

Suttanta Piṭaka

SĀM Y U T T A N I K Ā Y A

Collection of Groups of Related Discourses

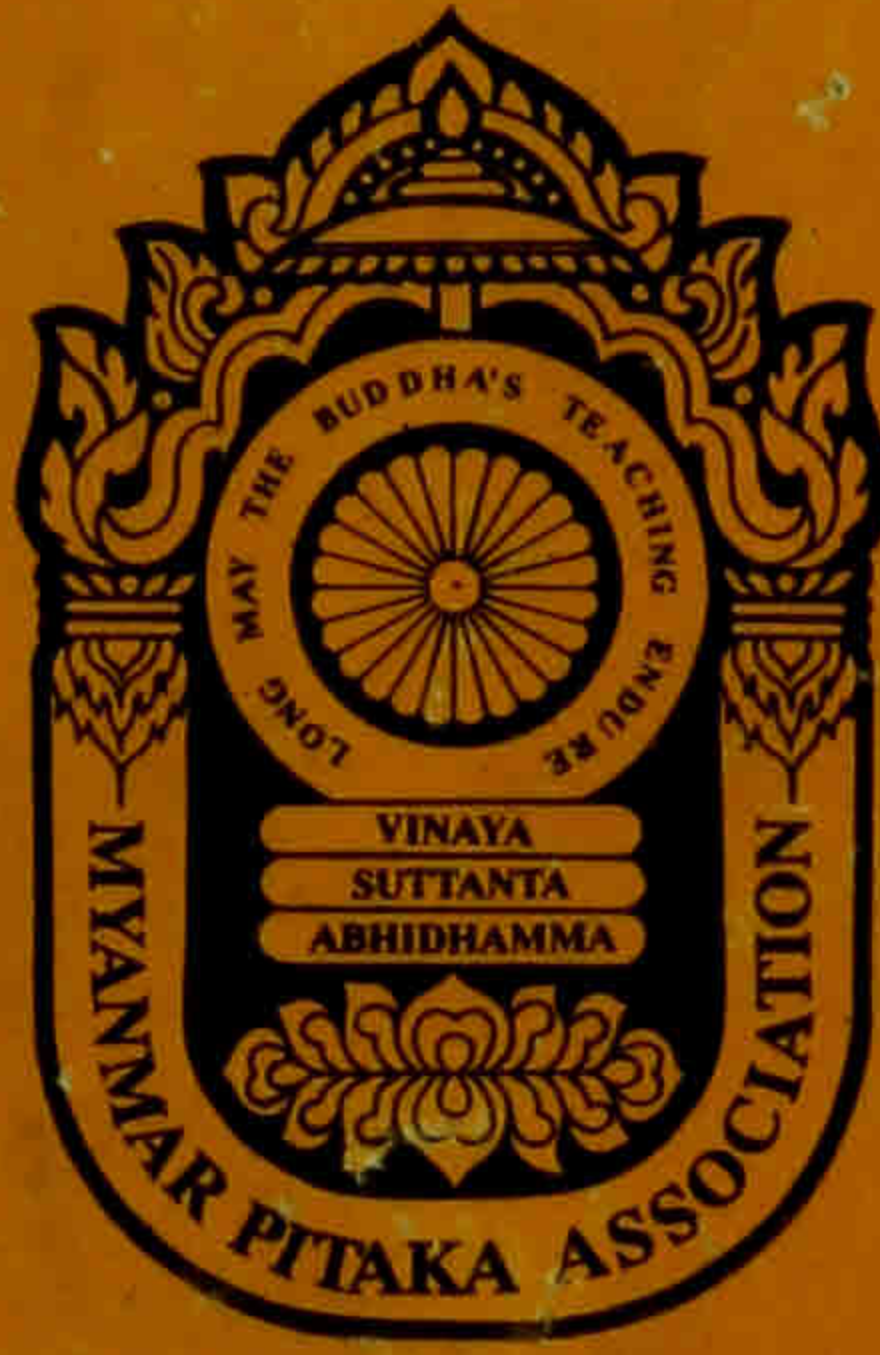
NIDĀNA SĀM Y U T T A

GROUP OF RELATED DISCOURSES ON CAUSAL FACTORS

from

NIDĀNAVAGGA SĀM Y U T T A

Division Containing Groups of Discourses on
Causal Factors



Edited by
The Editorial Committee,
Myanmar Pitaka Association.

Published by
The Department for the Promotion and
Propagation of the Sāsana,
Yangon, Myanmar.

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Causal Factors**



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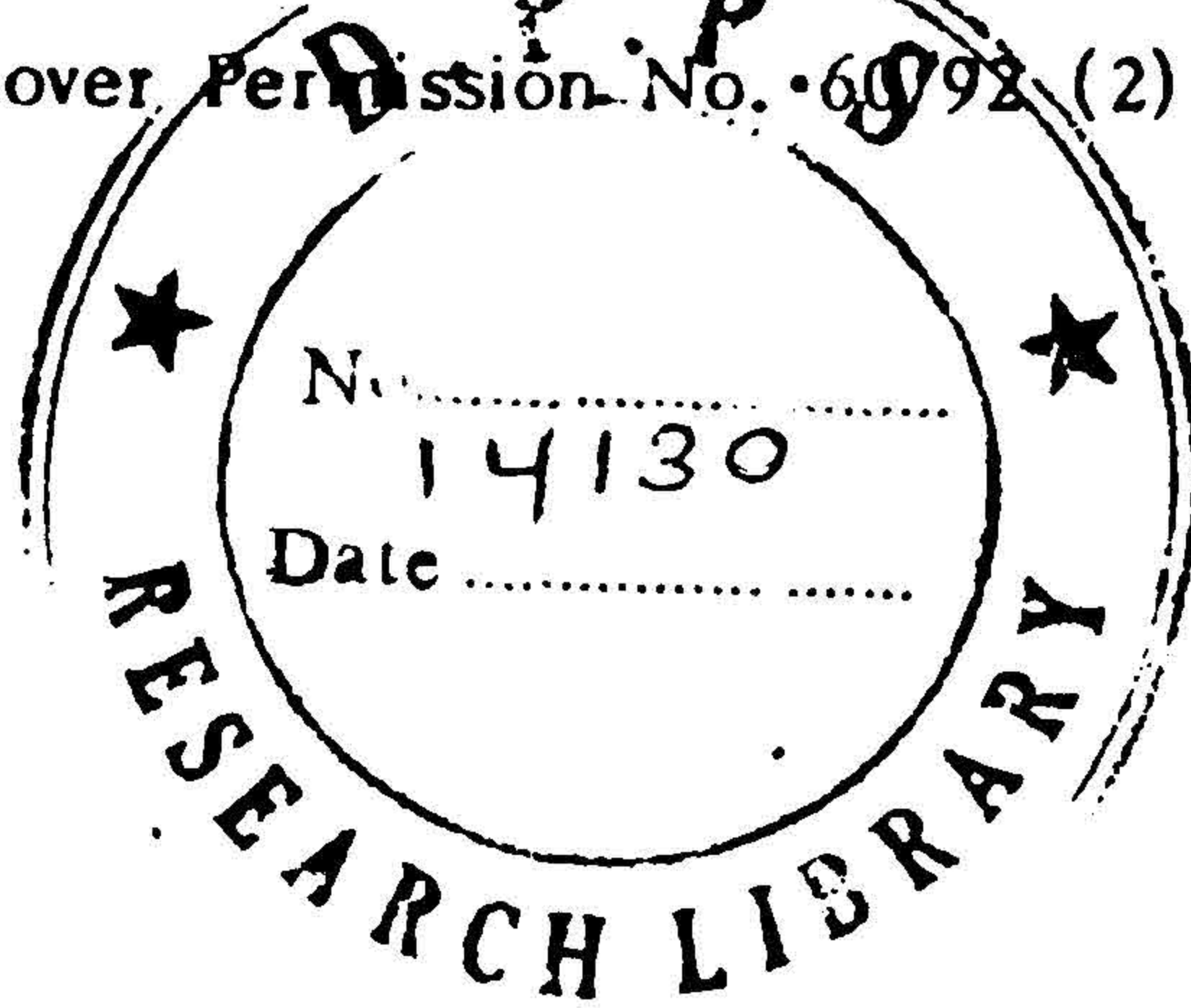
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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly

Self-Enlightened

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

existence, in accordance with their previous meritorious or demeritorious deeds. In the last watch he reflected on the Chain of Cause and Effect. Having arisen from the Fourth Jhāna, he engaged in vipassanā meditation to its culminating stage, attaining arahattamagga. Simultaneously with the attainment of arahattamagga, he attained Full Enlightenment (*Sabbaññuta Nāṇa*). Immediately after attaining Enlightenment he uttered exulting verses in which the Paṭiccasamuppāda doctrine was set forth. Throughout his life also, he repeatedly reflected on and expounded the doctrine.

II

Since the primary quest of the Bodhisatta Siddattha was to find the Deathless, he first directed his mind to the problem of ageing-and-death: 'What is the underlying cause of ageing-and-death?' Thus from ageing-and-death, the Bodhisatta reflected on the ten causal factors, step by step, back to Consciousness.

Those ten factors reflected on by the Bodhisatta pertain to the present. However, in expounding the Theory of Cause and Effect after Enlightenment, the Buddha pointed out that Consciousness has its past cause in volitional activities, and that volitional activities are caused by Ignorance — ignorance of the Four Ariya Truths, and of the Theory of Cause and Effect. The Craving, Clinging and volitional activities of the present result in future existence. So when the Buddha expounded the doctrine fully, he set forth the twelve causal factors running through the past, the present and the future. As the result of volitional activities in thought, word and deed in the previous existence under the influence of Ignorance, there arise in the present five factors, namely, Consciousness, mind-and-body, the six Sense-bases, Contact and Sensation, as the present resultant. Craving, Clinging and bhava (kamma-actions), are the present experiences that happen every moment. Rebirth and ageing-and-death are the future resultant of our present activities, i.e., in so far as these are done under the influence of Ignorance. It is those twelve causal factors (nidāna) that set the round of existences turning over and over, each factor arising dependent on a specific condition. The Theory of Cause

In dealing with kamma as its theme, a discourse necessarily is concerned with man, deva, brahmā; and merit accrues to one who performs acts of merit either in thought, word or deed, and demerit accrues to one who performs acts of demerit. The certainty of this resultant following one's own deeds is understood well by a person who has Right view, and this Right view is of the mundane type (*kammasakata sammā-ditṭhi*). But when it comes to Magga-Insight as the theme of a discourse, merit associated with Craving and Clinging is a drawback, for mundane merit will usher in fresh existence, albeit in the fortunate planes of existence, and hence acquiring it is the wrong course to attain Nibbāna. Now this is a subtle point that needs some explaining.

Why does one seek mundane merit?

The answer is one does so because one desires higher, more glorified forms of existence? A man may be enamoured of the glories of celestial existence in the world of devas. He then does meritorious deeds such as alms-giving and observing morality, as the result of which he can get rebirth in the deva world. For an ordinary man, he would not appreciate the fact that being born as a human being itself is no mean resultant accruing from past merit. Accordingly, he would aspire for wealth and power even in the human world. To those few people who see the shortcomings of sensuous existence (i.e., rebirth in the human and deva planes), merit of a higher order, obtained through the Jhanic practice, would fulfil their ambition of being reborn in the world of brahmās. Yet at the end of the life span of a brahmā, he must die and, if he is not already an ariya, i.e., one who has attained a magga, he will be reborn, possibly in a lower plane of existence. What has been briefly discussed here is to show the limitation of mundane merit which can never get one out of the round of existences or saṃsāra.

