12. Nidānasaṃyuttaṃ

1. Paṭiccasamuppādasuttaṃ

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ‘‘paṭiccasamuppādaṃ vo, bhikkhave, desessāmi; taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!” – “Venerable sir!” those bhikkhus replied. The Blessed One said this: “Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak.” – “Yes, Bhante,” those bhikkhus replied. The Blessed One said this:

‘‘Katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

“And what, bhikkhus, is dependent origination? With ignorance as condition, volitional activities [come to be]; with volitional activities as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; 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. This, bhikkhus, is called dependent origination.

‘‘Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho; viññāṇanirodhā nāmarūpanirodho; nāmarūpanirodhā saḷāyatananirodho; saḷāyatananirodhā phassanirodho; phassanirodhā vedanānirodho; vedanānirodhā taṇhānirodho; taṇhānirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī’’ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

“But with the remainderless fading away and cessation of ignorance comes cessation of volitional activities; with the cessation of volitional activities, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.” This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement.

2. Vibhaṅgasuttaṃ

‘‘Paṭiccasamuppādaṃ vo, bhikkhave, desessāmi vibhajissāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. – ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ‘‘Katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“Bhikkhus, I will teach you dependent origination and I will analyse it for you. Listen to that and attend closely, I will speak.” – “Yes, Bhante,” those bhikkhus replied. The Blessed One said this: “And “And what, bhikkhus, is dependent origination? With ignorance as condition, volitional activities [come to be] … Such is the origin of this whole mass of suffering.

 ‘‘Katamañca, bhikkhave, jarāmaraṇaṃ? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko; ayaṃ vuccati jarā. Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo: idaṃ vuccati maraṇaṃ. Iti ayañca jarā, idañca maraṇaṃ. Idaṃ vuccati, bhikkhave, jarāmaraṇaṃ.

“And what, bhikkhus, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and this death are together called aging-and-death.

‘‘Katamā ca, bhikkhave, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti nibbatti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. Ayaṃ vuccati, bhikkhave, jāti.

“And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.

‘‘Katamo ca, bhikkhave, bhavo? Tayo me, bhikkhave, bhavā – kāmabhavo, rūpabhavo, arūpabhavo. Ayaṃ vuccati, bhikkhave, bhavo.

“And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.

‘‘Katamañca, bhikkhave, upādānaṃ? Cattārimāni, bhikkhave, upādānāni – kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. Idaṃ vuccati, bhikkhave, upādānaṃ.

“And what, bhikkhus, is clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging.

‘‘Katamā ca, bhikkhave, taṇhā? Chayime, bhikkhave, taṇhākāyā – rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā. Ayaṃ vuccati, bhikkhave, taṇhā.

 “And what, bhikkhus, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

‘‘Katamā ca, bhikkhave, vedanā? Chayime, bhikkhave, vedanākāyā – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati, bhikkhave, vedanā.

“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.

‘‘Katamo ca, bhikkhave, phasso? Chayime, bhikkhave, phassakāyā – cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. Ayaṃ vuccati, bhikkhave, phasso.

“And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

‘‘Katamañca, bhikkhave, saḷāyatanaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ – idaṃ vuccati, bhikkhave, saḷāyatanaṃ.

“And what, bhikkhus, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

‘‘Katamañca, bhikkhave, nāmarūpaṃ? Vedanā, saññā, cetanā, phasso, manasikāro – idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāyarūpaṃ. Idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati, bhikkhave, nāmarūpaṃ.

“And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact, attention: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.

‘‘Katamañca, bhikkhave, viññāṇaṃ? Chayime, bhikkhave, viññāṇakāyā – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Idaṃ vuccati, bhikkhave, viññāṇaṃ.

“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.

‘‘Katame ca, bhikkhave, saṅkhārā? Tayo’me, bhikkhave, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro. Ime vuccanti, bhikkhave, saṅkhārā.

“And what, bhikkhus, are the volitional activities? There are these three kinds of volitional activities: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional activities.

‘‘Katamā ca, bhikkhave, avijjā? Yaṃ kho, bhikkhave, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ. Ayaṃ vuccati, bhikkhave, avijjā.

“And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance.”

10. Gotamasuttaṃ

10. ‘‘Pubb’eva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘kicchaṃ vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca. Atha ca panimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaraṇassa. Kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā’’’ti?

“Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: ‘Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering [headed by] aging-and-death. When now will an escape be discerned from this suffering [headed by] aging-and-death?’

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘kimhi nu kho sati jarāmaraṇaṃ hoti, kiṃpaccayā jarāmaraṇa’nti? Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo – ‘jātiyā kho sati jarāmaraṇaṃ hoti, jātipaccayā jarāmaraṇan’’’ti.

“Then, bhikkhus, it occurred to me: ‘When what exists does aging-and-death come to be? By what is aging-and-death conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is birth, aging-and-death comes to be; aging-and-death has birth as its condition.’

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘kimhi nu kho sati jāti hoti…pe… bhavo… upādānaṃ… taṇhā… vedanā… phasso… saḷāyatanaṃ… nāmarūpaṃ… viññāṇaṃ… saṅkhārā honti, kiṃpaccayā saṅkhārā’ti? Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo – ‘avijjāya kho sati saṅkhārā honti, avijjāpaccayā saṅkhārā’’’ti.

“Then, bhikkhus, it occurred to me: ‘When what exists does birth … existence … clinging … craving … feeling … contact … the six sense bases … name-and-form … consciousness … volitional activities come to be? By what are volitional activities conditioned?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is ignorance, volitional activities come to be; volitional activities have ignorance as their condition.’

‘‘Iti hidaṃ avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. ‘Samudayo, samudayo’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

 “Thus with ignorance as condition, volitional activities [come to be]; with volitional activities as condition, consciousness…. Such is the origin of this whole mass of suffering. “‘Origination, origination’—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘kimhi nu kho asati jarāmaraṇaṃ na hoti, kissa nirodhā jarāmaraṇanirodho’ti? Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo – ‘jātiyā kho asati jarāmaraṇaṃ na hoti, jātinirodhā jarāmaraṇanirodho’’’ti.

“Then, bhikkhus, it occurred to me: ‘When what does not exist does aging-and-death not come to be? With the cessation of what does the cessation of aging-and-death come about?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is no birth, aging-and-death does not come to be; with the cessation of birth comes cessation of aging-and-death.’

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘kimhi nu kho asati jāti na hoti…pe… bhavo… upādānaṃ… taṇhā… vedanā… phasso… saḷāyatanaṃ… nāmarūpaṃ… viññāṇaṃ… saṅkhārā na honti, kissa nirodhā saṅkhāranirodho’ti? Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo – ‘avijjāya kho asati saṅkhārā na honti, avijjānirodhā saṅkhāranirodho’’’ti.

“Then, bhikkhus, it occurred to me: ‘When what does not exist does birth not come to be … Does existence … clinging … craving … feeling … contact … the six sense bases … name-and-form … consciousness … volitional activities not come to be? By the cessation of what is there the cessation of volitional activities?’ Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: ‘When there is no ignorance, volitional activities do not come to be; with the cessation of ignorance comes cessation of volitional activities.’

‘‘Iti hidaṃ avijjānirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti. ‘Nirodho, nirodho’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī’’ti.

“Thus with the remainderless fading away and cessation of ignorance comes cessation of volitional activities; with the cessation of volitional activities, cessation of consciousness…. Such is the cessation of this whole mass of suffering. ‘Cessation, cessation’—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.”

13. Samaṇabrāhmaṇasuttaṃ

‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṃ nappajānanti, jarāmaraṇasamudayaṃ nappajānanti, jarāmaraṇanirodhaṃ nappajānanti, jarāmaraṇanirodhagāminiṃ paṭipadaṃ nappajānanti; jātiṃ…pe… bhavaṃ… upādānaṃ… taṇhaṃ… vedanaṃ… phassaṃ… saḷāyatanaṃ… nāmarūpaṃ… viññāṇaṃ… saṅkhāre nappajānanti, saṅkhārasamudayaṃ nappajānanti, saṅkhāranirodhaṃ nappajānanti, saṅkhāranirodhagāminiṃ paṭipadaṃ nappajānanti, na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā; na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

“Bhikkhus, those ascetics or brahmins who do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation; who do not understand birth … existence … clinging … craving … feeling … contact … the six sense bases … name-and-form … consciousness … volitional activities, their origin, their cessation, and the way leading to their cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṃ pajānanti, jarāmaraṇasamudayaṃ pajānanti, jarāmaraṇanirodhaṃ pajānanti, jarāmaraṇanirodhagāminiṃ paṭipadaṃ pajānanti; jātiṃ…pe… bhavaṃ… upādānaṃ… taṇhaṃ… vedanaṃ… phassaṃ… saḷāyatanaṃ… nāmarūpaṃ… viññāṇaṃ… saṅkhāre pajānanti, saṅkhārasamudayaṃ pajānanti, saṅkhāranirodhaṃ pajānanti, saṅkhāranirodhagāminiṃ paṭipadaṃ pajānanti, te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī’’ti.

“But, bhikkhus, those ascetics and brahmins who understand aging-and-death, its origin, its cessation, and the way leading to its cessation; who understand birth … volitional activities, their origin, their cessation, and the way leading to their cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

15. Kaccānagottasuttaṃ

Atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā kaccānagotto bhagavantaṃ etadavoca – ‘‘‘sammādiṭṭhi sammādiṭṭhī’ti, bhante, vuccati. Kittāvatā nu kho, bhante, sammādiṭṭhi hotī’’ti?

Then the Venerable Kaccānagotta approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, it is said, ‘right view, right view.’ In what way, Bhante, is there right view?”

‘‘Dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena – atthitañceva natthitañca. Lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke natthitā sā na hoti. Lokanirodhaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti.

“This world, Kaccāna, for the most part depends upon a duality—upon the notion of existence and the notion of nonexistence. But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world.

Upayupādānābhinivesavinibandho khv’āyaṃ, kaccāna, loko yebhuyyena. Tañc’āyaṃ upayupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti na upādiyati nādhiṭṭhāti – ‘attā me’ti. ‘Dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatī’ti na kaṅkhati na vicikicchati aparapaccayā ñāṇamevassa ettha hoti. Ettāvatā kho, kaccāna, sammādiṭṭhi hoti.

This world, Kaccāna, is for the most part shackled by engagement, clinging, and adherence. But this one [with right view] does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about ‘my self.’ He has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His knowledge about this is independent of others. It is in this way, Kaccāna, that there is right view.

‘‘‘Sabbaṃ atthī’ti kho, kaccāna, ayameko anto. ‘Sabbaṃ natthī’ti ayaṃ dutiyo anto. Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti – ‘avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī’’’ti.

“‘All exists’: Kaccāna, this is one extreme. ‘All does not exist’: this is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With ignorance as condition, volitional activities [come to be]; with volitional activities as condition, consciousness…. Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional activities; with the cessation of volitional activities, cessation of consciousness…. Such is the cessation of this whole mass of suffering.”

20. Paccayasuttaṃ

 ‘‘Paṭiccasamuppādañca vo, bhikkhave, desessāmi paṭiccasamuppanne ca dhamme. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Bhikkhus, I will teach you dependent origination and dependently arisen phenomena. Listen and attend closely, I will speak.” – “Yes, Bhante,” those bhikkhus replied. The Blessed One said this:

‘‘Katamo ca, bhikkhave, paṭiccasamuppādo? Jātipaccayā, bhikkhave, jarāmaraṇaṃ. Uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti. ‘Passathā’ti cāha – ‘jātipaccayā, bhikkhave, jarāmaraṇaṃ’’’.

And what, bhikkhus, is dependent origination? ‘With birth as condition, aging-and-death [comes to be]’: whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality. A Tathāgata awakens to this and realizes it. Having awakened to it, having realized it, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: ‘See! With birth as condition, bhikkhus, aging-and-death.’

‘‘Bhavapaccayā, bhikkhave, jāti…pe… upādānapaccayā, bhikkhave, bhavo… taṇhāpaccayā, bhikkhave, upādānaṃ… vedanāpaccayā, bhikkhave, taṇhā… phassapaccayā, bhikkhave, vedanā… saḷāyatanapaccayā, bhikkhave, phasso… nāmarūpapaccayā, bhikkhave, saḷāyatanaṃ… viññāṇapaccayā, bhikkhave, nāmarūpaṃ… saṅkhārapaccayā, bhikkhave, viññāṇaṃ… avijjāpaccayā, bhikkhave, saṅkhārā uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. Taṃ tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti. ‘Passathā’ti cāha ‘avijjāpaccayā, bhikkhave, saṅkhārā’.

“‘With existence as condition, birth’ … ‘With clinging as condition, existence’ … ‘With craving as condition, clinging’ … ‘With feeling as condition, craving’ … ‘With contact as condition, feeling’ … ‘With the six sense bases as condition, contact’ … ‘With name-and-form as condition, the six sense bases’ … ‘With consciousness as condition, name-and-form’ … ‘With volitional activities as condition, consciousness’ … ‘With ignorance as condition, volitional activities’: whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality. A Tathāgata awakens to this and realizes it. Having awakened to it, having realized it, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: ‘See! With ignorance as condition, bhikkhus, volitional activities.’

Iti kho, bhikkhave, yā tatra tathatā avitathatā anaññathatā idappaccayatā – ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

“Thus, bhikkhus, the actuality in this, the inerrancy, the not-otherwiseness, specific conditionality: this is called dependent origination.

‘‘Katame ca, bhikkhave, paṭiccasamuppannā dhammā? Jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ. Jāti, bhikkhave, aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Bhavo, bhikkhave, anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo. Upādānaṃ bhikkhave…pe… taṇhā, bhikkhave… vedanā, bhikkhave… phasso, bhikkhave… saḷāyatanaṃ, bhikkhave… nāmarūpaṃ, bhikkhave… viññāṇaṃ, bhikkhave… saṅkhārā, bhikkhave… avijjā, bhikkhave, aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Ime vuccanti, bhikkhave, paṭiccasamuppannā dhammā.

“And what, bhikkhus, are the dependently arisen phenomena? Aging-and-death, bhikkhus, is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. Birth is impermanent … Existence is impermanent … Clinging is impermanent … Craving is impermanent … Feeling is impermanent … Contact is impermanent … The six sense bases are impermanent … Name-and-form is impermanent … Consciousness is impermanent … Volitional formations are impermanent … Ignorance is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. These, bhikkhus, are called the dependently arisen phenomena.”

22. Dutiyadasabalasuttaṃ

‘‘Dasabalasamannāgato, bhikkhave, tathāgato catūhi ca vesārajjehi samannāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavattetti – ‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo, iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo, iti saññā iti saññāya samudayo iti saññāya atthaṅgamo, iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo, iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo.

“Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathāgata claims the place of the chief bull of the herd, roars his lion’s roar in the assemblies, and sets rolling the Brahma-wheel thus: ‘Such is form, such its origin, such its passing away; such is feeling, such its origin, such its passing away; such is perception, such its origin, such its passing away; such are volitional activities, such their origin, such their passing away; such is consciousness, such its origin, such its passing away.

Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati. Yadidaṃ avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti’’’.

Thus when this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional activities [come to be]; with volitional activities as condition, consciousness…. Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional activities; with the cessation of volitional activities, cessation of consciousness…. Such is the cessation of this whole mass of suffering.’”

‘‘Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte kho, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike alameva saddhāpabbajitena kulaputtena vīriyaṃ ārabhituṃ – ‘kāmaṃ taco ca ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ. Yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ, na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī’’’ti.

“Bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork. When, bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork, this is enough for a clansman who has gone forth out of faith to arouse his energy thus: ‘Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion.

‘‘Dukkhaṃ, bhikkhave, kusīto viharati vokiṇṇo pāpakehi akusalehi dhammehi, mahantañca sadatthaṃ parihāpeti. Āraddhavīriyo ca kho, bhikkhave, sukhaṃ viharati pavivitto pāpakehi akusalehi dhammehi, mahantañca sadatthaṃ paripūreti. Na, bhikkhave, hīnena aggassa patti hoti. Aggena ca kho, bhikkhave, aggassa patti hoti. Maṇḍapeyyamidaṃ, bhikkhave, brahmacariyaṃ, satthā sammukhībhūto.

