incubated, and nurtured properly. Even though no such wish as this might arise in her: ‘Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch safely!’ yet the chicks are capable of piercing their shells with the points of their claws and beaks and of hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had covered, incubated, and nurtured them properly. So too, bhikkhus, when a bhikkhu dwells devoted to development, even though no such wish as this might arise in him: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is liberated from the taints by nonclinging. For what reason? It should be said: because of development. Because of developing what? Because of developing … the Noble Eightfold Path.

‘‘Seyyathāpi, bhikkhave, palagaṇḍassa vā palagaṇḍantevāsissa vā vāsijaṭe dissanteva aṅgulipadāni dissati aṅguṭṭhapadaṃ. No ca khvassa evaṃ ñāṇaṃ hoti – ‘ettakaṃ vata me ajja vāsijaṭassa khīṇaṃ, ettakaṃ hiyyo, ettakaṃ pare’ti. Atha khvassa khīṇe khīṇantveva ñāṇaṃ hoti. Evameva kho, bhikkhave, bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ ñāṇaṃ hoti – ‘ettakaṃ vata me ajja āsavānaṃ khīṇaṃ, ettakaṃ hiyyo, ettakaṃ pare’ti, atha khvassa khīṇe khīṇantveva ñāṇaṃ hoti.

“Just as, bhikkhus, when a carpenter or a carpenter’s apprentice looks at the handle of his adze, he sees the impressions of his fingers and his thumb, he does not know: ‘So much of the adze handle has been worn away today, so much yesterday, so much earlier,’ but when it has worn away, the knowledge occurs to him that it has worn away. So too, bhikkhus, when a bhikkhu dwells devoted to development, even though no such knowledge occurs to him: ‘So much of my taints has been worn away today, so much yesterday, so much earlier,’ yet when they are worn away, the knowledge occurs to him that they have been worn away.”

102. Aniccasaññāsuttaṃ

‘‘Aniccasaññā, bhikkhave, bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanati. Seyyathāpi, bhikkhave, saradasamaye kassako mahānaṅgalena kasanto sabbāni mūlasantānakāni sampadālento kasati; evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanati.

“Bhikkhus, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’ Just as, bhikkhus, in the autumn a ploughman ploughing with a great ploughshare cuts through all the rootlets as he ploughs, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust … it uproots all conceit ‘I am.’

‘‘Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nataṃ abbhussakkamāno, sabbaṃ ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca; evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanati.

“Just as, bhikkhus, in the autumn, when the sky is clear and cloudless, the sun, ascending in the sky, dispels all darkness from space as it shines and beams and radiates, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’

‘‘Kathaṃ bhāvitā ca, bhikkhave, aniccasaññā kathaṃ bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati…pe… sabbaṃ asmimānaṃ samūhanati? ‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti – evaṃ bhāvitā kho, bhikkhave, aniccasaññā evaṃ bahulīkatā sabbaṃ kāmarāgaṃ pariyādiyati, sabbaṃ rūparāgaṃ pariyādiyati, sabbaṃ bhavarāgaṃ pariyādiyati, sabbaṃ avijjaṃ pariyādiyati, sabbaṃ asmimānaṃ samūhanatī’’ti.

“And how, bhikkhus, is the perception of impermanence developed and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit ‘I am’? ‘Such is form, such its origin, such its passing away; such is feeling … such is perception … such are volitional activities … such is consciousness, such its origin, such its passing away’: that is how the perception of impermanence is developed and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit ‘I am.’”

115. Dhammakathikasuttaṃ

Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – ‘‘‘dhammakathiko dhammakathiko’ti, bhante, vuccati. Kittāvatā nu kho, bhante, dhammakathiko hotī’’ti?

‘‘Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti ‘dhammakathiko bhikkhū’ti alaṃ vacanāya. Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṃ vacanāya. Rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃ vacanāya. Vedanāya ce, bhikkhu…pe… saññāya ce, bhikkhu… saṅkhārānaṃ ce, bhikkhu… viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṃ deseti, ‘dhammakathiko bhikkhū’ti alaṃ vacanāya. Viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṃ vacanāya. Viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṃ vacanāyā’’ti.