Nibbāna is not a sort of glorious existence. Neither is it to be considered as attainable only in the hereafter, for one can realize Nibbāna here and now. Nibbāna is the utter cessation of the round of defilements (*kilesa vaṭṭa*).

Since Nibbāna is beyond the mundane, any attachment to the concept of *atta*, the ego, will be a complete bar to attaining Nibbāna. Efforts directed at Nibbāna, in so far as they are associated with the concept of *atta*, will become no more than mundane merit. Holding fast to the concept of *atta* means the presence of Craving, Clinging, and Wrong view, the tenacious defilements. In that case, one would be far from attaining Nibbāna, still lingering on in this world of sentient existence. To the average man, a worldling, belief in the *atta* is a natural thing. To accept that there is no 'I', no 'he', or 'she', is a baffling proposition for such a worldling. The common man, lacking insight into the complex phenomena of mind and matter, firmly believes in individual existence. This delusion is cast off only through understanding *Paṭicca-samuppāda*. If the question be asked, 'Why is a human being born?' — the materialist would give the biological answer that the child is the offspring of his parents. Believers in creation would say birth is the will of God. But the Buddha declares that all living beings, whether man or *deva* or *brahmā*, are mere mental and physical phenomena compounded and conditioned by causes. As taught in *Paṭtīcasamuppāda*, birth, i.e., Rebirth, in the present existence is merely one link in the causal chain where five factors, namely, Consciousness, mind-and-body, the six Sense-bases, Contact and Sensation, arise dependent on past *kamma*-actions induced by Ignorance.

The present Consciousness, mind-and-body, the six Sense-bases, Contact and Sensation cause Craving. Craving in turn produces Clinging, and it is on account of Clinging that *kamma*-actions arise. *Kamma*-actions are called *bhava* in this context. Through *kamma*-actions or *bhava* there arises Rebirth in the future. And when there is Rebirth, there will follow ageing-and-death, grief, lamentation, bodily pain, mental distress and agony. In as much as Ignorance is the prime past cause in the chain of cause and effect, Craving is the prime cause in the present. So long as these prime causes remain, the consequent effects will recur. *Samsāra* will roll on.

When one discerns this principle of conditionality or the chain of cause and effect, the pernicious hold on the concept of *atta* falls off. One now understands that

and Effect can be briefly stated thus: 'When this is present, that comes to be'. 'When this is absent, that is absent.'

Of the twelve causal factors, Ignorance, being the most crucial, is usually stated as the starting point in the presentation of the whole chain of causation. This we can find in the first three discourses in the present book, as indeed in many others that follow. However, as becomes the unrivalled Teacher, the Buddha taught the doctrine in various ways to suit the level of understanding of the hearer or hearers. For instance, he gave the discourse on Paṭiccasamuppāda only in bare outline, in the order of arising and in the order of cessation, in the Paṭiccasamuppāda Sutta, the first sutta in this book. But he taught the same doctrine in an elaborate way in the Vibhaṅga Sutta, the second sutta.

Sometimes the exposition starts with ageing-and-death, tracing the causes back to Ignorance. Sometimes the exposition starts at some point in the middle of the chain, either going forward to ageing-and-death or backward to Ignorance.

In the Moliyaphagguna Sutta, the six Sense-bases is the starting point in the chain of causation; in the Upādāna Sutta and the Saṃyojana Sutta, Craving is the starting point; in the Dutiya Cetanā Sutta, Consciousness is the starting point; in the Dukkha Sutta and the Loka Sutta, Craving is the starting point, and so on.

III

As is the wont of the Buddha to teach in a way that would suit the level of understanding of his hearers, some of the discourses addressed to those with a lower level of understanding dwelt on kamma and its efficacy, whereas others addressed to those with keener perception dealt with the training for Path-Knowledge or Magga-Insight. The former would mainly centre round the importance of morality and alms-giving and tranquillity-meditation, while the latter would have vipassanā (Insight-development) as their main theme. Discourses contained in Nidāna Saṃyutta generally fall under the latter category.

apart from the mental and physical phenomena arising and disappearing according to specific causes, there is no individual entity, no enduring substance anywhere, any time. There is no doer of a deed nor any person who suffers the consequence. What is real is mental and physical phenomena which have the nature of arising and disappearing. Such discernment is Insight that stands firmly on the Dhamma (dhammatṭhitti ñāṇā). When this Insight arises the severe limitation of mundane merit is seen through. Craving and Clinging to existence that persist even in good actions are clearly seen as defilements that divert one from the path to Nibbāna. With discernment of the cessation of phenomena the wrong belief in eternalism (sassatadiṭṭhi) vanishes; with discernment of the arising of phenomena, the wrong belief in annihilation (ucchedadiṭṭhi) vanishes. Most important, the wrong belief in the Self or *atta* or Ego or Soul (sakkāyadiṭṭhi) is discarded. The Right view resulting from this is called the *ariya* view. And one who has adopted the Right view is called an *ariya*, one who has attained at least the lowest *magga*.

What has been briefly reviewed above is a mere introduction to the doctrine of *Paṭiccasamuppāda*. Perhaps it is an oversimplification of what is actually a most profound doctrine.

Ignorance and Craving, as we have seen above, are the two root causes in the whole chain of causality. The false concept of *atta* is caused by these two defilements. This concept is the source of all other false views, which come under either of the two extremes — that *atta* is eternal or that *atta* is ended at death. Whatever view is taken about *atta*, the worldling is very strongly attached to one's *atta*. From the concept of one's own individual entity, there grows the concept of *atta*. We have a remarkable example of perverse pride in the case of *bhikkhu Channa*, the former attendant to Prince Siddhattha who accompanied the Bodhisatta on the Great Renunciation, and who joined Gotama Buddha's Order of *bhikkhus* quite early. Being steeped in the concept of *atta*, he failed to attain any *Magga*-Insight during the Buddha's lifetime. After the passing away of the Buddha, Channa felt quite repentant and sought solace and advice from the Venerable *Ānanda* who saw that the concept of *atta*

was Channa's main impediment and recounted to him the Buddha's discourse to Kaccānagotta, which we can find in this book.

To Kaccāna, the Buddha explained that most sentient beings either cling to the view that everything exists, that is, all sentient beings are everlasting or eternal; or to the view that nothing exists, that is, when a sentient being dies there is no further existence. These two views, the Buddha declared, were two extremes. In truth and reality there is no sentient being at all, but the arising and cessation of phenomena through specific causes. On comprehending the arising of phenomena, the wrong belief in annihilation can no longer prevail; on comprehending the cessation of phenomena the wrong belief in eternalism can no longer prevail. This insight into phenomena is knowledge of Causality, because to understand the arising of phenomena is Paṭiccasamuppāda in the order of arising, and to understand the cessation of phenomena is Paṭiccasamuppāda in the order of cessation. And when one knows this through vipassanā Insight, one gains the Right view.

This concept of *atta* had led to all sorts of speculation among serious thinkers in the Buddha's time. For instance, Timbruka, a wandering ascetic, came to the Bhagavā with the questions: Are pleasant and unpleasant sensations produced by oneself, or by another? Or are they produced by oneself as well as by another? Or are they neither produced by oneself nor by another? In the last case, do they arise without any cause? Those were the kind of questions loaded with the concept of *atta*. The Bhagavā's reply was in the negative to each of them, and the answer was given by way of Paṭiccasamuppāda because then and then only would the answer be free from the concept of *atta*. (See Timbruka Sutta). Incidentally, it should be pointed out that the Buddha is not refusing to answer the ascetic's questions, as it is often mistakenly construed by some people regarding similar questions.

In Nāṇavatthu sutta, the Buddha expounds how ageing-and-death should be comprehended. He defines ageing-and-death to bring out the essence of dukkha inherent in ageing-and-death. Further, the occurrence of ageing-and-death due to the occurrence of Rebirth

should be comprehended; the cessation, i.e., absence, of ageing-and-death due to the cessation, i.e., absence, of Rebirth should be comprehended; and the Ariya Path of Eight Constituents beginning with Right view should be comprehended. When ageing-and-death is comprehended in this fourfold manner, this is knowledge of the Dhamma (*dhamma ñāṇa*) because the Four Ariya Truths have been comprehended thereby. The knowledge further makes the ariya firmly established in the right understanding that all *samaṇas* and *brāhmaṇas* of the past have known the Dhamma exactly as he knows it now; and that all *samaṇas* and *brāhmaṇas* in the future will know the Dhamma exactly as he knows it now. This is the insight that follows the Maggā-Insight of the ariya. And once the four truths about ageing-and-death are known, all the remaining factors contained in *Paṭiccasamuppāda* are also comprehended in the light of the fourfold Ariya Truth.

The *Paṭiccasamuppāda* doctrine, a most essential part of the Buddha's Teaching, is expounded in other *Nikayās* in some form or the other, such as the *Mahānidāna Sutta* of the *Dīgha Nikāya*, the *Mahātāṇhāsaṅkhaya sutta* of *Majjhima Nikāya*, as well as in the *Mahāvagga* of the *Vinaya Piṭaka* and in the *Vibhaṅga* of the *Abhidhamma Piṭaka*.

The translations in this book were made by U Ko Lay, now a senior editor; the preliminary editing was done by U Nyi Nyi, Senior Editor, and U Tin U, Editor; the final editing was done by the Editorial Committee.

May the Buddha's Teaching shine forth like the radiant sun.

The Editorial Committee
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Yangon
MYANMAR.

The Fourth Waning Day of Pyatho, 1349 M.E.

The Seventh Day of January, 1988.

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Namo tassa bhagavato arahato sammāsambuddhassa

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10. Gotama Sutta

1. PATICCASAMUPPĀDA SUTTA

Discourse on the Theory of Cause and Effect

1. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then the Bhagavā addressed the bhikkhus, saying: "Bhikkhus!" They replied, "Venerable Sir!" The Bhagavā said: "Bhikkhus, I shall discourse to you on Paṭiccasamuppāda¹, the Theory of Cause and Effect." "Very well, Venerable Sir," replied the bhikkhus. The Bhagavā gave this discourse:

What, bhikkhus, is Paṭiccasamuppāda, the Theory of Cause and Effect? Dependent on Ignorance (avijjā), bhikkhus, volitional activities² (saṅkhārā) arise; dependent on volitional activities, (birth-linking) Consciousness (viññāṇa) arises; dependent on Consciousness, mind-and-body (nāmarūpa) arises; dependent on mind-and-body, the six Sense-bases³ (saḷāyatana) arise; dependent on

-
1. Paṭiccasamuppāda teaches the arising of phenomena dependent on specific cause which itself has arisen dependent on its own specific cause. This necessarily implies that the effect of a certain cause becomes in turn a cause in itself that produces its own effect. In other words, each factor in the causal process is conditioned (paṭiccasamuppanna) as well as conditioning (paṭiccasamuppāda). Thus the doctrine teaches that the whole of existence is conditioned and is governed by the natural law of cause and effect. The root cause of dukkha is thereby discovered, and one understands that with the cessation of the root cause of dukkha, the whole mass of dukkha ceases.
 2. **volitional activities: saṅkhārā:** The term saṅkhārā varies in meaning according to the context. In the statement 'sabbe saṅkhārā aniccā' or 'aniccā vata saṅkhārā', it means all compounded and conditioned things including the five aggregates of existence. But here in Paṭiccasamuppāda, saṅkhārā means volition, cetanā, which manifests itself in all actions, good or bad, in thought, in word or in deed.
 3. **the six sense-bases: saḷāyatana (from cha+āyatana):** eye-base, ear-base, nose-base, tongue-base, body-base, mind-base. See the next sutta, Vibhaṅga Sutta.

the six Sense-bases, Contact (phassa) arises; dependent on Contact, Sensation (vedanā) arises; dependent on Sensation, Craving (taṇhā) arises; dependent on Craving, Clinging (upādāna) arises; dependent on Clinging, bhava⁴ arises; dependent on bhava, Rebirth (jāti)⁵ arises; dependent on Rebirth, ageing-and-death (jarāmaraṇa), grief (soka), lamentation (parideva), bodily pain (dukkha), distress of mind (domanassa), and agony (upāyāsa) arise. In this way arises the whole mass of dukkha. This, bhikkhus, is Paṭiccasamuppāda, the Theory of Cause and Effect.