“Bhikkhus, the lazy person dwells in suffering, soiled by evil unwholesome states, and great is the personal good that he neglects. But the energetic person dwells happily, secluded from evil unwholesome states, and great is the personal good that he achieves. It is not by the inferior that the supreme is attained; rather, it is by the supreme that the supreme is attained. Bhikkhus, this holy life is a beverage of cream; the Teacher is present.

Tasmātiha, bhikkhave, vīriyaṃ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. ‘Evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati saphalā saudrayā. Yesaṃ mayaṃ paribhuñjāma cīvara-piṇḍapātasenāsana-gilānappaccaya­bhesajjaparikkhāraṃ tesaṃ te kārā amhesu mahapphalā bhavissanti mahānisaṃsā’ti – evañhi vo, bhikkhave, sikkhitabbaṃ.

Therefore, bhikkhus, arouse your energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized, [with the thought]: ‘In such a way this going forth of ours will not be barren, but fruitful and fertile; and when we use the robes, almsfood, lodgings, and medicinal requisites [offered to us by others], these services they provide for us will be of great fruit and benefit to them.’65 Thus, bhikkhus, should you train yourselves.

Attatthaṃ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetuṃ; paratthaṃ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetuṃ; ubhayatthaṃ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetun’’ti.

“Considering your own good, bhikkhus, it is enough to strive for the goal with diligence; considering the good of others, it is enough to strive for the goal with diligence; considering the good of both, it is enough to strive for the goal with diligence.”

**23. Upanisasuttaṃ**

‘‘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…pe… iti saññā… iti saṅkhārā… iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamoti. 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, for one 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 formations … 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. [30]

‘‘Yampissa taṃ, bhikkhave, khayasmiṃ khayeññāṇaṃ, tampi saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, khayeñāṇassa upanisā? ‘Vimuttī’tissa vacanīyaṃ. Vimuttimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, vimuttiyā upanisā? ‘Virāgo’tissa vacanīyaṃ. Virāgampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, virāgassa upanisā? ‘Nibbidā’tissa vacanīyaṃ. Nibbidampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, nibbidāya upanisā? ‘Yathābhūtañāṇadassana’ntissa vacanīyaṃ. Yathābhūta­ñāṇadassanampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, yathābhūtañāṇadassanassa upanisā? ‘Samādhī’tissa vacanīyaṃ.

“I say, bhikkhus, that the knowledge of destruction in regard to destruction has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for the knowledge of destruction? It should be said: liberation. “I say, bhikkhus, that liberation too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for liberation? It should be said: dispassion. I say, bhikkhus, that dispassion too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for dispassion? It should be said: revulsion. I say, bhikkhus, that revulsion too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for revulsion? It should be said: the knowledge and vision of things as they really are. I say, bhikkhus, that the knowledge and vision of things as they really are too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for the knowledge and vision of things as they really are? It should be said: concentration.

“Samādhimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, samādhissa upanisā? ‘Sukha’ntissa vacanīyaṃ. Sukhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, sukhassa upanisā? ‘Passaddhī’tissa vacanīyaṃ. Passaddhimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, passaddhiyā upanisā? ‘Pītī’tissa vacanīyaṃ. Pītimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, pītiyā upanisā? ‘Pāmojja’ntissa vacanīyaṃ. Pāmojjampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, pāmojjassa upanisā? ‘Saddhā’tissa vacanīyaṃ. Saddhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

‘‘Kā ca, bhikkhave, saddhāya upanisā? ‘Dukkha’ntissa vacanīyaṃ.

“I say, bhikkhus, that concentration too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for concentration? It should be said: happiness. I say, bhikkhus, that happiness too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for happiness? It should be said: tranquillity. I say, bhikkhus, that tranquillity too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for tranquillity? It should be said: rapture. I say, bhikkhus, that rapture too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for rapture? It should be said: gladness. I say, bhikkhus, that gladness too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for gladness? It should be said: faith. I say, bhikkhus, that faith too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for faith? It should be said: suffering.

Dukkhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, dukkhassa upanisā? ‘Jātī’tissa vacanīyaṃ. Jātimpāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, jātiyā upanisā? ‘Bhavo’tissa vacanīyaṃ. Bhavampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, bhavassa upanisā? ‘Upādāna’ntissa vacanīyaṃ. Upādānampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, upādānassa upanisā? ‘Taṇhā’tissa vacanīyaṃ. Taṇhampāhaṃ, bhikkhave, saupanisaṃ vadāmi, no anupanisaṃ.

‘‘Kā ca, bhikkhave, taṇhāya upanisā? ‘Vedanā’tissa vacanīyaṃ…pe… ‘phasso’tissa vacanīyaṃ… ‘saḷāyatana’ntissa vacanīyaṃ… ‘nāmarūpa’ntissa vacanīyaṃ… ‘viññāṇa’ntissa vacanīyaṃ… ‘saṅkhārā’tissa vacanīyaṃ. Saṅkhārepāhaṃ, bhikkhave, saupanise vadāmi, no anupanise. Kā ca, bhikkhave, saṅkhārānaṃ upanisā? ‘Avijjā’tissa vacanīyaṃ.

“I say, bhikkhus, that suffering too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for suffering? It should be said: birth. I say, bhikkhus, that birth too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for birth? It should be said: existence. I say, bhikkhus, that existence too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for existence? It should be said: clinging. I say, bhikkhus, that clinging too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for clinging? It should be said: craving. I say, bhikkhus, that craving too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for craving? It should be said: feeling. For feeling, it should be said: contact. For contact: the six sense bases. For the six sense bases: name-and-form. For name-and-form: consciousness. For consciousness: volitional formations. I say, bhikkhus, that volitional formations too have a proximate cause; they do not lack a proximate cause. And what is the proximate cause for volitional formations? It should be said: ignorance.

‘‘Iti kho, bhikkhave, avijjūpanisā saṅkhārā, saṅkhārūpanisaṃ viññāṇaṃ, viññāṇūpanisaṃ nāmarūpaṃ, nāmarūpūpanisaṃ saḷāyatanaṃ, saḷāyatanūpaniso phasso, phassūpanisā vedanā, vedanūpanisā taṇhā, taṇhūpanisaṃ upādānaṃ, upādānūpaniso bhavo, bhavūpanisā jāti, jātūpanisaṃ dukkhaṃ, dukkhūpanisā saddhā, saddhūpanisaṃ pāmojjaṃ, pāmojjūpanisā pīti, pītūpanisā passaddhi, passaddhūpanisaṃ sukhaṃ, sukhūpaniso samādhi, samādhūpanisaṃ yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassanūpanisā nibbidā, nibbidūpaniso virāgo, virāgūpanisā vimutti, vimuttūpanisaṃ khaye ñāṇaṃ.

“Thus, bhikkhus, with ignorance as proximate cause, volitional formations [come to be]; with volitional formations as proximate cause, consciousness; with consciousness as proximate cause, name-and-form; with name-and-form as proximate cause, the six sense bases; with the six sense bases as proximate cause, contact; with contact as proximate cause, feeling; with feeling as proximate cause, craving; with craving as proximate cause, clinging; with clinging as proximate cause, existence; with existence as proximate cause, birth; with birth as proximate cause, suffering; with suffering as proximate cause, faith; with faith as proximate cause, gladness; with gladness as proximate cause, rapture; with rapture as proximate cause, tranquillity; with tranquillity as proximate cause, happiness; with happiness as proximate cause, concentration; with concentration as proximate cause, the knowledge and vision of things as they really are; [32] with the knowledge and vision of things as they really are as proximate cause, revulsion; with revulsion as proximate cause, dispassion; with dispassion as proximate cause, liberation; with liberation as proximate cause, the knowledge of destruction.

‘‘Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti. Pabbatakandarapadarasākhāparipūrā kusobbhe paripūrenti. Kusobbhā paripūrā mahāsobbhe paripūrenti. Mahāsobbhā paripūrā kunnadiyo paripūrenti. Kunnadiyo paripūrā mahānadiyo paripūrenti. Mahānadiyo paripūrā mahāsamuddaṃ paripūrenti.

‘‘Evameva kho, bhikkhave, avijjūpanisā saṅkhārā … vimuttūpanisaṃ khaye ñāṇan"ti.

“Just as, bhikkhus, when rain pours down in thick droplets on a mountain top, the water flows down along the slope and fills the cleft, gullies, and creeks; these being full fill up the pools; these being full fill up the lakes; these being full fill up the streams; these being full fill up the rivers; and these being full fill up the great ocean; so too, with ignorance as proximate cause, volitional formations [come to be]; with volitional formations as proximate cause, consciousness … with liberation as proximate cause, the knowledge of destruction.”

33. Ñāṇavatthusuttaṃ

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

“Bhikkhus, I will teach you forty-four cases of knowledge. Listen to that and attend closely, I will speak.” – “Yes, Bhante,” those bhikkhus replied. The Blessed One said this:

‘‘Katamāni ca, bhikkhave, catucattārīsaṃ ñāṇavatthūni? Jarāmaraṇe ñāṇaṃ, jarāmaraṇasamudaye ñāṇaṃ, jarāmaraṇanirodhe ñāṇaṃ, jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṃ; jātiyā ñāṇaṃ, jātisamudaye ñāṇaṃ, jātinirodhe ñāṇaṃ, jātinirodhagāminiyā paṭipadāya ñāṇaṃ; bhave ñāṇaṃ, bhavasamudaye ñāṇaṃ, bhavanirodhe ñāṇaṃ, bhavanirodhagāminiyā paṭipadāya ñāṇaṃ; upādāne ñāṇaṃ, upādānasamudaye ñāṇaṃ, upādānanirodhe ñāṇaṃ, upādānanirodhagāminiyā paṭipadāya ñāṇaṃ; taṇhāya ñāṇaṃ, taṇhāsamudaye ñāṇaṃ, taṇhānirodhe ñāṇaṃ, taṇhānirodhagāminiyā paṭipadāya ñāṇaṃ; vedanāya ñāṇaṃ, vedanāsamudaye ñāṇaṃ, vedanānirodhe ñāṇaṃ, vedanānirodhagāminiyā paṭipadāya ñāṇaṃ; phasse ñāṇaṃ…pe… saḷāyatane ñāṇaṃ… nāmarūpe ñāṇaṃ… viññāṇe ñāṇaṃ… saṅkhāresu ñāṇaṃ, saṅkhārasamudaye ñāṇaṃ, saṅkhāranirodhe ñāṇaṃ, saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ. Imāni vuccanti, bhikkhave, catucattārīsaṃ ñāṇavatthūni.

“Bhikkhus, what are the forty-four cases of knowledge? Knowledge of aging-and-death, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation. Knowledge of birth … Knowledge of existence … Knowledge of clinging … Knowledge of craving … Knowledge of feeling … Knowledge of contact … Knowledge of the six sense bases … Knowledge of name-and-form … Knowledge of consciousness … Knowledge of volitional activities, knowledge of their origin, knowledge of their cessation, knowledge of the way leading to their cessation. These, bhikkhus, are the forty-four cases of knowledge.

‘‘Katamañca, bhikkhave, jarāmaraṇaṃ? … idaṃ vuccati, bhikkhave, jarāmaraṇaṃ. Jātisamudayā jarāmaraṇasamudayo; jātinirodhā jarāmaraṇanirodho; ayameva ariyo aṭṭhaṅgiko maggo jarāmaraṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi.

“And what, bhikkhus, is aging-and-death?… Thus this aging and this death are together called aging-and-death. With the arising of birth there is the arising of aging-and-death. With the cessation of birth there is the cessation of aging-and-death. This Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view … right concentration.

‘‘Yato kho, bhikkhave, ariyasāvako evaṃ jarāmaraṇaṃ pajānāti, evaṃ jarāmaraṇasamudayaṃ pajānāti, evaṃ jarāmaraṇanirodhaṃ pajānāti, evaṃ jarāmaraṇanirodhagāminiṃ paṭipadaṃ pajānāti, idamassa dhamme ñāṇaṃ. So iminā dhammena diṭṭhena viditena akālikena pattena pariyogāḷhena atītānāgatena yaṃ neti.

“When, bhikkhus, a noble disciple thus understands aging-and-death, its origin, its cessation, and the way leading to its cessation, this is his knowledge of the principle. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to the past and to the future.

Ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā jarāmaraṇaṃ abbhaññaṃsu, jarāmaraṇasamudayaṃ abbhaññaṃsu, jarāmaraṇanirodhaṃ abbhaññaṃsu, jarāmaraṇanirodhagāminiṃ paṭipadaṃ abbhaññaṃsu, sabbe te evameva abbhaññaṃsu, seyyathāpāhaṃ etarahi. Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā jarāmaraṇaṃ abhijānissanti, jarāmaraṇasamudayaṃ abhijānissanti, jarāmaraṇanirodhaṃ abhijānissanti, jarāmaraṇanirodhagāminiṃ paṭipadaṃ abhijānissanti, sabbe te evameva abhijānissanti, seyyathāpāhaṃ etarahīti. Idamassa anvaye ñāṇaṃ.

 ‘Whatever ascetics and brahmins in the past directly knew aging-and-death, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whatever ascetics and brahmins in the future will directly know aging-and-death, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now.’ This is his knowledge of entailment.

 ‘‘Yato kho, bhikkhave, ariyasāvakassa imāni dve ñāṇāni parisuddhāni honti pariyodātāni – dhamme ñāṇañca anvaye ñāṇañca. Ayaṃ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṃ saddhammaṃ itipi, passati imaṃ saddhammaṃ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṃ samāpanno itipi, ariyo nibbedhikapañño itipi, amatadvāraṃ āhacca tiṭṭhati itipīti.

“When, bhikkhus, a noble disciple has purified and cleansed these two kinds of knowledge—knowledge of the principle and knowledge of entailment—he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee’s knowledge, a trainee’s true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”

37. Natumhasuttaṃ

 ‘‘Nā’yaṃ, bhikkhave, kāyo tumhākaṃ napi aññesaṃ. Purāṇamidaṃ, bhikkhave, kammaṃ abhisaṅkhataṃ abhisañcetayitaṃ vedaniyaṃ daṭṭhabbaṃ. Tatra kho, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasi karoti – ‘iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī’’’ti.

“Bhikkhus, this body is not yours, nor does it belong to others. It is old kamma, to be seen as generated and fashioned by volition, as something to be felt. Therein, bhikkhus, the instructed noble disciple attends carefully and closely to dependent origination itself thus: ‘When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional activities [come to be]; with volitional activities as condition, consciousness…. Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional activities; with the cessation of volitional activities, cessation of consciousness…. Such is the cessation of this whole mass of suffering.”

41. Pañcaverabhayasuttaṃ

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca – ‘‘Yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya – ‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’’’ti.

“Householder, when five fears and enemies have subsided in a noble disciple, and he possesses the four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom the noble method, if he wishes he could by himself declare of himself: ‘I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.’

‘‘Katamāni pañca bhayāni verāni vūpasantāni honti? Yaṃ, gahapati, pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṃ veraṃ pasavati, samparāyikampi bhayaṃ veraṃ pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, pāṇātipātā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti. Yaṃ, gahapati, adinnādāyī … kāmesumicchācārī … musāvādī … surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṃ veraṃ pasavati, samparāyikampi bhayaṃ veraṃ pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedayati, surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti. Imāni pañca bhayāni verāni vūpasantāni honti.

“What are the five fears and enemies that have subsided? Householder, one who destroys life engenders, on account of such behaviour, fear and enemy pertaining to the present life and fear and enemy pertaining to the future life, and he experiences mental pain and displeasure. Thus for one who abstains from destroying life, this fear and enemy has subsided. One who takes what is not given … who engages in sexual misconduct … who speaks falsely … who indulges in wine, liquor, and intoxicants that are a basis for negligence engenders, on account of such behaviour, fear and enemy pertaining to the present life and fear and enemy pertaining to the future life, and he experiences mental pain and displeasure. Thus for one who abstains from wine, liquor, and intoxicants that are a basis for negligence, this fear and enemy has subsided. These are the five fears and enemies that have subsided.