Sitting to one side, that bhikkhu said to the Blessed One: “Venerable, sir, it is said, ‘a speaker on the Dhamma, a speaker on the Dhamma.’ In what way, venerable sir, is one a speaker on the Dhamma?”

“Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with form, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with form, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through disenchantment with form, through its fading away and cessation, one is liberated by nonclinging, one can be called a bhikkhu who has attained Nibbāna in this very life.

“Bhikkhu, if one teaches the Dhamma for the purpose of disenchantment with feeling … perception … volitional activities … consciousness, for its fading away and cessation, one can be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of disenchantment with consciousness, for its fading away and cessation, one can be called a bhikkhu who is practising in accordance with the Dhamma. If, through disenchantment with consciousness, through its fading away and cessation, one is liberated by nonclinging, one can be called a bhikkhu who has attained Nibbāna in this very life.”

**122. Sīlavantasuttaṃ**

**122**. Ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami…pe… etadavoca – ‘‘sīlavatāvuso, sāriputta, bhikkhunā katame dhammā yoniso manasikātabbā’’ti?

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion, approached the Venerable Sāriputta, exchanged greetings, and said to him: “Friend Sāriputta, what are the things that a virtuous bhikkhu should carefully attend to?”

‘‘Sīlavatāvuso, koṭṭhika, bhikkhunā pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Sīlavatāvuso, koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sīlavā bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto sotāpattiphalaṃ sacchikareyyā’’ti.

“Friend Koṭṭhita, a virtuous bhikkhu should carefully attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as nonself. What five? The form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. A virtuous bhikkhu should carefully attend to these five aggregates subject to clinging as impermanent … as nonself. When, friend, a virtuous bhikkhu carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of stream-entry.”

‘‘Sotāpannena panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā’’ti? ‘‘Sotāpannenapi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto sakadāgāmiphalaṃ sacchikareyyā’’ti.

“But, friend Sāriputta, what are the things that a bhikkhu who is a stream-enterer should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is a stream-enterer should carefully attend to these five aggregates subject to clinging as impermanent … as nonself. When, friend, a bhikkhu who is a stream-enterer carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of once-returning.”

‘‘Sakadāgāminā panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā’’ti? ‘‘Sakadāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ sakadāgāmī bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto anāgāmiphalaṃ sacchikareyyā’’ti.

“But, friend Sāriputta, what are the things that a bhikkhu who is a once-returner should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is a once-returner should carefully attend to these five aggregates subject to clinging as impermanent … as nonself. When, friend, a bhikkhu who is a once-returner carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of nonreturning.”

‘‘Anāgāminā panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā’’ti? ‘‘Anāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato…pe… anattato yoniso manasi kātabbā. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ anāgāmī bhikkhu ime pañcupādānakkhandhe aniccato…pe… anattato yoniso manasi karonto arahattaṃ sacchikareyyā’’ti.

“But, friend Sāriputta, what are the things that a bhikkhu who is a nonreturner should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is a nonreturner should carefully attend to these five aggregates subject to clinging as impermanent … as nonself. When, friend, a bhikkhu who is a nonreturner carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of arahantship.”

‘‘Arahatā panāvuso sāriputta, katame dhammā yoniso manasi kātabbā’’ti? ‘‘Arahatāpi kho, āvuso koṭṭhika, ime pañcupādānakkhandhe aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā. Natthi, khvāvuso, arahato uttari karaṇīyaṃ katassa vā paticayo; api ca ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārā ceva saṃvattanti satisampajaññā cā’’ti.

“But, friend Sāriputta, what are the things that a bhikkhu who is an arahant should carefully attend to?”

“Friend Koṭṭhita, a bhikkhu who is an arahant should carefully attend to these five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as nonself. For the arahant, friend, there is nothing further that has to be done and no repetition of what he has already done. However, when these things are developed and cultivated, they lead to a pleasant dwelling in this very life and to mindfulness and clear comprehension.”