Only with the complete cessation of Ignorance (through arahatta magga)⁶, volitional activities cease;

4. **bhava:** It is of two kinds, upapatti bhava and kamma bhava. Upapatti bhava is the resultant rebirth-process in three states of existence, namely, existence in the eleven sensuous realms, existence in the sixteen fine-material realms and existence in the four non-material realms. Bhava as the cause of jāti, rebirth or coming into new existence, is kamma bhava, that is, the causal process of kamma or volitional activities (in deed, word and thought) and the mental phenomena associated therewith, and which produce rebirth. Because of upādāna, Clinging, actions (kamma) in deed, word and thought are performed, and these give rise to further existence. Kamma bhava as a term may be translated 'the kammic causal process leading to further existence'; in the Pāli text it is just indicated as bhava.
5. **Rebirth (jāti):** coming into new existence.
6. **arahatta magga:** The fourth and final stage of enlightenment whereby all defilements of the mind are rooted out. This is the goal of every Buddhist. This final magga-ñāṇa or Magga-Insight is not attainable at a single stage. There are three prior stages of enlightenment called the three lower magga-ñāṇas at which certain of the ten Fetters (saṃyojanas) that bind beings to the wheel of existence are got rid of. At the first stage of Magga-Insight, three Fetters are broken, namely, ego or personality-belief (sakkāya-diṭṭhi), uncertainty (vicikicchā) and belief in the efficacy of mere rites & rituals outside the Ariya Path (sīlabbata-parāmāsa). Further practice of the Path then leads to the second stage whereby sensuous desire (kāmarāga) and ill will (paṭigha) are attenuated. Then on attaining the third stage, these two Fetters are completely discarded. The remaining Five Fetters namely, attachment to existence in the Fine Material World (rūparāga), attachment to existence in the Non-Material World (arūparāga), conceit (māna), restlessness (uddhacca) and Ignorance (avijjā), are destroyed on attaining Arahatta-Magga. With the destruction of the Fetters, the mind becomes free from all defilements.

with the cessation of volitional activities,(birth-linking) Consciousness ceases; with the cessation of Consciousness, mind-and-body ceases; with the cessation of mind-and-body, the six Sense-bases cease; with the cessation of the six Sense-bases, Contact ceases; with the cessation of Contact, Sensation ceases; with the cessation of Sensation, Craving ceases; with the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; with the cessation of bhava, Rebirth ceases; with the cessation of Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony cease. In this way the cessation of the whole mass of dukkha comes about.

Thus spoke the Bhagavā and the bhikkhus, delighted, rejoiced at the words of the Bhagavā.

End of the First Sutta

2. VIBHAṄGA SUTTA

Analytical Exposition of the Theory of Cause and Effect

2. Once the Bhagavā was staying at Sāvattī. ...p... (He said:) "Bhikkhus, I shall discourse to you on Paṭiccasamuppāda, the Theory of Cause and Effect, by way of analytical exposition of it. Listen, pay careful attention to my words. I shall speak." "Very well, Venerable Sir," replied the bhikkhus. The Bhagavā gave this discourse:

What, bhikkhus, is Paṭiccasamuppāda? Dependent on Ignorance (avijjā), bhikkhus, volitional activities (saṅkhārā) arise; dependent on volitional activities, (birth-linking) Consciousness (viññāṇa) arises; dependent on Consciousness, mind-and-body (nāmarūpa) arises; dependent on mind-and-body, the six Sense-bases (saḷāyatana) arise; dependent on the six Sense-bases, Contact (phassa) arises; dependent on Contact, Sensation (vedanā) arises; dependent on Sensation, Craving (taṇhā) arises; dependent on Craving, Clinging (upādāna) arises; dependent on Clinging, bhava arises; dependent on bhava, Rebirth (jāti) arises; dependent on Rebirth, ageing and death (jarāmarāṇa), grief (soka), lamentation (parideva), bodily pain (dukkha), distress of mind (domanassa), and agony (upāyāsa) arise. In this way arises the whole mass of dukkha.

And what, bhikkhus, is ageing-and-death (jarāmarāṇa)? The process of decay, the decrepitude, the loss of teeth, the greying of hair, the wrinkling of skin, the failing vitality, the wearing out of the sense-faculties, — of various beings in various planes of existence —, this, bhikkhus, is called ageing. The falling away from existence, the passing away, the dissolution, the disappearance, the end of life, the completion of the life period, the breaking up of the physical and mental aggregates (khandhas), the discarding of the body, — of various beings in various planes of existence, — this, bhikkhus, is called death. Thus there is ageing and there is death; this, bhikkhus, is called ageing-and-death.

And what, bhikkhus, is Rebirth (jāti)? The coming into existence,¹ the coming into being complete with the six Sense-bases, the conception,² manifestation in a new existence,³ the appearance of the Aggregates,⁴ the acquisition of the Sense-bases,⁵ — of various beings in various planes of existence —, this, bhikkhus, is called Rebirth (jāti).

And what, bhikkhus, is bhava? Bhikkhus, there are three states of existence:⁶ existence in the sensuous

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1. 'the coming into existence', jāti, rebirth: the inception of nāmarūpa.
 2. the conception: okkanti: lit., descent into or entry into. But this is to be understood figuratively. This refers to those beings that are born from the mother's womb or that are born from eggs.
 3. the manifestation in a new existence: abhinibbatti: This refers to devas and brahmās who at rebirth appear spontaneously as full-grown beings, i.e., without being conceived in the mother's womb; and also certain beings who spring from slime.
 4. 'the appearance of the Aggregates': khandānaṃ pātubhāvo: Khandhā or Aggregates or Groups is the term for the five aspects of sentient existence, usually referred to as pañcakkhandhā or the five Aggregates. The five are: the Aggregate of Corporeality (rūpakkhandhā), the aggregate of Sensation (vedanākkhandhā), the Aggregate of Perception (saññākkhandhā), the Aggregate of Volitional Activities (saṅkhārakkhandhā) and the Aggregate of Consciousness (viññāṇakkhandhā). The first of them is a physical phenomenon (rūpa), the remaining four being mental phenomena (nāma).
 5. the acquisition of the Sense-bases: āyātanānaṃ paṭilābhō: Beings in various categories acquire Sense-bases that are appropriate to the nature of the realms in which they arise. The six Sense-bases (saḷāyatana), namely, the five physical sense-organs — eye, ear, nose, tongue, body — and consciousness, are technically called eye-base, ear-base, nose-base, tongue-base, body-base and mind-base. All mental processes depend on the six Sense-bases.
 6. three states of existence: The sensuous realms consist of the eleven sensuous planes of existence including the human plane; the fine material realms consist of sixteen Brahmā planes; and the non-material realms consist of four non-material planes of existence which are higher Brahmā planes. The Buddha's method of teaching here is what is called the Deer's Passage Method (migapada valañjana naya) whereby a perceptive man, on seeing the footprints of a deer ascending a rock on one side, and finding the same footprints descending on the other side, can make the

realms (kāma-bhava), existence in the fine-material realms (rūpa-bhava), existence in the non-material realms (arūpa-bhava). This, bhikkhus, is called bhava.

And what, bhikkhus, is Clinging (upādāna)? Bhikkhus, Clinging is of four kinds: clinging to sense-desires, (kāma-upādāna), clinging to false views (diṭṭhu-pādāna), clinging to practices of and belief in mere rites and rituals outside the Ariya Path, (sīlabbatu-pādāna), and clinging to soul-theories i.e., to theories that there is Self, Soul, Ego, (attavādupādāna). This, bhikkhus, is called Clinging.

And what, bhikkhus is Craving (taṇhā)? Bhikkhus, Craving is of six kinds: craving for (enjoyment of) visible objects, (rūpa-taṇhā); craving for (enjoyment of) sounds, (sadda-taṇhā); craving for (enjoyment of) odours, (gandha-taṇhā); craving for (enjoyment of) tastes, (rasa-taṇhā); craving for (enjoyment of) physical contact, (phoṭṭhabba-taṇhā); craving for (the pleasure of) mind-object (i.e., thoughts, ideas, etc.) (dhamma-taṇhā). This, bhikkhus, is called Craving.

And what, bhikkhus, is Sensation (vedanā)? Bhikkhus, Sensation is of six kinds: sensation arising out of contact by means of the eye, (cakkhusamphassajā vedanā); sensation arising out of contact by means of the ear, (sotasamphassajā vedanā); sensation arising out of contact by means of the nose, (ghānasamphassajā vedanā); sensation arising out of contact by means of the tongue, (jīvhāsamphassajā vedanā); sensation arising out of contact by means of the body, (kāyasamphassajā vedanā); sensation arising out of contact by means of the mind, (manosamphassajā vedanā). This, bhikkhus, is called Sensation.

And what, bhikkhus, is Contact (phassa)? Bhikkhus, Contact is of six kinds: contact with the eye,

unequivocal inference that the deer must have stepped on the rock. Similarly here in saying that there are three states of existence, one has to understand that the Buddha is saying that Clinging causes volitional actions which give rise to fresh existence or rebirth.

7. **the four primary elements: mahā bhūta:** 'Element' or 'dhātu' is an ultimate phenomenon which behaves in accordance with the laws of nature. The four primary elements are represented in concrete terms as 'earth', 'water', 'fire' and 'air' elements.

(cakkhusamphassa); contact with the ear, (sotasamphassa); contact with the nose, (ghānasamphassa); contact with the tongue, (jīvhāsamphassa); contact with the body, (kāyasamphassa); contact with the mind, (manosamphassa). This, bhikkhus, is called Contact.

And what, bhikkhus, are the six Sense-bases (saḷāyatana)? The eye-base, (cakkhāyatana); the ear-base, (sotāyatana); the nose-base, (ghānāyatana); the tongue-base, (jīvhāyatana); the body-base, (kāyāyatana); and the mind-base, (manāyatana)— these, bhikkhus, are called the six Sense-bases.