‘‘Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti? Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’’’ti.

“What are the four factors of stream-entry that he possesses? Here, householder, the noble disciple possesses confirmed confidence in the Buddha thus: ‘The Blessed One is 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.’

‘‘Dhamme aveccappasādena samannāgato hoti – ‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’’’ti.

“He possesses confirmed confidence in the Dhamma thus: ‘The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.’

‘‘Saṅghe aveccappasādena samannāgato hoti – ‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’’’ti.

“He possesses confirmed confidence in the Saṅgha thus: ‘The Saṅgha of the Blessed One’s disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One’s disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.’

‘‘Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi. Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.

He possesses the virtues dear to the noble ones—unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration. These are the four factors of stream-entry that he possesses.

‘‘Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho? Idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasi karoti – ‘iti imasmiṃ sati idaṃ hoti, imasmiṃ asati idaṃ na hoti; imassuppādā idaṃ uppajjati, imassa nirodhā idaṃ nirujjhati. Yadidaṃ avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī’’’ti. Ayamassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.

“And what is the noble method that he has clearly seen and thoroughly penetrated with wisdom? Here, householder, the noble disciple attends closely and carefully to dependent origination itself thus: ‘When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional activities [come to be]; with volitional activities as condition, consciousness…. Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional activities; with the cessation of volitional activities, cessation of consciousness…. Such is the cessation of this whole mass of suffering.’ This is the noble method that he has clearly seen and thoroughly penetrated with wisdom.

‘‘Yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya – ‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’’’ti

“When, householder, these five fears and enemies have subsided in a noble disciple, and he possesses these four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom this noble method, if he wishes he could by himself declare of himself: ‘I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.’”

44. Lokasuttaṃ

 ‘‘Lokassa, bhikkhave, samudayañca atthaṅgamañca desessāmi.” … Bhagavā etadavoca – ‘‘Katamo ca, bhikkhave, lokassa samudayo? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ… Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkha­domanassupāyāsā sambhavanti. Ayaṃ kho, bhikkhave, lokassa samudayo.

“Bhikkhus, I will teach you the origin and the passing away of the world.”… The Blessed One said this: “And what, bhikkhus, is the origin of the world? In dependence on the eye and forms, eye-consciousness arises…. In dependence on the mind and mental objects, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. This, bhikkhus, is the origin of the world.

 ‘‘Katamo ca, bhikkhave, lokassa atthaṅgamo? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā; vedanāpaccayā taṇhā. Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho; upādānanirodhā bhavanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hoti. Ayaṃ kho, bhikkhave, lokassa atthaṅgamo.

“And what, bhikkhus, is the passing away of the world? In dependence on the eye and forms, eye-consciousness arises…. In dependence on the mind and mental objects, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, bhikkhus, is the passing away of the world.”

51. Parivīmaṃsanasuttaṃ

‘‘Idha, bhikkhave, bhikkhu parivīmaṃsamāno parivīmaṃsati – ‘yaṃ kho idaṃ anekavidhaṃ nānappakārakaṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ; idaṃ nu kho dukkhaṃ kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Kismiṃ sati jarāmaraṇaṃ hoti, kismiṃ asati jarāmaraṇaṃ na hotī’ti? So parivīmaṃsamāno evaṃ pajānāti – ‘yaṃ kho idaṃ anekavidhaṃ nānappakārakaṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ, idaṃ kho dukkhaṃ jātinidānaṃ jātisamudayaṃ jātijātikaṃ jātippabhavaṃ. Jātiyā sati jarāmaraṇaṃ hoti, jātiyā asati jarāmaraṇaṃ na hotī’’’ti.

“Here, bhikkhus, when he makes a thorough investigation, a bhikkhu thoroughly investigates thus: ‘The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: what is the source of this suffering, what is its origin, from what is it born and produced? When what exists does aging-and-death come to be? When what does not exist does aging-and-death not come to be?’

‘‘So jarāmaraṇañca pajānāti, jarāmaraṇasamudayañca pajānāti, jarāmaraṇanirodhañca pajānāti, yā ca jarāmaraṇanirodhasāruppagāminī paṭipadā tañca pajānāti, tathā paṭipanno ca hoti anudhammacārī; ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmaraṇanirodhāya.

“He understands aging-and-death, its origin, its cessation, and the way leading on that is in conformity with its cessation. He practices that way and conducts himself accordingly. This is called a bhikkhu who is practicing for the utterly complete destruction of suffering, for the cessation of aging-and-death.

‘‘Athāparaṃ parivīmaṃsamāno parivīmaṃsati – ‘jāti panāyaṃ kiṃnidānā … bhavo panāyaṃ kiṃnidāno…pe… upādānaṃ panidaṃ kiṃnidānaṃ… taṇhā panāyaṃ kiṃnidānā… vedanā… phasso… saḷāyatanaṃ panidaṃ kiṃnidānaṃ… nāmarūpaṃ panidaṃ… viññāṇaṃ panidaṃ… saṅkhārā panime kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā; kismiṃ sati saṅkhārā honti, kismiṃ asati saṅkhārā na hontī’ti? So parivīmaṃsamāno evaṃ pajānāti – ‘saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā; avijjāya sati saṅkhārā honti, avijjāya asati saṅkhārā na hontī’’’ti.

“Then, investigating further, he thoroughly investigates thus: ‘What is the source of this birth?… What is the source of this existence?… this clinging?… this craving?… this feeling?… this contact?… these six sense bases?… this name-and-form?… this consciousness?… What is the source of these volitional activities, what is their origin, from what are they born and produced? When what exists do volitional activities come to be? When what does not exist do volitional activities not come to be?’ As he thoroughly investigates he understands thus: ‘Volitional formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance. When there is ignorance, volitional activities come to be; when there is no ignorance, volitional activities do not come to be.’

‘‘So saṅkhāre ca pajānāti, saṅkhārasamudayañca pajānāti, saṅkhāranirodhañca pajānāti, yā ca saṅkhāranirodhasāruppagāminī paṭipadā tañca pajānāti, tathā paṭipanno ca hoti anudhammacārī; ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno saṅkhāranirodhāya.

“He understands volitional activities, their origin, their cessation, and the way leading on that is in conformity with their cessation. He practices that way and conducts himself accordingly. This is called a bhikkhu who is practicing for the utterly complete destruction of suffering, for the cessation of volitional activities.

‘‘Avijjāgato yaṃ, bhikkhave, purisapuggalo puññaṃ ce saṅkhāraṃ abhisaṅkharoti, puññūpagaṃ hoti viññāṇaṃ. Apuññaṃ ce saṅkhāraṃ abhisaṅkharoti, apuññūpagaṃ hoti viññāṇaṃ. Āneñjaṃ ce saṅkhāraṃ abhisaṅkharoti āneñjūpagaṃ hoti viññāṇaṃ. Yato kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva puññābhisaṅkhāraṃ abhisaṅkharoti na apuññābhisaṅkhāraṃ abhisaṅkharoti na āneñjābhisaṅkhāraṃ abhisaṅkharoti. Anabhisaṅkharonto anabhisañcetayanto na kiñci loke upādiyati; anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

“Bhikkhus, if a person immersed in ignorance generates a meritorious volitional formation, consciousness fares on to the meritorious; if he generates a demeritorious volitional formation, consciousness fares on to the demeritorious; if he generates an imperturbable volitional formation, consciousness fares on to the imperturbable. But when a bhikkhu has abandoned ignorance and aroused true knowledge, then, with the fading away of ignorance and the arising of true knowledge, he does not generate a meritorious volitional formation, or a demeritorious volitional formation, or an imperturbable volitional formation. Since he does not generate or fashion volitional activities, he does not cling to anything in the world. Not clinging, he is not agitated. Not being agitated, he personally attains Nibbāna. He understands: ‘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.’

‘‘So sukhaṃ ce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti. Dukkhaṃ ce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti. Adukkhamasukhaṃ ce vedanaṃ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti. So sukhaṃ ce vedanaṃ vedayati, visaṃyutto naṃ vedayati. Dukkhaṃ ce vedanaṃ vedayati, visaṃyutto taṃ vedanaṃ vedayati. Adukkham­asukhaṃ ce vedanaṃ vedayati, visaṃyutto naṃ vedayati.

“If he feels a pleasant feeling, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a painful feeling, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a neither-painful-nor-pleasant feeling, he understands: ‘It is impermanent’; he understands: ‘It is not held to’; he understands: ‘It is not delighted in.’ If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

‘‘So kāyapariyantikaṃ vedanaṃ vedayamāno kāyapariyantikaṃ vedanaṃ vedayāmīti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmīti pajānāti. Kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti, sarīrāni avasissantīti pajānāti.

“When he feels a feeling terminating with the body, he understands: ‘I feel a feeling terminating with the body.’ When he feels a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’ He understands: ‘With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here; mere bodily remains will be left.’

‘‘Seyyathāpi, bhikkhave, puriso kumbhakārapākā uṇhaṃ kumbhaṃ uddharitvā same bhūmibhāge paṭiviseyya. Tatra yāyaṃ usmā sā tattheva vūpasameyya, kapallāni avasisseyyuṃ. Evameva kho, bhikkhave, bhikkhu kāyapariyantikaṃ vedanaṃ vedayamāno kāyapariyantikaṃ vedanaṃ vedayāmīti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmīti pajānāti. Kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti, sarīrāni avasissantīti pajānāti.

“Suppose, bhikkhus, a man would remove a hot clay pot from a potter’s kiln and set it on smooth ground: its heat would be dissipated right there and potsherds would be left. So too, when he feels a feeling terminating with the body … terminating with life…. He understands: ‘With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here; mere bodily remains will be left.’”

**53. Saṃyojanasuttaṃ**

 ‘‘Saṃyojaniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati. Taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti’’.

“Bhikkhus, when one dwells contemplating gratification in things that can fetter, craving increases. With craving as condition, clinging [comes to be]; with clinging as condition, existence; 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.

‘‘Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya. Tatra puriso kālena kālaṃ telaṃ āsiñceyya vaṭṭiṃ upasaṃhareyya. Evañhi so, bhikkhave, telappadīpo tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ jaleyya. Evameva kho, bhikkhave, saṃyojaniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati. Taṇhāpaccayā upādānaṃ; upādāna­paccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkha­domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“Suppose, bhikkhus, an oil lamp was burning in dependence on oil and a wick, and a man would pour oil into it and adjust the wick from time to time. Thus, sustained by that oil, fuelled by it, that oil lamp would burn for a very long time. So too, when one lives contemplating gratification in things that can fetter, craving increases…. Such is the origin of this whole mass of suffering.

‘‘Saṃyojaniyesu, bhikkhave, dhammesu ādīnavānupassino viharato taṇhā nirujjhati. Taṇhānirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

“Bhikkhus, when one dwells contemplating danger in things that can fetter, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence … cessation of birth … aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

‘‘Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya. Tatra puriso na kālena kālaṃ telaṃ āsiñceyya na vaṭṭiṃ upasaṃhareyya. Evañhi so, bhikkhave, telappadīpo purimassa ca upādānassa pariyādānā aññassa ca anupahārā anāhāro nibbāyeyya. Evameva kho, bhikkhave, saṃyojaniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati. Taṇhānirodhā upādānanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī’’ti.

“Suppose, bhikkhus, an oil lamp was burning in dependence on oil and a wick, and the man would not pour oil into it or adjust the wick from time to time. Thus, when the former supply of fuel is exhausted, that oil lamp, not being fed with any more fuel, lacking sustenance, would be extinguished. So too, when one lives contemplating danger in things that can fetter, craving ceases…. Such is the cessation of this whole mass of suffering.”

**61. Assutavāsuttaṃ**

**61**. ‘‘Assutavā, bhikkhave, puthujjano imasmiṃ cātummahābhūtikasmiṃ kāyasmiṃ nibbindeyyapi virajjeyyapi vimucceyyapi. Taṃ kissa hetu? Dissati hi, bhikkhave, imassa cātumahābhūtikassa kāyassa ācayopi apacayopi ādānampi nikkhepanampi. Tasmā tatrāssutavā puthujjano nibbindeyyapi virajjeyyapi vimucceyyapi’’.

“Bhikkhus, the uninstructed worldling might become disenchanted towards this body composed of the four great elements; he might become dispassionate towards it and be liberated from it. For what reason? Because growth and decline is seen in this body composed of the four great elements, it is seen being taken up and laid aside. Therefore the uninstructed worldling might become disenchanted towards this body composed of the four great elements; he might become dispassionate towards it and be liberated from it.

‘‘Yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, tatra assutavā puthujjano n’ālaṃ nibbindituṃ n’ālaṃ virajjituṃ n’ālaṃ vimuccituṃ. Taṃ kissa hetu? Dīgharattañhetaṃ, bhikkhave, assutavato puthujjanassa ajjhositaṃ mamāyitaṃ parāmaṭṭhaṃ – ‘etaṃ mama, eso’hamasmi, eso me attā’ti. Tasmā tatra assutavā puthujjano n’ālaṃ nibbindituṃ n’ālaṃ virajjituṃ n’ālaṃ vimuccituṃ.

“But, bhikkhus, as to that which is called ‘mind’ and ‘mentality’ and ‘consciousness’—the uninstructed worldling is unable to become disenchanted with it, unable to become dispassionate towards it and be liberated from it. For what reason? Because for a long time this has been held to by him, appropriated, and grasped thus: ‘This is mine, this I am, this is my self.’ Therefore the uninstructed worldling is unable to become disenchanted with it, unable to become dispassionate towards it and be liberated from it.

‘‘Varaṃ, bhikkhave, assutavā puthujjano imaṃ cātumahābhūtikaṃ kāyaṃ attato upagaccheyya, na tveva cittaṃ. Taṃ kissa hetu? Dissatāyaṃ, bhikkhave, cātumahābhūtiko kāyo ekampi vassaṃ tiṭṭhamāno dvepi vassāni tiṭṭhamāno tīṇipi vassāni tiṭṭhamāno cattāripi vassāni tiṭṭhamāno pañcapi vassāni tiṭṭhamāno dasapi vassāni tiṭṭhamāno vīsatipi vassāni tiṭṭhamāno tiṃsampi vassāni tiṭṭhamāno cattārīsampi vassāni tiṭṭhamāno paññāsampi vassāni tiṭṭhamāno vassasatampi tiṭṭhamāno, bhiyyopi tiṭṭhamāno. Yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, taṃ rattiyā ca divasassa ca aññadeva uppajjati aññaṃ nirujjhati. Seyyathāpi, bhikkhave, makkaṭo araññe pavane caramāno sākhaṃ gaṇhati, taṃ muñcitvā aññaṃ gaṇhati, taṃ muñcitvā aññaṃ gaṇhati; evameva kho, bhikkhave, yamidaṃ vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, taṃ rattiyā ca divasassa ca aññadeva uppajjati aññaṃ nirujjhati.

“It would be better, bhikkhus, for the uninstructed worldling to take as self this body composed of the four great elements rather than the mind. For what reason? Because this body composed of the four great elements is seen standing for one year, for two years, for three, four, five, or ten years, for twenty, thirty, forty, or fifty years, for a hundred years, or even longer. But that which is called ‘mind’ and ‘mentality’ and ‘consciousness’ arises as one thing and ceases as another by day and by night. Just as a monkey roaming through a forest grabs hold of one branch, lets that go and grabs another, then lets that go and grabs still another, so too that which is called ‘mind’ and ‘mentality’ and ‘consciousness’ arises as one thing and ceases as another by day and by night.

‘‘Tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṃyeva sādhukaṃ yoniso manasi karoti – ‘iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati – yadidaṃ avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī’’’ti.

“Therein, bhikkhus, the instructed noble disciple attends closely and carefully to dependent origination itself thus: ‘When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional activities [come to be]; with volitional activities as condition, consciousness…. Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional activities; with the cessation of volitional activities, cessation of consciousness…. Such is the cessation of this whole mass of suffering.

‘‘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.

“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional activities, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘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.’”