And what, bhikkhus, is mind-and-matter? Sensation (vedanā), Perception (saññā), Volition (cetanā), Contact (phassa), attention (manasikāra) — these are called mind (nāma). The four primary elements⁷ together with the material properties dependent on the four primary elements⁸ are called matter (rūpa). Thus

- (i) Pathavī-dhātu is a natural phenomenon that has the attribute of hardness and its opposite, softness. It is sometimes translated as the element of solidity or of extension.
- (ii) Āpo-dhātu is a natural phenomenon that has the attribute of causing cohesion or fluidity.
- (iii) Tejo-dhātu is the natural phenomenon that has the attribute of causing heat or cold, i.e., thermal properties.
- (iv) Vāyō-dhātu is the natural phenomenon that has the attribute of causing motion or tension.

These four primary elements are inseparable and interdependent and are depended upon by the remaining derived material properties (upādāya rūpa). They constitute matter (or materiality) ranging from the littlest and subtlest particles to the most massive form of matter.

8. material properties dependent on the Four Primary Elements: upādāya-rūpa:

- (i) Sensitive part of the eye, the ear, the nose, the tongue, and the body;
- (ii) Sense-objects: viz., form, sound, odour, taste, and tangibility;
- (iii) Properties of sex: viz., femininity and masculinity;
- (iv) The heart-base;

these are the mental phenomena, (nāma); and these are the material phenomena, (rūpa). These mental and material phenomena, bhikkhus, are called mind-and-matter.

And what, bhikkhus, is Consciousness, (viññāṇa)? Bhikkhus, Consciousness is of six kinds: eye-consciousness, (cakkhuviññāṇa); ear-consciousness, (sotaviññāṇa); nose-consciousness, (ghānaviññāṇa); tongue-consciousness, (jīvhāviññāṇa); body-consciousness, (kāyaviññāṇa); and mind-consciousness, (manoviññāṇa). This, bhikkhus, is called Consciousness.

And what, bhikkhus, are volitional activities, (saṅkhārā)? Bhikkhus, Volitional activities are of three kinds: physical volitional activity, (kāyasaṅkhāra); verbal volitional activity, (vacīsaṅkhāra); and mental volitional activity, (cittasaṅkhāra). These, bhikkhus, are called volitional activities.

And what, bhikkhus, is Ignorance (avijjā)? Bhikkhus, not knowing what is dukkha, not knowing what is the cause of dukkha, not knowing what is the cessation of dukkha and not knowing the practice that leads to the cessation of dukkha—this, bhikkhus, is called Ignorance.

In this manner, bhikkhus, conditioned by Ignorance, volitional activities arise; conditioned by volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of this Ignorance (through arahatta magga), volitional activities cease; with the cessation of

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- (v) Property of life: i.e., vital principle;
 - (vi) Nutrition: i.e., edible food;
 - (vii) Property of limitation: i.e., the element of space;
 - (viii) Communication: viz., bodily intimation and vocal intimation;
 - (ix) Distinctive condition: viz., lightness, pliancy, adaptability, and the above two forms of intimation;
 - (x) Characteristics of materiality, viz., inception, continuity, decay, and impermanence.

volitional activities, (birth-linking) Consciousness ceases;
...p... In this way the cessation of the whole mass of
dukkha comes about.

End of the Second Sutta

3. PAṬIPADĀ SUTTA

Discourse on the Practice

3. Once the Bhagavā was staying at Sāvattḥī. ...p... (He said:) "Bhikkhus, I shall discourse to you on wrong practice (micchāpaṭipadā) as well as on right practice (sammāpaṭipadā). Listen, pay careful attention to my words, I shall speak." "Very well, Venerable Sir," replied the bhikkhus. The Bhagavā gave this discourse:

Now, what, bhikkhus, is wrong practice¹ (micchāpaṭipadā)? Dependent on Ignorance, bhikkhus, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. This, bhikkhus, is called wrong practice.'

And what, bhikkhus, is right practice (sammāpaṭipadā)? Only with the complete cessation of Ignorance (through arahatta magga), volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this way the cessation of the whole mass of dukkha comes about. This, bhikkhus, is called right practice.

End of the Third Sutta

1. **wrong practice: micchāpaṭipadā:** The practice where the aim is not liberation from saṃsāra is wrong practice; the practice where the aim is liberation from saṃsāra is right practice. Therefore even the performance of meritorious actions with the intention of gaining rebirth in fortunate existences is wrong practice.

4. VIPASSĪ SUTTA

Discourse Concerning Buddha Vipassī

4. Once the Bhagavā was staying at Sāvattī ...p... (He said:) Bhikkhus, before Vipassī Buddha, the Homage-worthy, the Perfectly Self-enlightened One, had gained the knowledge of the Four Ariya Truths, when he was just an aspirant for Buddhahood, a Bodhisatta who did not yet know the Four Ariya Truths, it occurred to him thus:¹

'Oh, how distressful is this world (of beings), subject as it is to birth, ageing, death, passing away from one existence into rebirth in another. And yet, there is no knowing the (way of) deliverance from this (repeated round of) suffering of ageing and death. Oh, when will that time be when the (way of) escape from this suffering of ageing and death will be discerned?'

Then, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there ageing-and-death? What is the cause of ageing-and-death?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is Rebirth, there is ageing-and-death; Rebirth is the cause of ageing-and-death.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there Rebirth? What is the cause of Rebirth?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is

1. All bodhisattas contemplate the factors in the chain of cause and effect relating to existence, both in the order of arising of the factors and in the order of cessation of the factors. Immediately after such contemplating, the bodhisattas attain Buddhahood.

bhava (kamma action), there is Rebirth; bhava (kamma action) is the cause of Rebirth.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there bhava (kamma action)? What is the cause of bhava (kamma action)?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is Clinging, there is bhava (kamma action); Clinging is the cause of bhava.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there Clinging? What is the cause of Clinging?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is Craving, there is Clinging; Craving is the cause of Clinging.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there Craving? What is the cause of Craving?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is Sensation, there is Craving; Sensation is the cause of Craving.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there Sensation? What is the cause of Sensation?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is Contact, there is Sensation; Contact is the cause of Sensation.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there Contact? What is the cause of Contact?' Then, bhikkhus, through right perception and through Insight, penetrative understanding arose in the Bodhisatta Vipassī that 'when there are the six Sense-bases, there is Contact; the six Sense-bases are the cause of Contact.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, are there the six Sense-bases? What is the cause of the six Sense-bases?' Then, bhikkhus, through right perception and

through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is mind-and-body, there are the six Sense-bases; mind-and-body is the cause of the six Sense-bases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there mind-and-body? What is the cause of mind-and-body?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is (birth-linking) Consciousness, there is mind-and-body; (birth-linking) Consciousness is the cause of mind-and-body.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there (birth-linking) Consciousness? What is the cause of (birth-linking) Consciousness?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is volitional activity, there is Consciousness; volitional activities are the cause of Consciousness.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor exists, is there volitional activity? What is the cause of volitional activity?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is Ignorance, there is volitional activity; Ignorance is the cause of volitional activity.'

In this manner, dependent on Ignorance, volitional activities arise; dependent on volitional activity, Consciousness arises; ...p... In this manner arises the whole mass of dukkha.

Bhikkhus, with the reflection that 'there is arising, there is arising,' there arose in the Bodhisatta Vipassī vision, there arose knowledge, there arose wisdom, there arose insight, there arose light concerning things unheard of before.

Then, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no ageing-and-death? Through cessation of what factor, does ageing-and-death cease?' Then, bhikkhus, through right perception and through Insight, the penetrative

understanding arose in the Bodhisatta Vipassī that 'when there is no Rebirth, there is no ageing-and-death; with the cessation of Rebirth, ageing-and-death ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no Rebirth? Through cessation of what factor, does Rebirth cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is no bhava (kamma action), there is no Rebirth with the cessation of bhava (kamma action), Rebirth ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no bhava (kamma action)? Through cessation of what factor, does bhava (kamma action) cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is no Clinging, there is no bhava (kamma action); with the cessation of Clinging, bhava (kamma action) ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no Clinging? Through cessation of what factor, does Clinging cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is no Craving, there is no Clinging; with the cessation of Craving, Clinging ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no Craving? Through cessation of what factor, does Craving cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is no Sensation, there is no Craving; with the cessation of Sensation, Craving ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no Sensation? Through cessation of what factor, does Sensation cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding

arose in the Bodhisatta Vipassī that 'when there is no Contact, there is no Sensation; with the cessation of Contact, Sensation ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no Contact? Through cessation of what factor, does Contact cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there are the six Sense-bases, there is Contact; with the cessation of the six Sense-bases, Contact ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, are there no six Sense-bases? Through cessation of what factor, do the six Sense-bases cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is no mind-and-body, there are no six Sense-bases; with the cessation of mind-and-body, the six Sense-bases cease.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no mind-and-body? Through cessation of what factor, does mind-and-body cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is no Consciousness, there is no mind-and-body; with the cessation of Consciousness, mind-and-body ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no Consciousness? Through cessation of what factor, does Consciousness cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is no volitional activity, there is no Consciousness; with the cessation of volitional activity, Consciousness ceases.'

Again, bhikkhus, the Bodhisatta Vipassī pondered thus: 'When what factor does not exist, is there no volitional activity? Through cessation of what factor, does volitional activity cease?' Then, bhikkhus, through

right perception and through Insight, the penetrative understanding arose in the Bodhisatta Vipassī that 'when there is no Ignorance, there is no volitional activity; with the cessation of Ignorance, volitional activities cease.'

In this manner, with the cessation of Ignorance, volitional activities cease; with the cessation of volitional activity, (birth-linking) Consciousness ceases; ...p... In this manner does the cessation of the whole mass of dukkha come about.

Bhikkhus, with the reflection that 'there is cessation, there is cessation,' there arose in the Bodhisatta Vipassī vision, there arose knowledge, there arose wisdom, there arose insight, there arose light concerning things unheard of before.

End of the Fourth Sutta

5. SIKHĪ SUTTA

Discourse Concerning Sikhī Buddha

5. Bhikkhus, before Sikhī Buddha, the Homage-worthy, the Perfectly Self-enlightened One ...p...

End of the Fifth Sutta

6. VESSABHŪ SUTTA

Discourse Concerning Vessabhū Buddha

6. Bhikkhus, before Vessabhū Buddha, the Homage-worthy, the Perfectly Self-enlightened One ...p...

End of the Sixth Sutta

7. KAKUSANDHA SUTTA

Discourse Concerning Kakusandha Buddha

7. Bhikkhus, before Kakusandha Buddha, the Homage-worthy, the Perfectly Self-enlightened One ...p...

End of the Seventh Sutta

8. KOṆĀGAMANA SUTTA

Discourse Concerning Koṇāgamana Buddha

8. Bhikkhus, before Koṇāgamana Buddha, the
Homage-worthy, the Perfectly Self-enlightened One
...p...

End of the Eighth Sutta

9. KASSAPA SUTTA

Discourse Concerning Kassapa Buddha

9. Bhikkhus, before Kassapa Buddha, the Homage-
-worthy, the Perfectly Self-enlightened One ...p...

End of the Ninth Sutta

10. GOTAMA SUTTA

Discourse Concerning Gotama Buddha

10. Bhikkhus, before I had gained the knowledge of the Four Ariya Truths, when I was just an aspirant for Buddhahood, a Bodhisatta who did not yet know the Four Ariya Truths, it occurred to me thus:

'Oh, how distressful is this world (of beings), subject as it is to birth, ageing, death, passing away from one existence into rebirth in another. And yet, there is no knowing the (way of) deliverance from this (repeated round of) suffering of ageing and death. Oh, when will that time be when the (way of) escape from this suffering of ageing and death will be discerned?'