**65. Nagarasuttaṃ**

‘‘Seyyathāpi, bhikkhave, puriso araññe pavane caramāno passeyya purāṇaṃ maggaṃ purāṇañjasaṃ pubbakehi manussehi anuyātaṃ. So tamanugaccheyya. Tamanugacchanto passeyya purāṇaṃ nagaraṃ purāṇaṃ rājadhāniṃ pubbakehi manussehi ajjhāvutthaṃ ārāmasampannaṃ vanasampannaṃ pokkharaṇīsampannaṃ uddāpavantaṃ ramaṇīyaṃ. Atha kho so, bhikkhave, puriso rañño vā rājamahāmattassa vā āroceyya – ‘yagghe, bhante, jāneyyāsi – ahaṃ addasaṃ araññe pavane caramāno purāṇaṃ maggaṃ purāṇañjasaṃ pubbakehi manussehi anuyātaṃ tamanugacchiṃ. Tamanugacchanto addasaṃ purāṇaṃ nagaraṃ purāṇaṃ rājadhāniṃ pubbakehi manussehi ajjhāvuṭṭhaṃ ārāmasampannaṃ vanasampannaṃ pokkharaṇīsampannaṃ uddhāpavantaṃ ramaṇīyaṃ. Taṃ, bhante, nagaraṃ māpehī’ti. Atha kho so, bhikkhave, rājā vā rājamahāmatto vā taṃ nagaraṃ māpeyya. Tadassa nagaraṃ aparena samayena iddhañceva phītañca bāhujaññaṃ ākiṇṇamanussaṃ vuddhivepullappattaṃ.

“Suppose, bhikkhus, a man wandering through a forest would see an ancient path, an ancient road travelled upon by people in the past. He would follow it and would see an ancient city, an ancient capital that had been inhabited by people in the past, with parks, groves, ponds, and ramparts, a delightful place. Then the man would inform the king or a royal minister: ‘Sire, know that while wandering through the forest I saw an ancient path, an ancient road travelled upon by people in the past. I followed it and saw an ancient city, an ancient capital that had been inhabited by people in the past, with parks, groves, ponds, and ramparts, a delightful place. Renovate that city, sire!’ Then the king or the royal minister would renovate the city, and some time later that city would become successful and prosperous, well populated, filled with people, attained to growth and expansion.

‘‘Evameva khvāhaṃ, bhikkhave, addasaṃ purāṇaṃ maggaṃ purāṇañjasaṃ pubbakehi sammāsambuddhehi anuyātaṃ. Katamo ca so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi…pe… sammāsamādhi. Ayaṃ kho so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto, tamanugacchiṃ; tamanugacchanto jarāmaraṇaṃ abbhaññāsiṃ; jarāmaraṇasamudayaṃ abbhaññāsiṃ; jarāmaraṇanirodhaṃ abbhaññāsiṃ; jarāmaraṇanirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ. Tamanugacchiṃ; tamanugacchanto jātiṃ abbhaññāsiṃ…pe… bhavaṃ abbhaññāsiṃ… upādānaṃ abbhaññāsiṃ… taṇhaṃ abbhaññāsiṃ… vedanaṃ abbhaññāsiṃ… phassaṃ abbhaññāsiṃ… saḷāyatanaṃ abbhaññāsiṃ… nāmarūpaṃ abbhaññāsiṃ… viññāṇaṃ abbhaññāsiṃ. Tamanugacchiṃ; tamanugacchanto saṅkhāre abbhaññāsiṃ; saṅkhārasamudayaṃ abbhaññāsiṃ; saṅkhāranirodhaṃ abbhaññāsiṃ; saṅkhāranirodhagāminiṃ paṭipadaṃ abbhaññāsiṃ. Tadabhiññā ācikkhiṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Tayidaṃ, bhikkhave, brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitan”ti.

“So too, bhikkhus, I saw the ancient path, the ancient road travelled by the Perfectly Enlightened Ones of the past. And what is that ancient path, that ancient road? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. I followed that path and by doing so I have directly known aging-and-death, its origin, its cessation, and the way leading to its cessation. I have directly known birth … existence … clinging … craving … feeling … contact … the six sense bases … name-and-form … consciousness … volitional activities, their origin, their cessation, and the way leading to their cessation. Having directly known them, I have explained them to the bhikkhus, the bhikkhunīs, the male lay followers, and the female lay followers. This holy life, bhikkhus, has become successful and prosperous, extended, popular, widespread, well proclaimed among devas and humans.”

**66. Sammasanasuttaṃ**

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ‘‘sammasatha no tumhe, bhikkhave, antaraṃ sammasanan"ti. Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘ahaṃ kho, bhante, sammasāmi antaraṃ sammasanan"ti. ‘‘Yathā kathaṃ pana tvaṃ, bhikkhu, sammasasi antaraṃ sammasanan"ti? Atha kho so bhikkhu byākāsi. Yathā so bhikkhu byākāsi na so bhikkhu bhagavato cittaṃ ārādhesi.

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca – ‘‘etassa, bhagavā, kālo; etassa, sugata, kālo; yaṃ bhagavā antaraṃ sammasaṃ bhāseyya. Bhagavato sutvā bhikkhū dhāressantī’’ti. ‘‘Tenahānanda, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

Thus have I heard. On one occasion the Blessed One was dwelling among the Kurus, where there was a town of the Kurus named Kammāsadamma. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Do you engage in inward exploration, bhikkhus?”

When this was said, one bhikkhu said to the Blessed One: “Venerable sir, I engage in inward exploration.”

“How do you engage in inward exploration, bhikkhu?”

The bhikkhu then explained but the way he explained did not satisfy the Blessed One.185 Then the Venerable Ānanda said: “Now is the time for this, Blessed One! Now is the time for this, Fortunate One! Let the Blessed One explain inward exploration. Having heard it from the Blessed One, the bhikkhus will remember it.”

“Then listen and attend closely, Ānanda, I will speak.”

“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

‘‘Idha, bhikkhave, bhikkhu sammasamāno sammasati antaraṃ sammasanaṃ – ‘yaṃ kho idaṃ anekavidhaṃ nānappakārakaṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ. Idaṃ kho dukkhaṃ kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ, kismiṃ sati jarāmaraṇaṃ hoti, kismiṃ asati jarāmaraṇaṃ na hotī’ti? So sammasamāno evaṃ jānāti – ‘yaṃ kho idaṃ anekavidhaṃ nānappakārakaṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ. Idaṃ kho dukkhaṃ upadhinidānaṃ upadhisamudayaṃ upadhijātikaṃ upadhipabhavaṃ, upadhismiṃ sati jarāmaraṇaṃ hoti, upadhismiṃ asati jarāmaraṇaṃ na hotī’ti. So jarāmaraṇañca pajānāti jarāmaraṇasamudayañca pajānāti jarāmaraṇanirodhañca pajānāti yā ca jarāmaraṇanirodhasāruppagāminī paṭipadā tañca pajānāti. Tathāpaṭipanno ca hoti anudhammacārī. Ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmaraṇanirodhāya.

“Here, bhikkhus, when engaged in inward exploration, a bhikkhu explores thus: ‘The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: what is the source of this suffering, what is its origin, from what is it born and produced? When what exists does aging-and-death come to be? When what does not exist does aging-and-death not come to be?’

“As he explores he understands thus: ‘The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: this suffering has acquisition as its source, acquisition as its origin; it is born and produced from acquisition. When there is acquisition, aging-and-death comes to be; when there is no acquisition, aging-and-death does not come to be.’

“He understands aging-and-death, its origin, its cessation, and the way leading on that is in conformity with its cessation. He practises in that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of aging-and-death.

‘‘Athāparaṃ sammasamāno sammasati antaraṃ sammasanaṃ – ‘upadhi panāyaṃ kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo, kismiṃ sati upadhi hoti, kismiṃ asati upadhi na hotī’ti? So sammasamāno evaṃ jānāti – ‘upadhi taṇhānidāno taṇhāsamudayo taṇhājātiko taṇhāpabhavo, taṇhāya sati upadhi hoti, taṇhāya asati upadhi na hotī’ti. So upadhiñca pajānāti upadhisamudayañca pajānāti upadhinirodhañca pajānāti yā ca upadhinirodhasāruppagāminī paṭipadā tañca pajānāti. Tathā paṭipanno ca hoti anudhammacārī. Ayaṃ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno upadhinirodhāya.

“Then, engaging further in inward exploration, he explores thus: ‘What is the source of this acquisition, what is its origin, from what is it born and produced? When what exists does acquisition come to be? When what is absent does acquisition not come to be?’

“As he explores he understands thus: ‘Acquisition has craving as its source, craving as its origin; it is born and produced from craving. When there is craving, acquisition comes to be; when there is no craving, acquisition does not come to be.’

“He understands acquisition, its origin, its cessation, and the way leading on that is in conformity with its cessation. He practises in that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of acquisition.

‘‘Athāparaṃ sammasamāno sammasati antaraṃ sammasanaṃ – ‘taṇhā panāyaṃ kattha uppajjamānā uppajjati, kattha nivisamānā nivisatī’ti? So sammasamāno evaṃ jānāti – yaṃ kho loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhuṃ loke piyarūpaṃ, sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṃ loke piyarūpaṃ sātarūpaṃ…pe… ghānaṃ loke piyarūpaṃ sātarūpaṃ… jivhā loke piyarūpaṃ sātarūpaṃ… kāyo loke piyarūpaṃ sātarūpaṃ… mano loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivisamānā nivisati.

“Then, engaging further in inward exploration, he explores thus: ‘When this craving arises, where does it arise? When it settles down, upon what does it settle?’

“As he explores he understands thus: ‘Whatever in the world has a pleasant and agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.’ And what in the world has a pleasant and agreeable nature? The eye has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. So too the ear, the nose, the tongue, the body, and the mind have a pleasant and agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.

‘‘Ye hi keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ niccato addakkhuṃ sukhato addakkhuṃ attato addakkhuṃ ārogyato addakkhuṃ khemato addakkhuṃ. Te taṇhaṃ vaḍḍhesuṃ. Ye taṇhaṃ vaḍḍhesuṃ te upadhiṃ vaḍḍhesuṃ. Ye upadhiṃ vaḍḍhesuṃ te dukkhaṃ vaḍḍhesuṃ. Ye dukkhaṃ vaḍḍhesuṃ te na parimucciṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimucciṃsu dukkhasmāti vadāmi.

“Bhikkhus, whatever ascetics and brahmins in the past regarded that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they nurtured craving. In nurturing craving they nurtured acquisition. In nurturing acquisition they nurtured suffering. In nurturing suffering they were not freed from birth, aging, and death; they were not freed from sorrow, lamentation, pain, displeasure, and despair; they were not freed from suffering, I say.

‘‘Yepi hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ niccato dakkhissanti [dakkhinti (sī.)] sukhato dakkhissanti attato dakkhissanti ārogyato dakkhissanti khemato dakkhissanti. Te taṇhaṃ vaḍḍhissanti. Ye taṇhaṃ vaḍḍhissanti te upadhiṃ vaḍḍhissanti. Ye upadhiṃ vaḍḍhissanti te dukkhaṃ vaḍḍhissanti. Ye dukkhaṃ vaḍḍhissanti te na parimuccissanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccissanti dukkhasmāti vadāmi.

“Whatever ascetics and brahmins in the future will regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

‘‘Yepi hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti. Te taṇhaṃ vaḍḍhenti. Ye taṇhaṃ vaḍḍhenti te upadhiṃ vaḍḍhenti. Ye upadhiṃ vaḍḍhenti te dukkhaṃ vaḍḍhenti. Ye dukkhaṃ vaḍḍhenti te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmāti vadāmi.

 “Whatever ascetics and brahmins at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are nurturing craving. In nurturing craving they are nurturing acquisition. In nurturing acquisition they are nurturing suffering. In nurturing suffering they are not freed from birth, aging, and death; they are not freed from sorrow, lamentation, pain, displeasure, and despair; they are not freed from suffering, I say.

‘‘Seyyathāpi, bhikkhave, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito. Tamenaṃ evaṃ vadeyyuṃ – ‘ayaṃ te, ambho purisa, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno; so ca kho visena saṃsaṭṭho. Sace ākaṅkhasi piva. Pivato hi kho taṃ chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana tatonidānaṃ maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. So taṃ āpānīyakaṃsaṃ sahasā appaṭisaṅkhā piveyya, nappaṭinissajjeyya. So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Evameva kho, bhikkhave, ye hi keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ…pe… anāgatamaddhānaṃ…pe… etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti, te taṇhaṃ vaḍḍhenti. Ye taṇhaṃ vaḍḍhenti te upadhiṃ vaḍḍhenti. Ye upadhiṃ vaḍḍhenti te dukkhaṃ vaḍḍhenti. Ye dukkhaṃ vaḍḍhenti te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmāti vadāmi.

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Suddenly, without reflecting, he would drink the beverage—he would not reject it—and thereby he would meet death or deadly suffering.

“So too, bhikkhus, whatever ascetics and brahmins in the past … in the future … at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are nurturing craving. In nurturing craving … they are not freed from suffering, I say.

‘‘Ye ca kho keci, bhikkhave, atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ aniccato addakkhuṃ dukkhato addakkhuṃ anattato addakkhuṃ rogato addakkhuṃ bhayato addakkhuṃ, te taṇhaṃ pajahiṃsu. Ye taṇhaṃ pajahiṃsu te upadhiṃ pajahiṃsu. Ye upadhiṃ pajahiṃsu te dukkhaṃ pajahiṃsu. Ye dukkhaṃ pajahiṃsu te parimucciṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimucciṃsu dukkhasmāti vadāmi.

“Bhikkhus, whatever ascetics and brahmins in the past regarded that in the world with a pleasant and agreeable nature as impermanent, as suffering, as nonself, as a disease, as fearful: they abandoned craving. In abandoning craving they abandoned acquisition. In abandoning acquisition they abandoned suffering. In abandoning suffering they were freed from birth, aging, and death; they were freed from sorrow, lamentation, pain, displeasure, and despair; they were freed from suffering, I say.

‘‘Yepi hi keci, bhikkhave, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ aniccato dakkhissanti dukkhato dakkhissanti anattato dakkhissanti rogato dakkhissanti bhayato dakkhissanti, te taṇhaṃ pajahissanti. Ye taṇhaṃ pajahissanti…pe… parimuccissanti dukkhasmāti vadāmi.

“Whatever ascetics and brahmins in the future will regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as nonself, as a disease, as fearful: they will abandon craving. In abandoning craving … they will be freed from suffering, I say.

‘‘Yepi hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato passanti, te taṇhaṃ pajahanti. Ye taṇhaṃ pajahanti te upadhiṃ pajahanti. Ye upadhiṃ pajahanti te dukkhaṃ pajahanti. Ye dukkhaṃ pajahanti te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmāti vadāmi.

“Whatever ascetics and brahmins at present regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as nonself, as a disease, as fearful: they are abandoning craving. In abandoning craving … they are freed from suffering, I say.

‘‘Seyyathāpi, bhikkhave, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito. Tamenaṃ evaṃ vadeyyuṃ – ‘ayaṃ te, ambho purisa, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno so ca kho visena saṃsaṭṭho. Sace ākaṅkhasi piva. Pivato hi kho taṃ chādessati vaṇṇenapi gandhenapi rasenapi; pivitvā ca pana tatonidānaṃ maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. Atha kho, bhikkhave, tassa purisassa evamassa – ‘sakkā kho me ayaṃ surāpipāsitā pānīyena vā vinetuṃ dadhimaṇḍakena vā vinetuṃ maṭṭhaloṇikāya vā vinetuṃ loṇasovīrakena vā vinetuṃ, na tvevāhaṃ taṃ piveyyaṃ, yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ti. So taṃ āpānīyakaṃsaṃ paṭisaṅkhā na piveyya, paṭinissajjeyya. So tatonidānaṃ na maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Evameva kho, bhikkhave, ye hi keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ aniccato addakkhuṃ dukkhato addakkhuṃ anattato addakkhuṃ rogato addakkhuṃ bhayato addakkhuṃ, te taṇhaṃ pajahiṃsu. Ye taṇhaṃ pajahiṃsu te upadhiṃ pajahiṃsu. Ye upadhiṃ pajahiṃsu te dukkhaṃ pajahiṃsu. Ye dukkhaṃ pajahiṃsu te parimucciṃsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimucciṃsu dukkhasmāti vadāmi.