Then, bhikkhus, I pondered thus: 'When what factor exists, is there ageing-and-death? What is the cause of ageing-and-death?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in me that 'when there is Rebirth, there is ageing-and-death; Rebirth is the cause of ageing-and-death.'

Again, bhikkhus, I pondered thus: 'When what factor exists, is there Rebirth? ...p... bhava (kamma action)... Clinging ... Craving ... Sensation ... Contact ... the six Sense-bases ... mind-and-body ... Consciousness ... are there volitional activities? What is the cause of volitional activities?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in me that 'when there is Ignorance, there are volitional activities; Ignorance is the cause of volitional activities.'

In this manner, dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this manner arises the whole mass of dukkha.

Bhikkhus, with the reflection that 'there is arising, there is arising,' there arose in me vision, there arose knowledge, there arose wisdom, there arose

insight, there arose light concerning things unheard of before.

Then, bhikkhus, I pondered thus: 'When what factor does not exist, is there no ageing-and-death? Through cessation of what factor, does ageing-and-death cease?' Then, bhikkhus, through right perception and through Insight, the penetrative understanding arose in me that 'when there is no Rebirth, there is no ageing-and-death; with the cessation of Rebirth, ageing-and-death ceases.'

Again, bhikkhus, I pondered thus: 'When what factor does not exist, is there no Rebirth? ...p... bhava (kamma action)... Clinging ... Craving ... Sensation ... Contact ... the six Sense-bases ... mind-and-body ... Consciousness ... are there no volitional activities? With the Cessation of what, do volitional activities cease?' Then, bhikkhus, through right perception and through Insight the penetrative understanding arose in me that 'when there is no Ignorance, there are no volitional activities; with the cessation of Ignorance, volitional activities cease.'

In this manner, with the cessation of Ignorance, volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this way occurs the cessation of the whole mass of dukkha.

Bhikkhus, with the reflection that 'there is cessation, there is cessation,' there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light concerning things unheard of before.

End of the Tenth Sutta

End of the Buddha Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(ii) ĀHĀRA VAGGA

1. Āhāra Sutta
2. Moliya Phagga Sutta
3. Samaṇa Brāhmaṇa Sutta
4. Duttiya Samaṇa Brāhmaṇa Sutta
5. Kaccānagotta Sutta
6. Dhammakathika Sutta
7. Acela Kassapa Sutta
8. Timbaruka Sutta
9. Bāla Paṇḍita Sutta
10. Paccaya Sutta

1. ĀHĀRA SUTTA

Discourse on Nutriment

11. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. (He said:) There are, bhikkhus, four kinds of nutriment for the sustenance of beings already born¹ and for the support of beings about to be born². What are these four?

(Firstly), the bodily nutriment of gross or fine food (*kabalīkāra*); secondly, the nutriment of Sense Contact (*phassa*); thirdly, the nutriment of volition (*manosañcetanā*); fourthly, the nutriment of Consciousness (*viññāṇa*). These, bhikkhus, are the four kinds of nutriment for the sustenance of beings already born and for the support of beings about to be born.

1 & 2. beings already born: *bhūtānaṃ sattānaṃ*.

beings about to be born: *sambhavesīnaṃ*: lit., those seeking birth i.e., awaiting birth in their new existence.

The Commentary has elaborate explanations on these two terms. In the case of egg-born (oviparous, andaja beings) and womb-born (viviparous, jalābuja beings), while they are still in the egg or in the mother's womb, they are called 'beings seeking birth'; when they emerge from the egg-shell or the membranous sheath in the womb, they are called 'beings born'.

For beings born of moisture (*saṃsedaja*) or born spontaneously (gaining full growth and maturity instantaneously) (*opāṭṭika*), they are called 'beings seeking birth' while at the first moment of birth-linking consciousness. From the second thought-moment of their existence onwards, they are known as 'beings born'. Alternatively, while they are still in the posture in which they have first manifested themselves, they are called 'beings seeking birth'. From the moment they change their initial posture into new posture, they are called 'beings born'.

3. The four kinds of nutriment: **Bodily nutriment:** *kabalīkāra āhāra*: lit., food taken in mouthfuls, i.e., eaten, drunk, chewed or tasted every day for sustaining and promoting the growth of one's physical body.

Of these four kinds of nutriment, bhikkhus, what is their cause (*nidāna*), what their origin (*samudaya*), what their genesis (*jātika*), what their source (*pabhava*)? These four kinds of nutriment, bhikkhus, have Craving as their cause, as their origin, as their genesis and as their source.

And this Craving, bhikkhus, what is its cause, what its origin, what its genesis, what its source? Craving has Sensation as its cause, as its origin, as its genesis, as its source.

And this Sensation, bhikkhus, what is its cause, what its origin, what its genesis, what its source? Sensation has Contact as its cause, as its origin, as its genesis, as its source.

And this Contact, bhikkhus, what is its cause, what its origin, what its genesis, what its source? Contact has the six Sense-bases as its cause, as its origin, as its genesis, as its source.

And these six Sense-bases, bhikkhus, what is their cause, what their origin, what their genesis, what their source? The six Sense-bases have mind-and-body as their cause, as their origin, as their genesis, as their source.

And this mind-and-body, bhikkhus, what is its cause, what its origin, what its genesis, what its source? Mind-and-body has (birth-linking) Consciousness as its cause, as its origin, as its genesis, as its source.

And this Consciousness, bhikkhus, what is its cause, what its origin, what its genesis, what its source? Consciousness has volitional activity as its cause, as its origin, as its genesis, as its source.

Nutriment of Contact: *phassāhāra*: it conditions the arising of the three kinds of sensation (*vedanā*), pleasant, unpleasant or neutral.

Nutriment of Volition: *manosañcetanāhāra*: it conditions the arising of the three states of existence, *kāma*bhava, *rūpa*bhava and *arūpa*bhava.

Nutriment of Consciousness: *viññāṇāhāra*: it conditions the arising of mind-and-body (*nāmarūpa*).

And these volitional activities, bhikkhus, what is their cause, what their origin, what their genesis, what their source? Volitional activities have Ignorance as their cause, as their origin, as their genesis, as their source.

In this manner, bhikkhus, Ignorance conditions (the arising of) volitional activities; volitional activities condition (the arising of) Consciousness; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance through arahatta magga, volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this way the cessation of the whole mass of dukkha comes about.

End of the First Sutta

2. MOĪYA PHAGGUNA SUTTA

Discourse to MoĪya Phagguna

12. Once the Bhagavā was staying at Sāvattī. ...p... (He said:) There are, bhikkhus, four kinds of nutriment for the sustenance of beings already born and for the support of beings about to be born. What are these four?

(Firstly), the bodily nutriment of gross or fine food; secondly, the nutriment of Sense Contact; thirdly, the nutriment of volition; fourthly, the nutriment of Consciousness. These, bhikkhus, are the four kinds of nutriment for the sustenance of beings already born and for the support of beings about to be born.

When the Bhagavā had spoken these words, the Venerable MoĪya Phagguna said to the Bhagavā thus: "Who, Venerable Sir, consumes the nutriment of Consciousness?" "The question is not properly put", said the Bhagavā. "I do not say that there is any being or person who consumes. If I had said so, then the question 'Who consumes?' would be appropriate. But I did not say so; to me who did not say so, one should ask in this way: 'Venerable Sir! Of what is the nutriment of Consciousness the cause?' That would be a question properly put. And to that (question), the correct reply is: 'The nutriment of Consciousness is the cause of manifestation in a new existence;¹ when there is mind-and-body (in the new existence), there arise the six Sense-bases; and dependent on the six Sense-bases, Contact arises'."

1. The Commentary explains that here the nutriment of Consciousness means the birth-linking Consciousness which serves as a condition for the simultaneous arising of mind-and-body (nāmarūpa) in the new existence. The moment birth-linking Consciousness arises in the new existence, coascent nāmarūpa as well as mental concomitants arise with it.

"Who, Venerable Sir, has the contact?" "The question is not properly put", said the Bhagavā. "I do not say that there is any being or person who has the contact. If I had said so, then the question, 'Who has the contact?' would be appropriate. But I did not say so; to me who did not say so, one should ask in this way: 'Venerable Sir, dependent on what, does Contact arise?' That would be a question properly put. And to that (question), the correct reply is: 'Dependent on the six Sense-bases, Contact arises; and dependent on Contact, Sensation arises'."

"Who, Venerable Sir, feels the sensation?" "The question is not properly put," said the Bhagavā. "I do not say that there is any being or person who feels the sensation. If I had said so, then the question, 'Who feels the sensation?' would be appropriate. But I did not say so; to me who did not say so, one should ask in this way: 'Venerable Sir, dependent on what, does Sensation arise?' That would be a question properly put. And to that (question), the correct reply is: 'Dependent on Contact, Sensation arises; and dependent on Sensation, Craving arises'."

"Who, Venerable Sir, craves?" "The question is not properly put," said the Bhagavā. "I do not say that there is any being or person who craves. If I had said so, then the question, 'Who craves?' would be appropriate. But I did not say so; to me who did not say so, one should ask in this way: 'Venerable Sir, dependent on what, does Craving arise?' That would be a question properly put. And to that (question), the correct reply is: 'Dependent on Sensation, Craving arises; and dependent on Craving, Clinging arises'."

"Who, Venerable Sir, clings?" "The question is not properly put," said the Bhagavā. "I do not say that there is any being or person who clings. If I had said so, then the question 'Who clings?' would be appropriate. But I did not say so; to me who did not say so, one should ask in this way: 'Venerable Sir, dependent on what, does Clinging arise?' That would be a question properly put. And to that (question), the correct reply is: 'Dependent on Craving, Clinging arises; and dependent on Clinging, bhava arises'." ...p... In this way arises the whole mass of dukkha.

"Phaggunā, only with the complete cessation of the six bases of Sense-contact through arahatta magga, Contact ceases; with the cessation of Contact, Sensation ceases; with the cessation of Sensation, Craving ceases; with the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; with the cessation of bhava, Rebirth ceases; with the cessation of Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony cease. In this way the cessation of the whole mass of dukkha comes about."

End of the Second Sutta

3. SAMANA BRĀHMAṆA SUTTA

Discourse on Samaṇas and Brāhmaṇas

13. Once the Bhagavā was staying at Sāvattthī ... (He said:) Bhikkhus, there are samaṇas and brāhmaṇas¹ who are ignorant of ageing-and-death,² ignorant of the origin of ageing-and-death, ignorant of the cessation of ageing-and-death, ignorant of the practice leading to the cessation of ageing-and-death; who are ignorant of Rebirth, ...p... of bhava, ... of Clinging, ... of Craving, ... of Sensation, ... of Contact, ... of the six Sense-bases, ... of mind-and-body, ... of Consciousness ... who are ignorant of volitional activities, ignorant of the origin of volitional activities, ignorant of the cessation of volitional activities, ignorant of the practice leading to the cessation of volitional activities. These samaṇas and brāhmaṇas are not deserving of being called (true) samaṇas and brāhmaṇas. Furthermore, these venerable ones are not in a position to realize and attain by themselves in this very life, through Magga-Insight (abhiññā), the benefits³ of being samaṇas or of being brāhmaṇas.