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Then the man would think: ‘I can quench my thirst with water, whey, porridge, or soup, but I should not drink that beverage, since to do so would lead to my harm and suffering for a long time.’ Having reflected, he would not drink the beverage but would reject it, and thereby he would not meet death or deadly suffering.

 ‘‘Yepi hi keci, bhikkhave, anāgatamaddhānaṃ…pe… etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātarūpaṃ taṃ aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato passanti, te taṇhaṃ pajahanti. Ye taṇhaṃ pajahanti te upadhiṃ pajahanti. Ye upadhiṃ pajahanti te dukkhaṃ pajahanti. Ye dukkhaṃ pajahanti te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmāti vadāmī’’ti.

“So too, bhikkhus, whatever ascetics and brahmins in the past … in the future … at present regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as nonself, as a disease, as fearful: they are abandoning craving. In abandoning craving … they are freed from suffering, I say.”

**67. Naḷakalāpīsuttaṃ**

Ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṃ viharanti isipatane migadāye. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca – ‘‘kiṃ nu kho, āvuso sāriputta, sayaṃkataṃ jarāmaraṇaṃ, paraṃkataṃ jarāmaraṇaṃ, sayaṃkatañca paraṃkatañca jarāmaraṇaṃ, udāhu asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ jarāmaraṇan"ti?

‘‘Na kho, āvuso koṭṭhika, sayaṃkataṃ jarāmaraṇaṃ, na paraṃkataṃ jarāmaraṇaṃ, na sayaṃkatañca paraṃkatañca jarāmaraṇaṃ, nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ jarāmaraṇaṃ. Api ca, jātipaccayā jarāmaraṇan"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 and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How is it, friend Sāriputta: Is aging-and-death created by oneself, or is it created by another, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?”

“Friend Koṭṭhita, aging-and-death is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another. But rather, with birth as condition, aging-and-death [comes to be].”

‘‘Kiṃ nu kho, āvuso sāriputta, sayaṃkatā jāti … sayaṃkato bhavo… sayaṃkataṃ upādānaṃ… sayaṃkatā taṇhā… sayaṃkatā vedanā… sayaṃkato phasso… sayaṃkataṃ saḷāyatanaṃ… sayaṃkataṃ nāmarūpaṃ, paraṃkataṃ nāmarūpaṃ, sayaṃkatañca paraṃkatañca nāmarūpaṃ, udāhu asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ nāmarūpan"ti?

‘‘Na kho, āvuso koṭṭhika, sayaṃkataṃ nāmarūpaṃ, na paraṃkataṃ nāmarūpaṃ, na sayaṃkatañca paraṃkatañca nāmarūpaṃ, nāpi asayaṃkāraṃ aparaṃkāraṃ, adhiccasamuppannaṃ nāmarūpaṃ. Api ca, viññāṇapaccayā nāmarūpan"ti.

“How is it, friend Sāriputta: Is birth created by oneself … Is existence … clinging … craving … feeling … contact … the six sense bases … name-and-form created by oneself, or is it created by another, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?”

“Name-and-form, friend Koṭṭhita, is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another; but rather, with consciousness as condition, name-and-form [comes to be].”

‘‘Kiṃ nu kho, āvuso sāriputta, sayaṅkataṃ viññāṇaṃ, paraṅkataṃ viññāṇaṃ, sayaṃkatañca paraṃkatañca viññāṇaṃ, udāhu asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ viññāṇan"ti? ‘‘Na kho, āvuso koṭṭhika, sayaṃkataṃ viññāṇaṃ, na paraṃkataṃ viññāṇaṃ na sayaṃkatañca paraṃkatañca viññāṇaṃ, nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ viññāṇaṃ. Api ca, nāmarūpapaccayā viññāṇan"ti.

“How is it, friend Sāriputta: Is consciousness created by oneself, or is it created by another, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?”

“Consciousness, friend Koṭṭhita, is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another; but rather, with name-and-form as condition, consciousness [comes to be].”

‘‘Idāneva kho mayaṃ āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma – ‘na khvāvuso koṭṭhika, sayaṃkataṃ nāmarūpaṃ, na paraṃkataṃ nāmarūpaṃ, na sayaṃkatañca paraṃkatañca nāmarūpaṃ, nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ nāmarūpaṃ. Api ca, viññāṇapaccayā nāmarūpa’’’nti.

‘‘Idāneva ca pana mayaṃ āyasmato sāriputtassa bhāsitaṃ evaṃ ājānāma – ‘na khvāvuso koṭṭhika, sayaṃkataṃ viññāṇaṃ, na paraṃkataṃ viññāṇaṃ, na sayaṃkatañca paraṃkatañca viññāṇaṃ, nāpi asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ viññāṇaṃ. Api ca, nāmarūpapaccayā viññāṇa’’’nti.

“Now we understand the Venerable Sāriputta’s statement thus: ‘Name-and-form, friend Koṭṭhita, is not created by oneself … but rather, with consciousness as condition, name-and-form [comes to be].’ Now we also understand the Venerable Sāriputta’s [other] statement thus: ‘Consciousness, friend Koṭṭhita, is not created by oneself … but rather, with name-and-form as condition, consciousness [comes to be].’

‘‘Yathā kathaṃ panāvuso sāriputta, imassa bhāsitassa attho daṭṭhabbo’’ti?

“But how, friend Sāriputta, should the meaning of this statement be seen?”

‘‘Tenahāvuso, upamaṃ te karissāmi. Upamāyapidhekacce viññū purisā bhāsitassa atthaṃ jānanti. Seyyathāpi, āvuso, dve naḷakalāpiyo aññamaññaṃ nissāya tiṭṭheyyuṃ. Evameva kho, āvuso, nāmarūpapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso…pe… evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“Well then, friend, I will make up a simile for you, for some intelligent people here understand the meaning of a statement by means of a simile. Just as two sheaves of reeds might stand leaning against each other, so too, with name-and-form as condition, consciousness [comes to be]; with consciousness as condition, name-and-form [comes to be]. With name-and-form as condition, the six sense bases [come to be]; with the six sense bases as condition, contact…. Such is the origin of this whole mass of suffering.

Tāsaṃ ce, āvuso, naḷakalāpīnaṃ ekaṃ ākaḍḍheyya, ekā papateyya; aparaṃ ce ākaḍḍheyya, aparā papateyya. Evameva kho, āvuso, nāmarūpanirodhā viññāṇanirodho; viññāṇanirodhā nāmarūpanirodho; nāmarūpanirodhā saḷāyatananirodho; saḷāyatananirodhā phassanirodho…pe… evametassa kevalassa dukkhakkhandhassa nirodho hotī’’ti.

“If, friend, one were to remove one of those sheaves of reeds, the other would fall, and if one were to remove the other sheaf, the first would fall. So too, with the cessation of name-and-form comes cessation of consciousness; with the cessation of consciousness comes cessation of name-and-form. With the cessation of name-and-form comes cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact…. Such is the cessation of this whole mass of suffering.”

‘‘Acchariyaṃ, āvuso sāriputta; abbhutaṃ, āvuso sāriputta! Yāvasubhāsitaṃ cidaṃ āyasmatā sāriputtena. Idañca pana mayaṃ āyasmato sāriputtassa bhāsitaṃ imehi chattiṃsāya vatthūhi anumodāma – ‘jarāmaraṇassa ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, dhammakathiko bhikkhūti alaṃ vacanāya. Jarāmaraṇassa ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, dhammānudhammappaṭipanno bhikkhūti alaṃ vacanāya. Jarāmaraṇassa ce, āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, diṭṭhadhammanibbānappatto bhikkhūti alaṃ vacanāya.

“It is wonderful, friend Sāriputta! It is amazing, friend Sāriputta! How well this has been stated by the Venerable Sāriputta. We rejoice in the Venerable Sāriputta’s statement on these thirty-six grounds: If, friend, a bhikkhu teaches the Dhamma for the purpose of revulsion towards aging-and-death, for its fading away and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. If a bhikkhu is practising for the purpose of revulsion towards aging-and-death, for its fading away and cessation, he can be called a bhikkhu who is practising in accordance with the Dhamma. If through revulsion towards aging-and-death, through its fading away and cessation, a bhikkhu is liberated by nonclinging, he can be called a bhikkhu who has attained Nibbāna in this very life.

Jātiyā ce… bhavassa ce… upādānassa ce… taṇhāya ce… vedanāya ce… phassassa ce… saḷāyatanassa ce… nāmarūpassa ce… viññāṇassa ce… saṅkhārānaṃ ce… avijjāya ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṃ deseti, dhammakathiko bhikkhūti alaṃ vacanāya. Avijjāya ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, dhammānudhammappaṭipanno bhikkhūti alaṃ vacanāya. Avijjāya ce, āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, diṭṭhadhammanibbānappatto bhikkhūti alaṃ vacanāyā’’’ti.

 “If, friend, a bhikkhu teaches the Dhamma for the purpose of revulsion towards birth … existence … clinging … craving … feeling … contact … the six sense bases … name-and-form … consciousness … volitional formations … ignorance, for its fading away and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. If a bhikkhu is practising for the purpose of revulsion towards ignorance, for its fading away and cessation, he can be called a bhikkhu who is practising in accordance with the Dhamma. If through revulsion towards ignorance, through its fading away and cessation, a bhikkhu is liberated by nonclinging, he can be called a bhikkhu who has attained Nibbāna in this very life.”

**70. Susīmasuttaṃ**

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito lābhī cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajjaparikkhārānaṃ. Bhikkhusaṅghopi sakkato hoti garukato mānito pūjito apacito lābhī cīvara-piṇḍapāta-senāsanagilānappaccaya-bhesajjaparikkhārānaṃ. Aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā apūjitā anapacitā, na lābhino cīvara-piṇḍapāta-senāsanagilānappaccaya-bhesajjaparikkhārānaṃ.

Tena kho pana samayena susimo paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ. Atha kho susīmassa paribbājakassa parisā susīmaṃ paribbājakaṃ etadavocuṃ – ‘‘ehi tvaṃ, āvuso susīma, samaṇe gotame brahmacariyaṃ cara. Tvaṃ dhammaṃ pariyāpuṇitvā amhe vāceyyāsi. Taṃ mayaṃ dhammaṃ pariyāpuṇitvā gihīnaṃ bhāsissāma. Evaṃ mayampi sakkatā bhavissāma garukatā mānitā pūjitā apacitā lābhino cīvara-piṇḍapātasenāsana-gilānappaccaya-bhesajjaparikkhārānan"ti. ‘‘Evamāvuso’’ti kho susimo paribbājako sakāya parisāya paṭissuṇitvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho susimo paribbājako āyasmantaṃ ānandaṃ etadavoca – ‘‘icchāmahaṃ, āvuso ānanda, imasmiṃ dhammavinaye brahmacariyaṃ caritu’’nti.

Atha kho āyasmā ānando susīmaṃ paribbājakaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – ‘‘ayaṃ, bhante, susimo paribbājako evamāha – ‘icchāmahaṃ, āvuso ānanda, imasmiṃ dhammavinaye brahmacariyaṃ caritu’’nti. ‘‘Tenahānanda, susīmaṃ pabbājethā’’ti. Alattha kho susimo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.

Now on that occasion the Blessed One was honoured, respected, esteemed, venerated, and revered, and he obtained robes, almsfood, lodgings, and medicinal requisites. The Bhikkhu Saṅgha too was honoured, respected, esteemed, venerated, and revered, and the bhikkhus too obtained robes, almsfood, lodgings, and medicinal requisites. But the wanderers of other sects were not honoured, respected, esteemed, venerated, and revered, and they did not obtain robes, almsfood, lodgings, and medicinal requisites.

Now on that occasion the wanderer Susīma was residing in Rājagaha along with a large company of wanderers. [120] Then his company said to the wanderer Susīma: “Come, friend Susīma, lead the holy life under the ascetic Gotama. Master his Dhamma and teach it to us. We will master his Dhamma and preach it to the lay people. Thus we too will be honoured, respected, esteemed, venerated, and revered, and we too will obtain robes, almsfood, lodgings, and medicinal requisites.”

“All right, friends,” the wanderer Susīma replied. He then approached the Venerable Ānanda and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: “Friend Ānanda, I wish to lead the holy life in this Dhamma and Discipline.”

Then the Venerable Ānanda took the wanderer Susīma and approached the Blessed One. He paid homage to the Blessed One, and then he sat down to one side and said to him: “Venerable sir, this wanderer Susīma says that he wishes to lead the holy life in this Dhamma and Discipline.”

“Well then, Ānanda, give him the going forth.” The wanderer Susīma then received the going forth and the higher ordination under the Blessed One.

Tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike aññā byākatā hoti – ‘‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmā’’ti. Assosi kho āyasmā susimo – ‘‘sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā’’ti. Atha kho āyasmā susimo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā susimo te bhikkhū etadavoca – ‘‘saccaṃ kirāyasmantehi bhagavato santike aññā byākatā – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāmā’’ti? ‘‘Evamāvuso’’ti.

Now on that occasion a number of bhikkhus had declared final knowledge in the presence of the Blessed One, saying: “We understand: 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.” The Venerable Susīma heard about this, so he approached those bhikkhus, exchanged greetings with them, and then sat down to one side and said to them: “Is it true that you venerable ones have declared final knowledge in the presence of the Blessed One, saying: ‘We understand: 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’?” – “Yes, friend.”

 ‘‘Api nu tumhe āyasmanto evaṃ jānantā evaṃ passantā anekavihitaṃ iddhividhaṃ paccanubhotha – ekopi hutvā bahudhā hotha, bahudhāpi hutvā eko hotha; āvibhāvaṃ, tirobhāvaṃ, tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchatha, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karotha, seyyathāpi udake; udakepi abhijjamāne gacchatha, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamatha, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasatha parimajjatha, yāva brahmalokāpi kāyena vasaṃ vattethā’’ti? ‘‘No hetaṃ, āvuso’’.

“Then knowing and seeing thus, do you venerable ones wield the various kinds of spiritual power, such that: having been one, you become many; having been many, you become one; you appear and vanish; you go unhindered through a wall, through a rampart, through a mountain as though through space; you dive in and out of the earth as though it were water; you walk on water without sinking as though it were earth; seated cross-legged, you travel in space like a bird; with your hand you touch and stroke the moon and sun so powerful and mighty; you exercise mastery with the body as far as the brahmā world?” – “No, friend.”

‘‘Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇātha dibbe ca mānuse ca ye dūre santike cā’’ti? ‘‘No hetaṃ, āvuso’’.

‘‘Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānātha – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānātha; vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānātha; sadosaṃ vā cittaṃ sadosaṃ cittanti pajānātha; vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānātha; samohaṃ vā cittaṃ samohaṃ cittanti pajānātha; vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānātha; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajānātha; vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānātha; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānātha; amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānātha; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānātha; anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajānātha; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajānātha; asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānātha; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānātha; avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāthā’’ti? ‘‘No hetaṃ, āvuso’’.

“Then knowing and seeing thus, do you venerable ones, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, those that are far as well as near?” – “No, friend.”

“Then knowing and seeing thus, do you venerable ones understand the minds of other beings and persons, having encompassed them with your own minds? Do you understand a mind with lust as a mind with lust; a mind without lust as a mind without lust; a mind with hatred as a mind with hatred; a mind without hatred as a mind without hatred; a mind with delusion as a mind with delusion; a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpass­able; a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated?” – “No, friend.”

‘‘Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā anekavihitaṃ pubbenivāsaṃ anussaratha, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarathā’’ti? ‘‘No hetaṃ, āvuso’’.

“Then knowing and seeing thus, do you venerable ones recollect your manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion thus: ‘There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn here’? Do you thus recollect your manifold past abodes with their modes and details?” – “No, friend.”

‘‘Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā dibbena cakkhunā visuddhena atikkantamānusakena satte passatha cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānātha – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā, ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā, ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passatha cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāthā’’ti? ‘‘No hetaṃ, āvuso’’.