Bhikkhus, there are samaṇas and brāhmaṇas who comprehend ageing-and-death, comprehend the origin of ageing-and-death, comprehend the cessation¹ of

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1. This refers to samaṇas and brāhmaṇas who hold views which are outside the Teaching of the Buddha, and who are not in a position to know the Four Ariya Truths.
 2. According to the Commentary, 'ignorant of ageing-and-death' means 'ignorant of the Truth of dukkha in respect of ageing-and-death'; 'ignorant of the origin of ageing-and-death' means not knowing what has given rise to ageing-and-death, the Truth about the cause of ageing-and-death; 'ignorant of cessation of' means not knowing the Truth about how ageing-and-death cease; 'ignorant of the path leading to the cessation of ageing-and-death' means not knowing the magga practice by which the incessant process of ageing-and-death comes to an end.
 3. The benefits of being a samaṇa or of being a brāhmaṇa: *sāmaṇattha*, *brahmaṇattha*; the Commentary explains them to be 'arahattaphala'.

ageing-and-death, comprehend the practice leading to the cessation of ageing-and-death; who comprehend Rebirth, ...p... bhava, ... Clinging, ... Craving, ... Sensation, ... Contact, ... six Sense-bases, ... mind-and-body, ... Consciousness ...; who comprehend volitional activities, comprehend the origin of volitional activities, comprehend the cessation of volitional activities, comprehend the practice leading to the cessation of volitional activities. Those samaṇas and brāhmaṇas are deserving of being called (true) samaṇas and brāhmaṇas. Furthermore, these venerable ones are in a position to realize and attain by themselves in this very life, through Magga-Insight (abhiññā), the benefits of being samaṇas or of being brāhmaṇas.

End of the Third Sutta

4. DUTIYA SAMANA BRĀHMAṆA SUTTA

The Second Discourse on Samaṇas and Brāhmaṇas

14. Once the Bhagavā was staying at Sāvattī. ... (He said:) Bhikkhus, there are certain samaṇas and brāhmaṇas who are ignorant of these phenomena, ignorant of the origin of these phenomena, ignorant of the cessation of these phenomena, ignorant of the path leading to the cessation of these phenomena. And what are the phenomena they are ignorant of? What are the phenomena of whose origin they are ignorant of? What are the phenomena of whose cessation they are ignorant of? What are the phenomena the practice leading to the cessation of which they are ignorant of?

They are ignorant of ageing-and-death, ignorant of the origin of ageing-and-death, ignorant of the cessation of ageing-and-death, ignorant of the path leading to the cessation of ageing-and-death; they are ignorant of Rebirth, ...p... of bhava ... of Clinging,... of Craving, ... of Sensation, ... of Contact, ... of the six Sense-bases, ... of mind-and-body, ... of Consciousness, ... they are ignorant of volitional activities, ignorant of the origin of volitional activities, ignorant of the cessation of volitional activities, ignorant of the practice leading to the cessation of volitional activities. These are the phenomena they are ignorant of; these are the phenomena of whose origin they are ignorant of; these are the phenomena of whose cessation they are ignorant of; these are the phenomena the practice leading to the cessation of which they are ignorant of.

Such samaṇas and brāhmaṇas are not deserving of being called (true) samaṇas and brāhmaṇas. Furthermore, these venerable ones are not in a position to realize and attain by themselves in this very life, through Magga-Insight, (abhiññā), the benefits of being samaṇas or of being brāhmaṇas.

Bhikkhus, there are certain samaṇas and brāhmaṇas who comprehend these phenomena, who comprehend the origin of these phenomena, who comprehend the cessation of these phenomena, who

comprehend the practice leading to the cessation of these phenomena. And what are the phenomena they comprehend? What are the phenomena whose origin they comprehend? What are the phenomena whose cessation they comprehend? What are the phenomena the practice leading to the cessation of which they comprehend?

They comprehend ageing-and-death, comprehend the origin of ageing-and-death, comprehend the cessation of ageing-and-death, comprehend the practice leading to the cessation of ageing-and-death; they comprehend Rebirth, ...p... bhava, ... Clinging, ... Craving, ... Sensation, ... Contact, ... the six Sense-bases, ... mind-and-body, ... Consciousness, ...; they comprehend volitional activities, comprehend the origin of volitional activities, comprehend the cessation of volitional activities, comprehend the path leading to the cessation of volitional activities.

Such samaṇas and brāhmaṇas are deserving of being called (true) samaṇas and brāhmaṇas. Furthermore, these venerable ones are in a position to realize and attain in this very life, through Magga-Insight (abhiññā), the benefits of being samaṇas or of being brāhmaṇas.

End of the Fourth Sutta

5. KACCĀNAGOTTA SUTTA

Discourse to the Venerable Kaccānagotta

15. The Bhagavā was staying at Sāvattthī. ... At that time Bhikkhu Kaccānagotta approached the Bhagavā and, after paying homage to the Bhagavā, sat on one side. Having taken his seat, the Venerable Kaccānagotta said to the Bhagavā thus: "Venerable Sir, it is said, 'Right view. Right view.' In what respect, Venerable Sir, is a view a Right view?"

"For the most part, Kaccāna, sentient beings depend on two kinds of belief – belief that 'there is'¹ (things exist) and belief that 'there is not'² (things do not exist). For him who sees fundamentally and truly with right understanding³ the arising-nature of the conditioned world,⁴ there cannot arise the belief that 'there is not' (things do not exist). For him who sees fundamentally and truly with right understanding⁵ the perishing-nature of the conditioned world, there cannot arise the belief that 'there is' (things exist). Kaccāna, these sentient beings are, for the most part, fettered

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1. **belief that 'there is':** *atthita*: the eternity view, *sassatadiṭṭhi*, holding that all sentient beings are eternal.
 2. **belief that 'there is not':** *natthita*: the annihilation view, *ucchedadiṭṭhi*, holding that after the present existence there is no further existence.
 3. For him who sees fundamentally and truly with right understanding, i.e., Vipassanā-Insight and Magga-Insight, that conditioned things arise incessantly because of kamma, avijjā and tanhā, the annihilation-view will not arise.
 4. **the conditioned world:** mental and physical phenomena which are conditioned by causes.
 5. For him who sees fundamentally and truly with right understanding, i.e., Vipassanā-Insight and Magga-Insight, that conditioned things are incessantly passing away, the eternity-view will not arise.

by attachment (*upaya*), by Clinging (*upādāna*) and by dogmatic adherence to false view (*abhinivesa*).⁶ The ariya disciple is not attached to, does not cling to, is not fixed on (the concept) 'my atta' with that attachment and clinging⁷ on which the mind is fixed, in which it is immersed, in which it lies latent. If there is arising (of *nāmarūpa*), he knows it is only arising of dukkha;⁸ if there is cessation (of *nāmarūpa*), he knows it is only cessation of dukkha. Concerning this, he has no doubt or uncertainty; he knows this by himself, not by dependence on others. In this manner, Kaccāna, is a view considered a Right view.

'Everything exists', Kaccāna, this is one extreme (view); 'Everything exists not', this is another extreme (view). Avoiding these two extremes, Kaccāna, the Tathāgata, taking the middle course,⁹ teaches the Dhamma, thus: Dependent on Ignorance, volitional activities arise; dependent on volitional activities,

6. *upaya* : lit., approach, undertaking, clinging to, attachment. This is a synonym for Craving and wrong view.

Upādāna : lit., grasping, holding on tenaciously. This also is a synonym for Craving and wrong view.

Abhinivesa : lit., immersed in, embedded in; according to the Sub-commentary, taking up a wrong attitude and holding fast on to it.

When *taṇhā*, Craving, and *diṭṭhi*, false view, arise with regard to conditioned things, they create the false impression of 'I, mine'. Hence these two akusala cittas, *taṇhā* and *diṭṭhi*, are termed *upaya*, *upādāna* or *abhinivesa*.

7. **attachment and clinging**: *Upaya* and *upādāna*, being synonymous with *taṇhā* and *diṭṭhi*, are described as bases for demeritorious thought, bases in which demertorious thought is embedded and lies dormant.

8. The arising of *upādānakkhandha* which is the embodiment of dukkha.

9. **the middle course**: The Buddha's teaching, avoiding the two extremes of eternalism and annihilationism, constitutes the middle course thus. According to the Theory of Cause and Effect as taught in the order of arising, the annihilationist view is rejected for the reason that causes and effects are continually going on in saṃsāric existence with the result that the death of the individual is not the end of his existence, while the same law, as taught in the order of cessation, rejects the eternalistic view for the reason that with the cessation of causes, results also cease.

Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance through arahatta magga, volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this manner does the cessation of the whole mass of dukkha come about.

End of the Fifth Sutta

6. DHAMMAKATHIKA SUTTA

Discourse on the Exponent of the Dhamma

16. The Bhagavā was staying at Sāvattḥī. ... At that time a certain bhikkhu approached the Bhagavā and after paying homage to the Bhagavā, sat on one side. Having taken his seat, the bhikkhu addressed the Bhagavā thus: "Venerable Sir, it is said, 'Exponent of the Dhamma,' 'Exponent of the Dhamma.' In what respect, Venerable Sir, is one an 'Exponent of the Dhamma'?"

Bhikkhu, if a bhikkhu expounds the dhamma for disenchantment¹ with ageing-and-death, for the extinction of attachment² to it, and for its cessation,³ he should (truly) be called a bhikkhu exponent of the dhamma.

Bhikkhu, if he practises the dhamma for disenchantment with ageing-and-death, for the extinction of attachment to it, and for its cessation, he should (truly) be called a bhikkhu who practises the dhamma in accordance with the Teaching (by means of Vipassanā, Insight Meditation, leading to the attainment of magga).

Bhikkhu, if through disenchantment with, through extinction of attachment to, and through cessation of ageing-and-death, he becomes liberated (from defilements) without clinging⁴ (to them), he should (truly) be called a bhikkhu who has attained Nibbāna in this very life.

1. **disenchantment with:** *nibbidā*: Represents the four highest stages of vipassanā ñāṇa after which attainment of magga follows.
2. **extinction of attachment:** *virāga*
3. **cessation:** *nirodha* : *virāga* and *nirodha* mean attainment of magga.
4. **liberated without clinging:** *anupādavimutto*: attainment of arahat-taphala.

Bhikkhu, if a bhikkhu expounds the dhamma for disenchantment with Rebirth, ...p... with bhava (kamma action), ... with Clinging, ... with Craving, ... with Sensation, ... with Contact, ... with the six Sense-bases, ... with mind-and-body, ... with Consciousness, ... with volitional activities, ... if a bhikkhu expounds the dhamma for disenchantment with Ignorance, for the extinction of attachment to it, and for its cessation, he should truly be called a bhikkhu exponent of the dhamma.

Bhikkhu, if he practises the dhamma for disenchantment with Ignorance, for the extinction of attachment to it, and for its cessation, he should (truly) be called a bhikkhu who practises the dhamma in accordance with the Teaching (by means of Vipassanā, Insight Meditation, leading to the attainment of magga).

Bhikkhu, if through disenchantment with, through extinction of attachment to, and through cessation of Ignorance, he becomes liberated (from defilements) without clinging (to them), he should (truly) be called a bhikkhu who has attained Nibbāna in this very life.