“Then knowing and seeing thus, do you venerable ones, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma thus: ‘These beings who engaged in misconduct of body, [123] speech, and mind, who reviled the noble ones, held wrong view, and undertook actions based on wrong view, with the breakup of the body, after death, have been reborn in a state of misery, in a bad destination, in the nether world, in hell; but these beings who engaged in good conduct of body, speech, and mind, who did not revile the noble ones, who held right view, and undertook action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world’? Thus with the divine eye, which is purified and surpasses the human, do you see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma?” – “No, friend.”

‘‘Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā viharathā’’ti? ‘‘No hetaṃ, āvuso’’.

‘‘Ettha dāni āyasmanto idañca veyyākaraṇaṃ imesañca dhammānaṃ asamāpatti; idaṃ no, āvuso, kathan"ti? ‘‘Paññāvimuttā kho mayaṃ, āvuso susimā’’ti.

‘‘Na khvāhaṃ imassa āyasmantānaṃ saṃkhittena bhāsitassa vitthārena atthaṃ ājānāmi. Sādhu me āyasmanto tathā bhāsantu yathāhaṃ imassa āyasmantānaṃ saṃkhittena bhāsitassa vitthārena atthaṃ ājāneyyan"ti. ‘‘Ājāneyyāsi vā tvaṃ, āvuso susīma, na vā tvaṃ ājāneyyāsi atha kho paññāvimuttā mayan"ti.

 “Then knowing and seeing thus, do you venerable ones dwell in those peaceful deliverances that transcend forms, the formless attainments, having touched them with the body?” – “No, friend.”

“Here now, venerable ones: this answer and the nonattainment of those states, how could this be, friends?” – “We are liberated by wisdom, friend Susīma.”

“I do not understand in detail, friends, the meaning of what has been stated in brief by the venerable ones. It would be good if the venerable ones would explain to me in such a way that I could understand in detail what has been stated in brief.”

“Whether or not you understand, friend Susīma, we are liberated by wisdom.”

Atha kho āyasmā susimo uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā susimo yāvatako tehi bhikkhūhi saddhiṃ ahosi kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. ‘‘Pubbe kho, susīma, dhammaṭṭhitiñāṇaṃ, pacchā nibbāne ñāṇan"ti.

‘‘Na khvāhaṃ, bhante, imassa bhagavatā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāmi. Sādhu me, bhante, bhagavā tathā bhāsatu yathāhaṃ imassa bhagavatā saṃkhittena bhāsitassa vitthārena atthaṃ ājāneyyan"ti. ‘‘Ājāneyyāsi vā tvaṃ, susīma, na vā tvaṃ ājāneyyāsi, atha kho dhammaṭṭhitiñāṇaṃ pubbe, pacchā nibbāne ñāṇaṃ’’.

Then the Venerable Susīma rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and reported to the Blessed One the entire conversation he had had with those bhikkhus. [The Blessed One said:]

“First, Susīma, comes knowledge of the stability of the Dhamma, afterwards knowledge of Nibbāna.”

“I do not understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One. It would be good if the Blessed One would explain to me in such a way that I could understand in detail what has been stated in brief.”

“Whether or not you understand, Susīma, first comes knowledge of the stability of the Dhamma, afterwards knowledge of Nibbāna.

[Here the Buddha questions Susīma about the five aggregates, as impermanent, dukkha, and non-self, and then on the twelvefold dependent origination. We have already come across these stock passages several times already. Finally:]

Atha kho āyasmā susimo bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca – ‘‘accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yvāhaṃ evaṃ svākkhāte dhammavinaye dhammatthenako pabbajito. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā’’ti.

Then the Venerable Susīma prostrated himself with his head at the Blessed One’s feet and said: “Venerable sir, I have committed a transgression in that I was so foolish, so confused, so inept that I went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this. Venerable sir, may the Blessed One pardon me for my transgression seen as a transgression for the sake of future restraint.”

‘‘Taggha tvaṃ, susīma, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yo tvaṃ evaṃ svākkhāte dhammavinaye dhammatthenako pabbajito. Seyyathāpi, susīma, coraṃ āgucāriṃ gahetvā rañño dasseyyuṃ – ‘ayaṃ te, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī’ti. Tamenaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, imaṃ purisaṃ daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindathā’ti. Tamenaṃ rañño purisā daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindeyyuṃ. Taṃ kiṃ maññasi, susīma, api nu so puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyethā’’ti? ‘‘Evaṃ, bhante’’.

“Surely, Susīma, you have committed a transgression in that you were so foolish, so confused, so inept that you went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this. Suppose, Susīma, they were to arrest a bandit, a criminal, and bring him before the king, saying: ‘Sire, this man is a bandit, a criminal. Impose on him whatever punishment you wish.’ The king would say to them: ‘Come, men, bind this man’s arms tightly behind his back with a strong rope, shave his head, and lead him around from street to street and from square to square, beating a drum. Then take him out through the southern gate and to the south of the city cut off his head.’ What do you think, Susīma, would that man experience pain and displeasure on that account?” – “Yes, venerable sir.”

‘‘Yaṃ kho so, susīma, puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha. Yā evaṃ svākkhāte dhammavinaye dhammatthenakassa pabbajjā, ayaṃ tato dukkhavipākatarā ca kaṭukavipākatarā ca, api ca vinipātāya saṃvattati. Yato ca kho tvaṃ, susīma, accayaṃ accayato disvā yathādhammaṃ paṭikarosi taṃ te mayaṃ paṭiggaṇhāma. Vuddhi hesā, susīma, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiñca [āyatiṃ (syā. kaṃ.)] saṃvaraṃ āpajjatī’’ti.

 “Although that man would experience pain and displeasure on that account, going forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this has results that are far more painful, far more bitter, and further, it leads to the nether world. But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we pardon you for it. For it is growth in the Noble One’s Discipline when one sees one’s transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint.”

**13. Abhisamaya-saṃyutta**

1. Nakhasikhāsuttaṃ

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā bhikkhū āmantesi – ‘‘taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ, yo vā’yaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī’’ti?

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus: “Bhikkhus, what do you think, which is more: the little bit of soil that I have taken up in my fingernail or this great earth?”

‘‘Etadeva, bhante, bahutaraṃ, yadidaṃ mahāpathavī. Appamattako bhagavatā paritto nakhasikhāyaṃ paṃsu āropito. Neva satimaṃ kalaṃ upeti na sahassimaṃ kalaṃ upeti na satasahassimaṃ kalaṃ upeti mahāpathaviṃ upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito’’ti.

“Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. It does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth.”

‘‘Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ; appamattakaṃ avasiṭṭhaṃ. Neva satimaṃ kalaṃ upeti na sahassimaṃ kalaṃ upeti na satasahassimaṃ kalaṃ upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya yadidaṃ sattakkhattuṃparamatā. Evaṃ mahatthiyo kho, bhikkhave, dhammābhisamayo; evaṃ mahatthiyo dhamma­cakkhupaṭilābho’’ti.

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling. The latter does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the former mass of suffering that has been destroyed and eliminated, as there is a maximum of seven more lives. Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma.”

5. Pathavīsuttaṃ

‘‘Seyyathāpi, bhikkhave, puriso mahāpathaviyā satta kolaṭṭhimattiyo guḷikā upanikkhipeyya. Taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ, yā vā satta kolaṭṭhimattiyo guḷikā upanikkhittā ayaṃ [yā (syā. ka.)] vā mahāpathavī’’ti? – ‘‘Etadeva, bhante, bahutaraṃ, yadidaṃ mahāpathavī; appamattikā satta kolaṭṭhimattiyo guḷikā upanikkhittā. Neva satimaṃ kalaṃ upenti na sahassimaṃ kalaṃ upenti na satasahassimaṃ kalaṃ upenti mahāpathaviṃ upanidhāya satta kolaṭṭhimattiyo guḷikā upanikkhittā’’ti. ‘‘Evameva kho, bhikkhave…pe… dhammacakkhupaṭilābho’’ti.

“Bhikkhus, suppose that a man would place seven little balls of clay the size of jujube kernels on the great earth. What do you think, bhikkhus, which is more: those seven little balls of clay the size of jujube kernels that have been placed there or the great earth?” – “Venerable sir, the great earth is more. The seven little balls of clay the size of jujube kernels are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth.” – “So too, bhikkhus, for a noble disciple … of such great benefit is it to obtain the vision of the Dhamma.”

**10. Dutiyapabbatasuttaṃ**

**83**. Sāvatthiyaṃ viharati…pe… ‘‘seyyathāpi, bhikkhave, himavā pabbatarājā parikkhayaṃ pariyādānaṃ gaccheyya, ṭhapetvā satta sāsapamattiyo pāsāṇasakkharā. Taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ, yaṃ vā himavato pabbatarājassa parikkhīṇaṃ pariyādiṇṇaṃ yā vā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā’’ti? – ‘‘Etadeva, bhante, bahutaraṃ himavato pabbatarājassa yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ; appamattikā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā. Neva satimaṃ kalaṃ upenti na sahassimaṃ kalaṃ upenti na satasahassimaṃ kalaṃ upenti himavato pabbatarājassa parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā’’ti.

“Bhikkhus, suppose that the Himalayas, the king of mountains, would be destroyed and eliminated except for seven grains of gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated or the seven grains of gravel the size of mustard seeds that remain?” – “Venerable sir, the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated is more. The seven grains of gravel the size of mustard seeds that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated.”

‘‘Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṃ dukkhaṃ yadidaṃ parikkhīṇaṃ pariyādiṇṇaṃ; appamattakaṃ avasiṭṭhaṃ. Neva satimaṃ kalaṃ upeti na sahassimaṃ kalaṃ upeti na satasahassimaṃ kalaṃ upeti purimaṃ dukkhakkhandhaṃ parikkhīṇaṃ pariyādiṇṇaṃ upanidhāya yadidaṃ sattakkhattuṃparamatā. Evaṃ mahatthiyo kho, bhikkhave, dhammābhisamayo, evaṃ mahatthiyo dhammacakkhupaṭilābho’’ti.

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling. The latter does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the former mass of suffering that has been destroyed and eliminated, as there is a maximum of seven more lives. Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma.”

14. Dhātu-saṃyutta

15. Caṅkamasuttaṃ

Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena āyasmā sāriputto sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati; āyasmāpi kho mahāmoggallāno sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati; āyasmāpi kho mahākassapo sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati; āyasmāpi kho anuruddho sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati; āyasmāpi kho puṇṇo mantāniputto sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati; āyasmāpi kho upāli sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati; āyasmāpi kho ānando sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati; devadattopi kho sambahulehi bhikkhūhi saddhiṃ bhagavato avidūre caṅkamati.

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion, not far from the Blessed One, the Venerable Sāriputta was walking back and forth with a number of bhikkhus; the Venerable Mahāmoggallāna … the Venerable Mahākassapa … the Venerable Anuruddha … the Venerable Puṇṇa Mantāniputta … the Venerable Upāli … the Venerable Ānanda was walking back and forth with a number of bhikkhus. And not far from the Blessed One, Devadatta too was walking back and forth with a number of bhikkhus.

Atha kho bhagavā bhikkhū āmantesi – ‘‘passatha no tumhe, bhikkhave, sāriputtaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti? ‘‘Evaṃ, bhante’’. ‘‘Sabbe kho ete, bhikkhave, bhikkhū mahāpaññā. Passatha no tumhe, bhikkhave, moggallānaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti? ‘‘Evaṃ, bhante’’. ‘‘Sabbe kho ete, bhikkhave, bhikkhū mahiddhikā. Passatha no tumhe, bhikkhave, kassapaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti? ‘‘Evaṃ, bhante’’. ‘‘Sabbe kho ete, bhikkhave, bhikkhū dhutavādā. Passatha no tumhe, bhikkhave, anuruddhaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti? ‘‘Evaṃ, bhante’’. ‘‘Sabbe kho ete, bhikkhave, bhikkhū dibbacakkhukā. Passatha no tumhe, bhikkhave, puṇṇaṃ mantāniputtaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti? ‘‘Evaṃ, bhante’’. ‘‘Sabbe kho ete, bhikkhave, bhikkhū dhammakathikā. Passatha no tumhe, bhikkhave, upāliṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti? ‘‘Evaṃ, bhante’’. ‘‘Sabbe kho ete, bhikkhave, bhikkhū vinayadharā. Passatha no tumhe, bhikkhave, ānandaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan”ti? ‘‘Evaṃ, bhante’’. ‘‘Sabbe kho ete, bhikkhave, bhikkhū bahussutā. Passatha no tumhe, bhikkhave, devadattaṃ sambahulehi bhikkhūhi saddhiṃ caṅkamantan’’ti? ‘‘Evaṃ, bhante’’. ‘‘Sabbe kho ete, bhikkhave, bhikkhū pāpicchā’’.

Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, do you see Sāriputta walking back and forth with a number of bhikkhus?” – “Yes, Bhante.” – “All those bhikkhus are of great wisdom. Do you see Moggallāna walking back and forth with a number of bhikkhus?” – “Yes, Bhante.” –“All those bhikkhus have great spiritual power. Do you see Kassapa walking back and forth with a number of bhikkhus?” – “Yes, Bhante.” – “All those bhikkhus are proponents of the ascetic practices. Do you see Anuruddha walking back and forth with a number of bhikkhus?” – “Yes, Bhante.” – “All those bhikkhus possess the divine eye. Do you see Puṇṇa Mantāniputta walking back and forth with a number of bhikkhus?” – “Yes, Bhante.” – “All those bhikkhus are speakers on the Dhamma. Do you see Upāli walking back and forth with a number of bhikkhus?” – “Yes, Bhante.” – “All those bhikkhus are upholders of the Discipline. Do you see Ānanda walking back and forth with a number of bhikkhus?” – “Yes, Bhante.” – “All those bhikkhus are highly learned. Do you see Devadatta walking back and forth with a number of bhikkhus?” – “Yes, Bhante.” –“All those bhikkhus have evil desires.

‘‘Dhātuso’va, bhikkhave, sattā saṃsandanti samenti. Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti; kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti. Atītampi kho, bhikkhave, addhānaṃ dhātuso’va sattā saṃsandiṃsu samiṃsu. Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandiṃsu samiṃsu; kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandiṃsu samiṃsu.

“Bhikkhus, it is by way of elements that beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition. In the past, by way of elements, beings came together and united. Those of an inferior disposition came together and united with those of an inferior disposition; those of a good disposition came together and united with those of a good disposition.

‘‘Anāgatampi kho, bhikkhave, addhānaṃ dhātuso ‘va sattā saṃsandissanti samessanti. Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandissanti samessanti; kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandissanti samessanti.

In the future, too, by way of elements, beings will come together and unite. Those of an inferior disposition will come together and unite with those of an inferior disposition; those of a good disposition will come together and unite with those of a good disposition.

‘‘Etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātuso’va sattā saṃsandanti samenti. Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti; kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samentī’’ti.

Now too, at present, by way of elements, beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition.”

17. Assaddhasaṃsandanasuttaṃ

‘‘Dhātuso’va, bhikkhave, sattā saṃsandanti samenti. Assaddhā assaddhehi saddhiṃ saṃsandanti samenti; ahirikā ahirikehi saddhiṃ saṃsandanti samenti; anottappino anottappīhi saddhiṃ saṃsandanti samenti; appassutā appassutehi saddhiṃ saṃsandanti samenti; kusītā kusītehi saddhiṃ saṃsandanti samenti; muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandanti samenti; duppaññā duppaññehi saddhiṃ saṃsandanti samenti’’.

“Bhikkhus, it is by way of elements that beings come together and unite. Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unlearned with the unlearned, the lazy with the lazy, the muddle-minded with the muddle-minded, the unwise with the unwise.

‘‘Dhātuso’va, bhikkhave, sattā saṃsandanti samenti. Saddhā saddhehi saddhiṃ saṃsandanti samenti; hirimanā hirimanehi saddhiṃ saṃsandanti samenti; ottappino ottappīhi saddhiṃ saṃsandanti samenti; bahussutā bahussutehi saddhiṃ saṃsandanti samenti; āraddhavīriyā āraddhavīriyehi saddhiṃ saṃsandanti samenti; upaṭṭhitassatino upaṭṭhitassatīhi saddhiṃ saṃsandanti samenti; paññavanto paññavantehi saddhiṃ saṃsandanti samenti.

“Bhikkhus, it is by way of elements that beings come together and unite. Those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the learned with the learned, the energetic with the energetic, the mindful with the mindful, the wise with the wise.”

**4. Catutthavaggo**

**30. Catudhātusuttaṃ**

Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme…pe… ‘‘catasso imā, bhikkhave, dhātuyo. Katamā catasso? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu – imā kho, bhikkhave, catasso dhātuyo’’ti.

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park…. “Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element. These are the four elements.”

**31. Pubbesambodhasuttaṃ**

‘‘Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘ko nu kho pathavīdhātuyā assādo, ko ādīnavo, kiṃ nissaraṇaṃ; ko āpodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇaṃ; ko tejodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇaṃ; ko vāyodhātuyā assādo, ko ādīnavo, kiṃ nissaraṇan’’’ti?

‘‘Tassa mayhaṃ, bhikkhave, etadahosi – ‘yaṃ kho pathavīdhātuṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pathavīdhātuyā assādo; yaṃ pathavīdhātu aniccā dukkhā vipariṇāmadhammā, ayaṃ pathavīdhātuyā ādīnavo; yo pathavīdhātuyā chandarāgavinayo chandarāgappahānaṃ, idaṃ pathavīdhātuyā nissaraṇaṃ. Yaṃ āpodhātuṃ paṭicca…pe… yaṃ tejodhātuṃ paṭicca…pe… yaṃ vāyodhātuṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vāyodhātuyā assādo; yaṃ vāyodhātu aniccā dukkhā vipariṇāmadhammā, ayaṃ vāyodhātuyā ādīnavo; yo vāyodhātuyā chandarāgavinayo chandarāgappahānaṃ, idaṃ vāyodhātuyā nissaraṇaṃ’’’.

Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet perfectly enlightened, it occurred to me: ‘What is the gratification, what is the danger, what is the escape in the case of the earth element? What is the gratification, what is the danger, what is the escape in the case of the water element … the heat element … the air element?’

“Then, bhikkhus, it occurred to me: ‘The pleasure and joy that arise in dependence on the earth element: this is the gratification in the earth element. That the earth element is impermanent, suffering, and subject to change: this is the danger in the earth element. The removal and abandonment of desire and lust for the earth element: this is the escape from the earth element.

“‘The pleasure and joy that arise in dependence on the water element … the heat element … the air element: this is the gratification in the air element. That the air element is impermanent, suffering, and subject to change: this is the danger in the air element. The removal and abandonment of desire and lust for the air element: this is the escape from the air element.’

‘‘Yāvakīvañcāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ evaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ na abbhaññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ.

‘‘Yato ca khvāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ evaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ abbhaññāsiṃ, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ. 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 gratification, the danger, and the escape in the case of these four elements, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with … its devas and humans. 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.’”

**32. Acariṃsuttaṃ**

‘‘Pathavīdhātuyāhaṃ, bhikkhave, assādapariyesanaṃ acariṃ, yo pathavīdhātuyā assādo tadajjhagamaṃ, yāvatā pathavīdhātuyā assādo paññāya me so sudiṭṭho. Pathavīdhātuyāhaṃ, bhikkhave, ādīnavapariyesanaṃ acariṃ, yo pathavīdhātuyā ādīnavo tadajjhagamaṃ, yāvatā pathavīdhātuyā ādīnavo paññāya me so sudiṭṭho. Pathavīdhātuyāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acariṃ, yaṃ pathavīdhātuyā nissaraṇaṃ tadajjhagamaṃ, yāvatā pathavīdhātuyā nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ’’.

“Bhikkhus, I set out seeking the gratification in the earth element. Whatever gratification there is in the earth element—that I discovered. I have clearly seen with wisdom just how far the gratification in the earth element extends. Bhikkhus, I set out seeking the danger in the earth element. Whatever danger there is in the earth element—that I discovered. I have clearly seen with wisdom just how far the danger in the earth element extends. Bhikkhus, I set out seeking the escape from the earth element. Whatever escape there is from the earth element—that I discovered. I have clearly seen with wisdom just how far the escape from the earth element extends.

‘‘Āpodhātuyāhaṃ, bhikkhave…pe… tejodhātuyāhaṃ, bhikkhave… vāyodhātuyāhaṃ, bhikkhave, assādapariyesanaṃ acariṃ, yo vāyodhātuyā assādo tadajjhagamaṃ, yāvatā vāyodhātuyā assādo paññāya me so sudiṭṭho. Vāyodhātuyāhaṃ, bhikkhave, ādīnavapariyesanaṃ acariṃ, yo vāyodhātuyā ādīnavo tadajjhagamaṃ, yāvatā vāyodhātuyā ādīnavo paññāya me so sudiṭṭho. Vāyodhātuyāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acariṃ, yaṃ vāyodhātuyā nissaraṇaṃ tadajjhagamaṃ, yāvatā vāyodhātuyā nissaraṇaṃ paññāya me taṃ sudiṭṭhaṃ.

 “Bhikkhus, I set out seeking the gratification in … the danger in … the escape from the water element … the heat element … the air element. Whatever escape there is from the air element—that I discovered. I have clearly seen with wisdom just how far the escape from the earth element extends.

‘‘Yāvakīvañcāhaṃ, bhikkhave, imāsaṃ catunnaṃ dhātūnaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ na abbhaññāsiṃ … Ñāṇañca pana me dassanaṃ udapādi – ‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’’’ti.

“So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these four elements … (*as above*) [172] … devas and humans.

“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.’”

**33. Nocedaṃsuttaṃ**

No cedaṃ, bhikkhave, pathavīdhātuyā assādo abhavissa, nayidaṃ sattā pathavīdhātuyā sārajjeyyuṃ. Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā assādo, tasmā sattā pathavīdhātuyā sārajjanti. No cedaṃ, bhikkhave, pathavīdhātuyā ādīnavo abhavissa, nayidaṃ sattā pathavīdhātuyā nibbindeyyuṃ. Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā ādīnavo, tasmā sattā pathavīdhātuyā nibbindanti. No cedaṃ, bhikkhave, pathavīdhātuyā nissaraṇaṃ abhavissa, nayidaṃ sattā pathavīdhātuyā nissareyyuṃ. Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā nissaraṇaṃ, tasmā sattā pathavīdhātuyā nissaranti’’.

‘‘No cedaṃ, bhikkhave, āpodhātuyā assādo abhavissa…pe… no cedaṃ, bhikkhave, tejodhātuyā…pe… no cedaṃ, bhikkhave, vāyodhātuyā assādo abhavissa, nayidaṃ sattā vāyodhātuyā sārajjeyyuṃ…. Yasmā ca kho, bhikkhave, atthi vāyodhātuyā nissaraṇaṃ, tasmā sattā vāyodhātuyā nissaranti.

“Bhikkhus, if there were no gratification in the earth element, beings would not become enamoured with it; but because there is gratification in the earth element, beings become enamoured with it. If there were no danger in the earth element, beings would not become disenchanted with it; but because there is danger in the earth element, beings become disenchanted with it. If there were no escape from the earth element, beings would not escape from it; but because there is an escape from the earth element, beings escape from it.

“Bhikkhus, if there were no gratification in the water element … in the heat element … in the air element, beings would not become enamoured with it … but because there is an escape from the air element, beings escape from it.

‘‘Yāvakīvañcime, bhikkhave, sattā imāsaṃ catunnaṃ dhātūnaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ na abbhaññaṃsu, neva tāvime bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṃyuttā vippamuttā vimariyādikatena cetasā vihariṃsu.

‘‘Yato ca kho, bhikkhave, sattā imāsaṃ catunnaṃ dhātūnaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ abbhaññaṃsu, atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṃyuttā vippamuttā vimariyādikatena cetasā viharantī’’ti.

“So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these four elements, they have not escaped from this world with its devas, Māra, and Brahmā, from this generation with its ascetics and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with its devas and humans … they have become detached from it, released from it, and they dwell with a mind rid of barriers.”

**34. Ekantadukkhasuttaṃ**

‘‘Pathavīdhātu ce hidaṃ, bhikkhave, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā pathavīdhātuyā sārajjeyyuṃ. Yasmā ca kho, bhikkhave, pathavīdhātu sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā pathavīdhātuyā sārajjanti’’.

‘‘Āpodhātu ce hidaṃ, bhikkhave…pe… tejodhātu ce hidaṃ, bhikkhave… vāyodhātu ce hidaṃ, bhikkhave, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṃ sattā vāyodhātuyā sārajjeyyuṃ. Yasmā ca kho, bhikkhave, vāyodhātu sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā vāyodhātuyā sārajjanti.

 “Bhikkhus, if this earth element were exclusively suffering, immersed in suffering, steeped in suffering, and if it were not [also] steeped in pleasure, beings would not become enamoured with it. But because the earth element is pleasurable,252 immersed in pleasure, steeped in pleasure, and is not steeped [only] in suffering, beings become enamoured with it.

“Bhikkhus, if this water element were exclusively suffering … if this heat element were exclusively suffering … if this air element were exclusively suffering, immersed in suffering, steeped in suffering, and if it was not [also] steeped in pleasure, beings would not become enamoured with it. But because the air element is pleasurable, immersed in pleasure, steeped in pleasure, and is not steeped [only] in suffering, beings become enamoured with it.

‘‘Pathavīdhātu ce hidaṃ, bhikkhave, ekantasukhā abhavissa sukhānupatitā sukhāvakkantā anavakkantā dukkhena, nayidaṃ sattā pathavīdhātuyā nibbindeyyuṃ. Yasmā ca kho, bhikkhave, pathavīdhātu dukkhā dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, tasmā sattā pathavīdhātuyā nibbindanti.

‘‘Āpodhātu ce hidaṃ, bhikkhave…pe… tejodhātu ce hidaṃ, bhikkhave… vāyodhātu ce hidaṃ, bhikkhave, ekantasukhā abhavissa sukhānupatitā sukhāvakkantā anavakkantā dukkhena, nayidaṃ sattā vāyodhātuyā nibbindeyyuṃ. Yasmā ca kho, bhikkhave, vāyodhātu dukkhā dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, tasmā sattā vāyodhātuyā nibbindantī’’ti.

“Bhikkhus, if this earth element were exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it were not [also] steeped in suffering, beings would not become disenchanted with it. But because the earth element is suffering, immersed in suffering, steeped in suffering, and is not steeped [only] in pleasure, beings become disenchanted with it.

“Bhikkhus, if this water element were exclusively pleasurable … if this heat element were exclusively pleasurable … if this air element were exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it were not [also] steeped in suffering, beings would not become disenchanted with it. But because the air element is suffering, immersed in suffering, steeped in suffering, and is not steeped [only] in pleasure, beings become disenchanted with it.”

**37. Samaṇabrāhmaṇasuttaṃ**

‘‘Catasso imā, bhikkhave, dhātuyo. Katamā catasso? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ catunnaṃ dhātūnaṃ assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānanti, na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā; na ca pana te āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti’’.

‘‘Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ catunnaṃ dhātūnaṃ assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānanti, te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī’’ti.

“Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element. Those ascetics or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these four elements: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, bhikkhus, those ascetics and brahmins who understand as they really are the gratification, the danger, and the escape in the case of these four elements: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

**15. Anamatagga-saṃyuttaṃ**

1. Tiṇakaṭṭhasuttaṃ

 ‘‘Anamataggo’yaṃ bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Seyyathāpi, bhikkhave, puriso yaṃ imasmiṃ jambudīpe tiṇakaṭṭhasākhāpalāsaṃ taṃ chetvā ekajjhaṃ saṃharitvā caturaṅgulaṃ caturaṅgulaṃ ghaṭikaṃ katvā nikkhipeyya – ‘ayaṃ me mātā, tassā me mātu ayaṃ mātā’ti, apariyādinnā’va bhikkhave, tassa purisassa mātumātaro assu, atha imasmiṃ jambudīpe tiṇakaṭṭhasākhāpalāsaṃ parikkhayaṃ pariyādānaṃ gaccheyya. Taṃ kissa hetu? Anamataggoyaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccanubhūtaṃ tibbaṃ paccanubhūtaṃ byasanaṃ paccanubhūtaṃ, kaṭasi vaḍḍhitā. Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccitun”ti.

“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. Suppose, bhikkhus, a man would cut up whatever grass, sticks, branches, and foliage there are in this Jambudīpa and collect them together into a single heap. Having done so, he would put them down, saying [for each one]: ‘This is my mother, this my mother’s mother.’ The sequence of that man’s mothers and grandmothers would not come to an end, yet the grass, wood, branches, and foliage in this Jambudīpa would be used up and exhausted. For what reason? Because, 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. For such a long time, bhikkhus, you have experienced suffering, anguish, and disaster, and swelled the cemetery. It is enough to become disenchanted with all formations, enough to become dispassionate towards them, enough to be liberated from them.”

2. Pathavīsuttaṃ

“Anamataggo’yaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Seyyathāpi, bhikkhave, puriso imaṃ mahāpathaviṃ kolaṭṭhimattaṃ kolaṭṭhimattaṃ mattikāguḷikaṃ karitvā nikkhipeyya – ‘ayaṃ me pitā, tassa me pitu ayaṃ pitā’ti, apariyādinnāva bhikkhave, tassa purisassa pitupitaro assu, athāyaṃ mahāpathavī parikkhayaṃ pariyādānaṃ gaccheyya. Taṃ kissa hetu? Anamataggoyaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccanubhūtaṃ tibbaṃ paccanubhūtaṃ byasanaṃ paccanubhūtaṃ, kaṭasī vaḍḍhitā. Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccitun”ti.

“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. Suppose, bhikkhus, a man would reduce this great earth to balls of clay the size of jujube kernels and put them down, saying [for each one]: ‘This is my father, this my father’s father.’ The sequence of that man’s fathers and grandfathers would not come to an end, yet this great earth would be used up and exhausted. For what reason? Because, 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. For such a long time, bhikkhus, you have experienced suffering, anguish, and disaster, and swelled the cemetery. It is enough to become disenchanted with all formations, enough to become dispassionate towards them, enough to be liberated from them.”

3. Assusuttaṃ

“Anamataggo’yaṃ, bhikkhave, saṃsāro. Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ, yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu passandaṃ paggharitaṃ, yaṃ vā catūsu mahāsamuddesu udakan”ti?

“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. What do you think, bhikkhus, which is more: the stream of tears that you have shed as you roamed and wandered on through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this or the water in the four great oceans?”

‘‘Yathā kho mayaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāma, etadeva, bhante, bahutaraṃ yaṃ no iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakan”ti.

<PED has pasannaṃ, BJT Ce passannaṃ; [passandaṃ (ka. sī.), pasandaṃ (syā. kaṃ.), pasannaṃ (pī. ka.)]. Comy: Passannanti sanditaṃ pavattaṃ.>

“As we understand the Dhamma taught by the Blessed One, Bhante, the stream of tears that we have shed as we roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans.”

‘‘Sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. Etadeva, bhikkhave, bahutaraṃ yaṃ vo iminā dīghena addhunā sandhāvataṃ saṃsarataṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ. Dīgharattaṃ vo, bhikkhave, mātumaraṇaṃ paccanubhūtaṃ; tesaṃ vā mātumaraṇaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ.

“Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The stream of tears that you have shed as you roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

Dīgharattaṃ vo, bhikkhave, pitumaraṇaṃ paccanubhūtaṃ …pe… bhātumaraṇaṃ paccanubhūtaṃ… bhaginimaraṇaṃ paccanubhūtaṃ… puttamaraṇaṃ paccanubhūtaṃ… dhītumaraṇaṃ paccanubhūtaṃ… ñātibyasanaṃ paccanubhūtaṃ… bhogabyasanaṃ paccanubhūtaṃ. Dīgharattaṃ vo, bhikkhave, rogabyasanaṃ paccanubhūtaṃ, tesaṃ vo rogabyasanaṃ paccanubhontānaṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu passannaṃ paggharitaṃ, na tveva catūsu mahāsamuddesu udakaṃ. Taṃ kissa hetu? Anamataggoyaṃ, bhikkhave, saṃsāro …pe… yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccitun’’ti.