End of the Sixth Sutta

7. ACELA KASSAPA SUTTA

Discourse to the Naked Ascetic Kassapa

17. Thus have I heard:

At one time the Bhagavā was staying near Rājagaha at the Veluvana Grove, the feeding place of black squirrels. Then the Bhagavā, having rerobed himself and taking the alms-bowl and great robe, set out early in the morning for Rājagaha on his daily alms-round. The naked ascetic Kassapa, seeing the Bhagavā coming in the distance, approached the Bhagavā and offered respectful greetings to the Bhagavā. Then, having concluded a courteous and amiable conversation, he stood on one side. After taking his place, the naked ascetic Kassapa said to the Bhagavā thus: "We would like to ask the honourable Gotama, if we may, on a certain matter."

"Kassapa, it is not the time yet to ask (questions); we are just now going into town." For a second time, the naked ascetic Kassapa said to the Bhagavā thus: "We would like to ask the honourable Gotama, if we may, on a certain matter." "Kassapa, it is not the time yet to ask (questions); we are just now going into town." For a third time, the naked ascetic Kassapa ...p... going into town." When told thus, the naked ascetic Kassapa said to the Bhagavā, "We do not intend to ask the honourable Gotama on many matters." "Then Kassapa, you may ask whatever you wish to know."

"O Gotama, is dukkha produced by oneself?" "Say not so, Kassapa," said the Bhagavā. "Then, O Gotama, is dukkha produced by another?" "Say not so, Kassapa," said the Bhagavā. "O Gotama, is dukkha produced by oneself as well as by another?" "Say not so, Kassapa," said the Bhagavā. "Then, O Gotama, has the dukkha, which is neither produced by oneself nor by another, arisen without any cause?" "Say not so, Kassapa," said the Bhagavā. "O Gotama, is there, then, no dukkha?" "Kassapa, it is not that there is no dukkha; indeed, Kassapa, there is dukkha." "In that case, the honourable Gotama does not either understand dukkha or see it." "Kassapa, it is not that I do not

understand dukkha; it is not that I do not see dukkha; Kassapa, I do indeed understand dukkha; Kassapa, I do indeed see dukkha."

"O Gotama, when I asked: 'O Gotama, is dukkha produced by oneself?' you replied: 'Say not so, Kassapa.' When I asked: 'O Gotama, is dukkha produced by another?' you replied: 'Say not so, Kassapa.' When I asked: 'O Gotama, is dukkha produced by oneself as well as by another?' you replied: 'Say not so, Kassapa.' When I asked: 'O Gotama, has the dukkha, which is neither produced by oneself nor by another, arisen without any cause?' you replied: 'Say not so, Kassapa.' When I asked: 'O Gotama, is there, then, no dukkha?' you replied: 'Kassapa, it is not that there is no dukkha; indeed, Kassapa, there is dukkha.' When I said: 'Then in that case, the honourable Gotama does not either know dukkha or see it,' you replied: 'Kassapa, it is not that I do not understand dukkha; it is not that I do not see dukkha; Kassapa, I do indeed understand dukkha; Kassapa, I do indeed see dukkha.' Venerable Sir¹, may the Bhagavā explain dukkha to me; Venerable Sir, may the Bhagavā teach me about dukkha."

"Kassapa, if one starts with the view that the doer of the deed experiences the result, it would mean that dukkhā² is produced by oneself, and this would amount to holding the eternity view (*sassatadiṭṭhi*)³. Kassapa, if one starts with the view that the doer of the deed is one and he who experiences the result is another, when the holder of that view is oppressed by suffering, it would mean that dukkha is produced

1. **Venerable Sir:** The less polite form of address "O Gotama" (Bho Gotama) has changed now into the more respectful "Venerable Sir" (Bhante). The aggressive questioner has been transformed into a humbler enquirer seeking information. Such is the skill of the Tathāgata in handling different individuals with different temperaments.

2. In the questions of _____ dukkha has been used in the sense of suffering resulting from sensation. From now onwards by the word dukkha, the Buddha means the basic condition (of existence) in the form of the five khandhas.

3. *sassatadiṭṭhi*: the false view which holds that all sentient beings are eternal.

by another and this would amount to holding the annihilation-view (*ucchedadiṭṭhi*).⁴ Avoiding these two extremes, Kassapa, the Tathāgata, taking the middle course, teaches the dhamma thus: Dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance through arahatta magga, volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this manner does the cessation of the whole mass of dukkha come about."

When the Bhagavā had spoken thus, the naked ascetic Kassapa said to the Bhagavā: "Venerable Sir! Excellent (is the dhamma)! Venerable Sir! Excellent (is the dhamma)! It is, Venerable Sir, as if that which was turned down has been turned up ...p... for those with eyes to see visible objects; even so has the Bhagavā shown the dhamma in various ways. Venerable Sir, I take refuge in the Bhagavā, in the Dhamma, in the Order of bhikkhus; Venerable Sir, may I be initiated into the Order in the presence of the Bhagavā; may I receive full admission into the Order."

"Kassapa, if a person who previously has been a believer of other faiths wishes to be initiated and to be admitted into this Order as a bhikkhu, he has to live under probation for four months. When the four months have passed, if the bhikkhus are satisfied (with him), that person will be initiated and given full admission into the Order, thus becoming a bhikkhu. But in this matter, individual differences are duly recognized by me."⁵

"Venerable Sir, if a person, having been a believer of another faith and wishing to receive initiation and

4. *ucchedadiṭṭhi*: the false view which holds that after the present existence there is no further existence.

5. It means that the Buddha has the knowledge of the stage of development of each individual; he can see which aspirant needs or does not need the four months probationary training. In the case of the naked ascetic Kassapa, the Buddha decided that the ascetic need not be put under probationary training for four months: accordingly he was granted immediate admission into the Order.

admission into this Order of bhikkhus, has to live under probation for four months, and if, at the end of the four months, the bhikkhus are satisfied and grant him initiation and grant him admission into the Order as a bhikkhu, I am prepared to live under probation (even) for four years. And at the end of four years, if the bhikkhus are satisfied (with me), let them grant me initiation into the Order and raise me to the status of a bhikkhu."

The naked ascetic Kassapa then gained initiation and admission into the Order as a bhikkhu in the presence of the Bhagavā (without undergoing the probationary period). Not long after admission into the Order, the Venerable Kassapa went into solitude in a secluded place and remained there in strenuous and mindful meditation, directing his mind towards (the attainment of) Nibbāna. And soon he realized, by himself in this very life through Magga-Insight (abhiññā), arahattaphala, the fruits of the noblest and the most supreme goal of the Noble Practice of Purity for the sake of which worthy men rightly go forth from the life of a householder into the homeless life of a bhikkhu.

He knew: 'Rebirth is no more; the Noble Practice of Purity has been accomplished; what should be done (for the realization of magga) has been done; nothing remains to be done (for such realization).' Thus the Venerable Kassapa became one among the Arahats.

End of the Seventh Sutta

8. TIMBARUKA SUTTA

Discourse to the Wandering Ascetic Timbaruka

18. The Bhagavā was staying at Sāvattihī ... Then the wandering ascetic Timbaruka came to see the Bhagavā. After offering respectful greetings and having concluded a courteous and amiable conversation, he sat down on one side. When seated thus, the wandering ascetic Timbaruka said to the Bhagavā thus:

"O Gotama, are pleasantness (sukha) and unpleasantness (dukkha) produced by oneself?" "Say not so, Timbaruka", said the Bhagavā. "O Gotama, are pleasantness and unpleasantness produced by another?" "Say not so, Timbaruka", said the Bhagavā. "O Gotama, are pleasantness and unpleasantness produced by oneself as well as by another?" "Say not so, Timbaruka," said the Bhagavā. "O Gotama, have pleasantness and unpleasantness, which are neither produced by oneself nor by another, arisen without any cause?" "Say not so, Timbaruka," said the Bhagavā. "O Gotama, is there, then, no pleasantness or unpleasantness?" "Timbaruka, it is not that there is no pleasantness or unpleasantness; indeed, Timbaruka, there are pleasantness and unpleasantness". "In that case, the honourable Gotama does not either understand pleasantness and unpleasantness or see them." "Timbaruka, it is not that I do not understand pleasantness and unpleasantness; it is not that I do not see pleasantness and unpleasantness; I do indeed understand pleasantness and unpleasantness; I do indeed see pleasantness and unpleasantness."

"O Gotama, when I asked: 'O Gotama, are pleasantness and unpleasantness produced by oneself?' you replied, 'Say not so, Timbaruka'. When I asked, 'O Gotama, are pleasantness and unpleasantness produced by another?' you replied, 'Say not so, Timbaruka'. When I asked 'O Gotama, are pleasantness and unpleasantness produced by oneself as well as by another?' you replied, 'Say not so, Timbaruka'. When I asked 'O Gotama, have pleasantness and unpleasantness, which are neither produced by oneself nor by another, arisen

without any cause?' you replied, 'Say not so, Timbaruka'. When I asked, 'O Gotama, is there, then, no pleasantness or unpleasantness?' you replied, 'Timbaruka, it is not that there is no pleasantness or unpleasantness; indeed, Timbaruka, there are pleasantness and unpleasantness.' When I said, 'In that case, the honourable Gotama does not either understand pleasantness and unpleasantness or see them' you replied, 'Timbaruka, it is not that I do not understand pleasantness and unpleasantness; it is not that I do not see pleasantness and unpleasantness. I do indeed understand pleasantness and unpleasantness, I do indeed see pleasantness and unpleasantness.' Venerable Sir, may the Bhagavā explain pleasantness and unpleasantness to me; Venerable Sir, may the Bhagavā teach me about pleasantness and unpleasantness."

"Timbaruka, if one starts with the view: 'This is Sensation; it is this same Sensation (which is *atta*) that experiences,' then it would mean that pleasantness and unpleasantness¹ are produced by oneself. But I do not say 'This is Sensation; it is this same Sensation that experiences.' Timbaruka, if one starts with the view: 'Sensation is one thing; the person who experiences the Sensation is another,' when the holder of that view is oppressed by suffering, it would mean that pleasantness and unpleasantness are produced by another. But I do not say 'Sensation is one thing; the person who experiences the Sensation is another.'

"Avoiding these two extremes, Timbaruka, the Tathāgata, taking the middle course, teaches the dhamma thus: Dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of *dukkha*. Only with the complete cessation of Ignorance through *arahatta magga*, volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases ...p... In this manner does the cessation of whole mass of *dukkha* come about."

1. *sukhadukkha*: Here the term refers to *vedanā*, feeling or Sensation, feeling of pleasantness and unpleasantness.

When the Bhagavā had spoken thus, the wandering ascetic Timbaruka said to the Bhagavā: "O, Gotama! Excellent (is the dhamma)! ...p... Venerable Sir, I take refuge in the honourable Gotama, in the Dhamma, in the Order of Bhikkhus. May it please the honourable Gotama to receive me as a lay disciple from this very day to the end of my life."

End of the Eighth Sutta

9. BALĀ PANDITA SUTTA

Discourse on the Fool and the Wise

19. The Bhagavā was staying at Sāvattī. ... (He said:) Bhikkhus, there arises this body¹ of the fool who is hindered by Ignorance and linked to² Craving. Thus there is this body and there is the nāmarūpa of others, forming a pair. Dependent on the pair and on the six Sense-bases, there arises Contact. Whenever Contact occurs with the six Sense-bases or with any one of the six Sense-bases, the fool experiences pleasantness or unpleasantness.