“For a long time, bhikkhus, you have experienced the death of a father … the death of a brother … the death of a sister … the death of a son … the death of a daughter … the loss of relatives … the loss of wealth … loss through illness; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning…. It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.”

**10. Puggalasuttaṃ**

**133**. Ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –‘‘Anamataggoyaṃ, bhikkhave, saṃsāro…pe… ekapuggalassa, bhikkhave, kappaṃ sandhāvato saṃsarato siyā evaṃ mahā aṭṭhikaṅkalo aṭṭhipuñjo aṭṭhirāsi yathāyaṃ vepullo pabbato, sace saṃhārako assa, sambhatañca na vinasseyya. Taṃ kissa hetu? Anamataggoyaṃ, bhikkhave, saṃsāro…pe… alaṃ vimuccitun’’ti.

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Bhante!” those bhikkhus replied. The Blessed One said this: “Bhikkhus, this saṃsāra is without discoverable beginning… One person, roaming and wandering on for just a single aeon, would leave behind a stack of bones, a heap of bones, a pile of bones as large as this Mount Vepulla, if there were someone to collect them and what is collected would not perish. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning…. It is enough to be liberated from them.”

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

‘‘Ekass’ekena kappena, puggalass’aṭṭhisañcayo;

Siyā pabbatasamo rāsi, iti vuttaṃ mahesinā.

‘‘So kho panāyaṃ akkhāto, vepullo pabbato mahā;

Uttaro gijjhakūṭassa, magadhānaṃ giribbaje.

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

“The heap of bones one person leaves behind

With the passing of a single aeon

Would form a heap as high as a mountain:

So said the Great Sage.

This is declared to be as massive

As the tall Vepulla Mountain

Standing north of Vulture Peak

In the Magadhan mountain range.

‘‘Yato ca ariyasaccāni, sammappaññāya passati;

Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;

Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

‘‘Sa sattakkhattuṃparamaṃ, sandhāvitvāna puggalo;

Dukkhass’antakaro hoti, sabbasaṃyojanakkhayā’’ti.

“But when one sees with correct wisdom

The truths of the noble ones—

Suffering and its origin,

The overcoming of suffering,

And the Noble Eightfold Path

That leads to suffering’s appeasement—

Then that person, having wandered on

For seven more times at most,

Makes an end to suffering

By destroying all the fetters.”

**16. Kassapa-saṃyuttaṃ**

**5. Jiṇṇasuttaṃ**

Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ mahākassapaṃ bhagavā etadavoca – ‘‘jiṇṇosi dāni tvaṃ, kassapa, garukāni ca te imāni sāṇāni paṃsukūlāni nibbasanāni. Tasmātiha tvaṃ, kassapa, gahapatikāni ceva cīvarāni dhārehi, nimantanāni ca bhuñjāhi, mama ca santike viharāhī’’ti.

Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “You are old now, Kassapa, and those worn-out hempen rag-robes must be burdensome for you. Therefore you should wear robes offered by householders, Kassapa, accept meals given on invitation, and dwell close to me.”

‘‘Ahaṃ kho, bhante, dīgharattaṃ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva piṇḍapātikattassa ca vaṇṇavādī, paṃsukūliko ceva paṃsukūlikattassa ca vaṇṇavādī, tecīvariko ceva tecīvarikattassa ca vaṇṇavādī, appiccho ceva appicchatāya ca vaṇṇavādī, santuṭṭho ceva santuṭṭhiyā ca vaṇṇavādī, pavivitto ceva pavivekassa ca vaṇṇavādī, asaṃsaṭṭho ceva asaṃsaggassa ca vaṇṇavādī, āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī’’ti.

“For a long time, Bhante, I have been a forest dweller and have spoken in praise of forest dwelling; I have been an almsfood eater and have spoken in praise of eating almsfood; I have been a rag-robe wearer and have spoken in praise of wearing rag-robes; I have been a triple-robe user and have spoken in praise of using the triple robe; I have been of few wishes and have spoken in praise of fewness of wishes; I have been content and have spoken in praise of contentment; I have been secluded and have spoken in praise of solitude; I have been aloof from society and have spoken in praise of aloofness from society; I have been energetic and have spoken in praise of arousing energy.”

‘‘Kiṃ pana tvaṃ, kassapa, atthavasaṃ sampassamāno dīgharattaṃ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva…pe… paṃsukūliko ceva… tecīvariko ceva… appiccho ceva… santuṭṭho ceva… pavivitto ceva… asaṃsaṭṭho ceva… āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī’’ti?

‘‘Dve khvāhaṃ, bhante, atthavase sampassamāno dīgharattaṃ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva…pe… paṃsukūliko ceva… tecīvariko ceva… appiccho ceva… santuṭṭho ceva… pavivitto ceva… asaṃsaṭṭho ceva… āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī. Attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno – ‘app’eva nāma pacchimā janatā diṭṭhānugatiṃ āpajjeyya.’ Ye kira te ahesuṃ buddhānubuddhasāvakā te dīgharattaṃ āraññikā ceva ahesuṃ āraññikattassa ca vaṇṇavādino…pe… piṇḍapātikā ceva ahesuṃ …pe… paṃsukūlikā ceva ahesuṃ… tecīvarikā ceva ahesuṃ… appicchā ceva ahesuṃ… santuṭṭhā ceva ahesuṃ… pavivittā ceva ahesuṃ… asaṃsaṭṭhā ceva ahesuṃ… āraddhavīriyā ceva ahesuṃ vīriyārambhassa ca vaṇṇavādino’ti. Te tathattāya paṭipajjissanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya. Ime khvāhaṃ, bhante, dve atthavase sampassamāno dīgharattaṃ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva…pe… paṃsukūliko ceva… tecīvariko ceva… appiccho ceva… santuṭṭho ceva… pavivitto ceva… asaṃsaṭṭho ceva… āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī’’ti.

“Considering what benefit, Kassapa, have you long been a forest dweller … and spoken in praise of arousing energy?” – “Considering two benefits, Bhante. For myself I see a pleasant dwelling in this very life, and I have compassion for later generations, thinking, ‘May those of later generations follow my example!’ For when they hear, ‘The enlightened disciples of the Buddha were for a long time forest dwellers and spoke in praise of forest dwelling … were energetic and spoke in praise of arousing energy,’ then they will practice accordingly, and that will lead to their welfare and happiness for a long time. Considering these two benefits, Bhante, I have long been a forest dweller … and have spoken in praise of arousing energy.”

‘‘Sādhu sādhu, kassapa. Bahujanahitāya kira tvaṃ, kassapa, paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Tasmātiha tvaṃ, kassapa, sāṇāni ceva paṃsukūlāni dhārehi nibbasanāni, piṇḍāya ca carāhi, araññe ca viharāhī’’ti.

“Good, good, Kassapa! You are practicing for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Therefore, Kassapa, wear worn-out hempen rag-robes, walk for alms, and dwell in the forest.”

11. Cīvarasuttaṃ (excerpt)

Pubbe me, āvuso, agārikabhūtassa sato etadahosi – ‘sambādho gharāvāso rajopatho abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So khvāhaṃ, āvuso, aparena samayena paṭapilotikānaṃ saṅghāṭiṃ karitvā ye loke arahanto te uddissa kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajiṃ.

“In the past, friend, when I was still a householder, it occurred to me: ‘Household life is confinement, a path of dust, going forth is like the open air. It is not easy for one living at home to lead the perfectly complete, perfectly purified holy life, which is like polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from the household life into homelessness.’ Some time later I had an outer robe made from patches of cloth; then, with respect to those who were arahants in the world, I shaved off my hair and beard, put on ochre robes, and went forth from the household life into homelessness.

So evaṃ pabbajito samāno addhānamaggappaṭipanno addasaṃ bhagavantaṃ antarā ca rājagahaṃ antarā ca nāḷandaṃ bahuputte cetiye nisinnaṃ. Disvāna me etadahosi – ‘satthārañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ; sugatañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ; sammāsambuddhañca vatāhaṃ passeyyaṃ; bhagavantameva passeyya’nti. So khvāhaṃ, āvuso, tattheva bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocaṃ – ‘satthā me, bhante, bhagavā, sāvakohamasmi; satthā me, bhante, bhagavā, sāvakohamasmī’ti. Evaṃ vutte maṃ, āvuso, bhagavā etadavoca – ‘yo kho, kassapa, evaṃ sabbacetasā samannāgataṃ sāvakaṃ ajānaññeva vadeyya jānāmīti, apassaññeva vadeyya passāmīti, muddhāpi tassa vipateyya. Ahaṃ kho pana, kassapa, jānaññeva vadāmi jānāmīti, passaññeva vadāmi passāmī’ti.

“When I had thus gone forth, I was travelling along a road when I saw the Blessed One sitting by the Bahuputta Shrine between Rājagaha and Nālandā. Having seen him, I thought: ‘If I should ever see the Teacher, it is the Blessed One himself that I would see. If I should ever see the Fortunate One, it is the Blessed One himself that I would see. If I should ever see the Perfectly Enlightened One, it is the Blessed One himself that I would see.’ Then I prostrated myself right there at the Blessed One’s feet and said to him: ‘Venerable sir, the Blessed One is my teacher, I am his disciple. Venerable sir, the Blessed One is my teacher, I am his disciple.’ When I had said this, the Blessed One said to me: ‘Kassapa, if one who does not know and see should say to a disciple so single-minded as yourself: “I know, I see,” his head would split. But knowing, Kassapa, I say, “I know”; seeing, I say, “I see.”

Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ – ‘tibbaṃ me hirottappaṃ paccupaṭṭhitaṃ bhavissati theresu navesu majjhimesū’ti. Evañhi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ – ‘yaṃ kiñci dhammaṃ suṇissāmi kusalūpasaṃhitaṃ sabbaṃ taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇissāmī’ti. Evañhi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ – ‘sātasahagatā ca me kāyagatāsati na vijahissatī’ti. Evañhi te, kassapa, sikkhitabbanti.

“‘Therefore, Kassapa, you should train yourself thus: “I will arouse a keen sense of shame and fear of wrongdoing towards elders, the newly ordained, and those of middle status.” Thus should you train yourself. Therefore, Kassapa, you should train yourself thus: “Whenever I listen to any Dhamma connected with the wholesome, I will listen to it with eager ears, attending to it as a matter of vital concern, applying my whole mind to it.” Thus should you train yourself. Therefore, Kassapa, you should train yourself thus: “I will never relinquish mindfulness directed to the body associated with joy.” Thus should you train yourself.’

‘‘Atha kho maṃ, āvuso, bhagavā iminā ovādena ovaditvā uṭṭhāyāsanā pakkāmi. Sattāhameva khvāhaṃ, āvuso, sāṇo raṭṭhapiṇḍaṃ bhuñjiṃ’’. Aṭṭhamiyā aññā udapādi.

“Then, having given me this exhortation, the Blessed One rose from his seat and departed. For seven days, friend, I ate the country’s almsfood as a debtor, but on the eighth day final knowledge arose.

‘‘Atha kho, āvuso, bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ tenupasaṅkami. Atha khvāhaṃ, āvuso, paṭapilotikānaṃ saṅghāṭiṃ catugguṇaṃ paññapetvā bhagavantaṃ etadavocaṃ – ‘idha, bhante, bhagavā nisīdatu, yaṃ mamassa dīgharattaṃ hitāya sukhāyā’ti. Nisīdi kho, āvuso, bhagavā paññatte āsane. Nisajja kho maṃ, āvuso, bhagavā etadavoca – ‘mudukā kho tyāyaṃ, kassapa, paṭapilotikānaṃ saṅghāṭī’ti. ‘Paṭiggaṇhātu me, bhante, bhagavā paṭapilotikānaṃ saṅghāṭiṃ anukampaṃ upādāyā’ti. ‘Dhāressasi pana me tvaṃ, kassapa, sāṇāni paṃsukūlāni nibbasanānī’ti. ‘Dhāressāmahaṃ, bhante, bhagavato sāṇāni paṃsukūlāni nibbasanānī’ti. ‘‘So khvāhaṃ, āvuso, paṭapilotikānaṃ saṅghāṭiṃ bhagavato pādāsiṃ. Ahaṃ pana bhagavato sāṇāni paṃsukūlāni nibbasanāni paṭipajjiṃ’’.

“Then, friend, the Blessed One descended from the road and went to the foot of a tree. I folded in four my outer robe of patches and said to him: ‘Venerable sir, let the Blessed One sit down here. This will lead to my welfare and happiness for a long time.’ The Blessed One sat down on the appointed seat and said to me: ‘Your outer robe of patches is soft, Kassapa.’ – ‘Venerable sir, let the Blessed One accept my outer robe of patches, out of compassion.’ – ‘Then will you wear my worn-out hempen rag-robes?’ – ‘I will, Bhante.’ Thus I offered the Blessed One my outer robe of patches and received from him his worn-out hempen rag-robes.

‘‘Yañhi taṃ, āvuso, sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo, paṭiggahitāni sāṇāni paṃsukūlāni nibbasanānī’ti, mamaṃ taṃ sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo, paṭiggahitāni sāṇāni paṃsukūlāni nibbasanānī’’’ti.

“If, friend, one speaking rightly could say of anyone: ‘He is a son of the Blessed One, born of his breast, born of his mouth, born of the Dhamma, created by the Dhamma, an heir to the Dhamma, a receiver of worn-out hempen rag-robes,’ it is of me that one could rightly say this.”

**From Opamma-saṃyutta (chapter 20)**

**7. Āṇisuttaṃ**

229. ‘‘Bhūtapubbaṃ, bhikkhave, dasārahānaṃ ānako [āṇako (sī.)] nāma mudiṅgo ahosi. Tassa dasārahā ānake ghaṭite aññaṃ āṇiṃ odahiṃsu. Ahu kho so, bhikkhave, samayo yaṃ ānakassa mudiṅgassa porāṇaṃ pokkharaphalakaṃ antaradhāyi. Āṇisaṅghāṭova avasissi. Evameva kho, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṃ, ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatappaṭisaṃyuttā, tesu bhaññamānesu na sussūsissanti na sotaṃ odahissanti na aññā cittaṃ upaṭṭhāpessanti na ca te dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññissanti’’.

‘‘Ye pana te suttantā kavikatā kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsitā, tesu bhaññamānesu sussūsissanti, sotaṃ odahissanti, aññā cittaṃ upaṭṭhāpessanti, te ca dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññissanti. Evametesaṃ, bhikkhave, suttantānaṃ tathāgatabhāsitānaṃ gambhīrānaṃ gambhīratthānaṃ lokuttarānaṃ suññatappaṭisaṃyuttānaṃ antaradhānaṃ bhavissati. Tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ – ‘ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatappaṭisaṃyuttā, tesu bhaññamānesu sussūsissāma, sotaṃ odahissāma, aññā cittaṃ upaṭṭhāpessāma, te ca dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññissāmā’ti. Evañhi vo, bhikkhave, sikkhitabban’’ti.

**7 The Drum Peg**

 “Bhikkhus, once in the past the Dasārahas had a kettle drum called the Summoner. When the Summoner became cracked, the Dasārahas inserted another peg. Eventually the time came when the Summoner’s original drumhead had disappeared and only a collection of pegs remained.

“So too, bhikkhus, the same thing will happen with the bhikkhus in the future. When those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, are being recited, they will not be eager to listen to them, nor lend an ear to them, nor apply their minds to understand them; and they will not think those teachings should be studied and mastered. But when those discourses that are mere poetry composed by poets, beautiful in words and phrases, created by outsiders, spoken by disciples, are being recited, they will be eager to listen to them, will lend an ear to them, will apply their minds to understand them; and they will think those teachings should be studied and mastered. In this way, bhikkhus, those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, will disappear.

“Therefore, bhikkhus, you should train yourselves thus: ‘When those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, are being recited, we will be eager to listen to them, will lend an ear to them, will apply our minds to understand them; and we will think those teachings should be studied and mastered.’ Thus should you train yourselves.”