Bhikkhus, there arises this body of the wise man who is hindered by Ignorance and linked to Craving. Thus there is this body and there is the nāmarūpa of others, forming a pair. Dependent on the pair and on the six Sense-bases, there arises Contact. Whenever Contact occurs with the six Sense-bases or with any one of the six Sense-bases, the wise man experiences pleasantness or unpleasantness.

Bhikkhus, of these two, what is the distinction between the wise and the fool, what is the difference between the wise and the fool, what distinguishes the wise from the fool?

"Venerable Sir, the dhammas (teachings) for us originate only from the Bhagavā; we have only the Bhagavā to guide us; we have only the Bhagavā as the repository of the dhammas. Venerable Sir, may we beg the Bhagavā to shed light on the meaning of the dhamma which is being taught. Having heard the exposition by the Bhagavā, the bhikkhus will bear it in mind."

"In that case, bhikkhus, listen well; give careful attention; I shall speak." "Very well, Venerable Sir,"

1. **this body:** *kāyo*: Here it means not only the corporeal body but both the physical and the mental aggregates that constitute a sentient being i.e., nāmarūpa, mind-and-body.

2. **linked to:** *sampayutta*: lit., associated with.

replied the bhikkhus. Then the Bhagavā spoke to them thus:

Bhikkhus, there arises this body of the fool who is hindered by Ignorance and linked to Craving. And the fool has not yet abandoned that Ignorance (that hinders him) nor has he eradicated yet that Craving (to which he is linked). Why is it so? It is because, bhikkhus, the fool has not practised well the Noble Life of Purity³ (*brahmacariya*) to end the cyclic round of dukkha. Therefore, on the dissolution of his (present) body, he acquires a new body. When the new body arises, there is no escape for the fool from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I say, 'There is no escape (for him) from dukkha.'

Bhikkhus, there arises this body of the wise man who is hindered by Ignorance and linked to Craving. But the wise man has abandoned that Ignorance (that hinders him) and has eradicated that Craving (to which he is linked). Why is it so? It is because, bhikkhus, the wise man has practised well the Noble Life or Purity in order to end the cyclic round of dukkha. Therefore, on the dissolution of his (present) body, he does not acquire a new body. When no new body arises, there is escape for the wise man from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I say, 'There is escape (for him) from dukkha.'

Bhikkhus, this practice of the Noble Life of Purity is what makes the distinction between the wise and the fool, what constitutes the difference between the wise and the fool, what distinguishes the wise man from the fool.

End of the Ninth Sutta

3. the Noble Life of Purity (*brahmacariya*) which leads to the attainment of magga.

10. PACCAYA SUTTA

Discourse on Causal Relations

20. The Bhagavā was staying at Sāvattī, ... (He said:) "Bhikkhus, I shall teach you (the theory of) Causality (Paṭiccasamuppāda)¹ as well as the phenomenon² of effect resulting from cause (Paṭiccasamuppanna). Listen well; give careful attention; I shall speak." "Very well, Venerable Sir", replied the bhikkhus. The Bhagavā spoke thus:

What, bhikkhus, is Paṭiccasamuppāda, (the theory of) Causality? Dependent on Rebirth, bhikkhus, there occurs ageing-and-death. Whether Buddhas arise or do not arise, there always is this natural law³ of Causality (embracing the following): phenomena depend on causes (dhammatthitā); effects inexorably arise from causes (dhammaniyamā); when there is an effect, there must be a cause such as ageing-and-death (idappaccayatā). The Tathāgata gains penetrative insight into this natural law of Causality and complete understanding of it. Having gained penetrative insight into it and complete understanding of it the Tathāgata announces it, teaches it, makes it known, establishes it, discloses it, expounds it in detail, explains it, and also says "See (with discernment)." Dependent on Rebirth, bhikkhus, there occurs ageing-and-death.

1. **Paṭiccasamuppāda:** Doctrine that deals with conditioning causes which give rise to particular effects.
2. **Paṭiccasamuppanna:** Doctrine that deals with particular effects resulting from particular conditioning causes.
3. **this natural law: *sā dhātu*:** The Commentary defines it as *paccaya sabhāvo*, causative nature or causal law. Thus, whether Buddhas arise or not in the world to teach this theory of cause and effect birth inevitably causes the arising of ageing-and-death because of its inherent causative nature. This causative nature is manifested in three ways: dhammatthitā, dhammaniyamā and idappaccayatā.

Dependent on bhava, bhikkhus, Rebirth arises; ...p...; dependent on Clinging, bhikkhus, bhava arises; dependent on Craving, bhikkhus, Clinging arises; dependent on Sensation, bhikkhus, Craving arises; dependent on Contact, bhikkhus, Sensation arises; dependent on the six Sense-bases, bhikkhus, Contact arises; dependent on mind-and-body, bhikkhus, the six Sense-bases arise; dependent on Consciousness, bhikkhus, mind-and-body arises; dependent on volitional activities, bhikkhus, Consciousness arises; dependent on Ignorance, bhikkhus, volitional activities arise. Whether Buddhas arise or do not arise, there always is this natural law of Causality (embracing the following): phenomena depend on causes; effects inexorably arise from causes; when there is an effect, there must be a cause such as ageing-and-death. The Tathāgata gains penetrative insight into this natural law of Causality and complete understanding of it. Having gained penetrative insight into it and complete understanding of it the Tathāgata announces it, teaches it, makes it known, establishes it, discloses it, expounds it in detail, explains it, and also says "See (with discernment)." Dependent on Ignorance, bhikkhus, volitional activities arise. Thus, bhikkhus, such statements (as 'dependent on Ignorance, volitional activities arise') are true, are inexorable, and cannot be otherwise; an effect must have a cause. This, bhikkhus, is called the natural law of Causality.

And what, bhikkhus, is the phenomenon of effect resulting from cause? Ageing-and-death, bhikkhus, is impermanent, conditioned, dependently-arisen, subject to disappearance, subject to destruction, subject to extinction, subject to cessation. Birth, bhikkhus, is impermanent, conditioned, dependently-arisen, subject to disappearance, subject to destruction, subject to extinction, subject to cessation. Bhava, bhikkhus, is impermanent, conditioned, dependently-arisen, subject to disappearance, subject to destruction, subject to extinction, subject to cessation. Clinging, bhikkhus, is ...p... Craving, bhikkhus, is ... Sensation, bhikkhus, is ... Contact, bhikkhus, is ... The six Sense-bases, bhikkhus, are ... Mind-and-body, bhikkhus, is ... Consciousness, bhikkhus, is ... Volitional activities, bhikkhus, are ... Ignorance, bhikkhus, is impermanent, conditioned, dependently-arisen, subject to disappearance, subject to destruction, subject to extinction, subject to cessation.

Bhikkhus, these are called the phenomena of effects resulting from causes.

When, bhikkhus, the ariya disciple comprehends phenomena clearly as they really are, through vipassanā and magga ñāṇa, that this is the theory of Causality, and that they are the phenomena of effects resulting from causes, then there is no ground for him: (i) to reflect on the past⁴ thus: 'Did I exist in the past; did I not exist in the past; who was I in the past; how (in what form or appearance) was I in the past; in the past, who had been I and who was I (in the subsequent existence)?' (ii) to speculate on the future⁵ thus: 'Will I exist in the future; will I not exist in the future; who will I be in the future; how (i.e., of what appearance) will I be in the future; in the future, having been who, who will I be (in the subsequent existence)?' (iii) to be uncertain regarding himself⁶ in the present existence thus: 'Do I exist; do I not exist; who am I; how (i.e., of what appearance) am I (i.e., is my soul); from where has this soul come; where will this soul go?'

Why is it, bhikkhus, (that there is no possibility for him to reflect on the past, to speculate on the future and to ponder over and over on the present)? It is because, bhikkhus, the ariya disciple has comprehended phenomena clearly as they really are, through vipassanā and magga ñāṇa, that this is the theory of Causality, and that they are the phenomena of effects resulting from causes.

End of the Tenth Sutta

End of the Āhāra Vagga

4. to reflect on the past: *patidhāvissati*: lit, to run back to.

5. to speculate on the future: *upadhāvissati*: lit., to run up to.

6. to be uncertain regarding himself...: *kathamkathā bhavissati*: lit., whether this will happen or that will happen.

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) DASABALA VAGGA

1. Dasaḥala Sutta
2. Dutiya Dasabala Sutta
3. Upanisa Sutta
4. Aññatitthiya Sutta
5. Bhūmija Sutta
6. Upavāṇa Sutta
7. Paccaya Sutta
8. Bhikkhu Sutta
9. Samaṇa Brāhmaṇa Sutta
10. Dutiya Samaṇa Brāhmaṇa Sutta

1. DASABALA SUTTA

Dasabala Discourse

21. The Bhagavā was staying^{*} at Sāvattthī ... (He said:) Bhikkhus, being endowed with the Ten Powers and four kinds of perfect Self-confidence,¹ the Tathāgata² acknowledges occupying a position of pre-eminence,² makes bold utterances in assemblies, like the roar of a lion, and sets rolling the wheel of the sublime Dhamma thus: This is Materiality (*rūpa*); this is (the cause of) its arising; this is (the cause of) its passing away. This is Sensation (*vedanā*); this is (the cause of) its arising; this is (the cause of) its passing away. This is Perception (*saññā*); this is (the cause of) its arising; this is (the cause of) its passing away. These are volitional activities (*saṅkhārā*); this is (the cause of) their arising; this is (the cause of) their passing away. This is Consciousness (*viññāṇa*); this is (the cause of) its arising; this is (the cause of) its passing away. When this (cause) exists, that (effect) comes to be. Because of (the occurrence of) this (cause), that (effect) appears. When this (cause) does not exist, that (effect) does not come to be. Because of the cessation of this (cause), that (effect) ceases. This (principle of arising and cessation) should be understood thus: 'Dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the entire cessation of Ignorance (through arahattamagga), volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this way the cessation of the whole mass of dukkha comes about.'

End of the First Sutta

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1. **four kinds of perfect Self-confidence:** *cātu vesārajja*: Perfect self-confidence with regard to attainment of Supreme Enlightenment and Sabbaññuta ñāṇa; perfect self-confidence with regard to complete eradication of āsavas; perfect self-confidence with regard to recognition of obstacles to the path of liberation; perfect self-confidence with regard to the Ariya Path that it will surely lead to escape from the round of existences.
 2. **position of pre-eminence:** *āsabhaṭṭhāna*: Pre-eminence here refers to the Buddha's status as a sammāsambuddha, the Fully Enlightened Buddha.

2. DUTIYA DASABALA SUTTA

The Second Dasabala Discourse

22. The Bhagavā was staying at Sāvattihī. (He said:) Bhikkhus, being endowed with the Ten Powers and the four kinds of perfect Self-confidence, the Tathāgata acknowledges occupying a position of pre-eminence, makes bold utterances in assemblies, like the roar of a lion, and sets rolling the wheel of the sublime Dhamma thus: This is Materiality; this is (the cause of) its arising; this is (the cause of) its passing away. This is Sensation; this is (the cause of) its arising; this is (the cause of) its passing away. This Perception; this is (the cause of) its arising; this is (the cause of) its passing away. These are volitional activities; this is (the cause of) their arising; this is (the cause of) their passing away. This is Consciousness; this is (the cause of) its arising; this is (the cause of) its passing away. When this (cause) exists, that (effect) comes to be. Because of (the occurrence of) this (cause), that (effect) appears. When this (cause) does not exist, that (effect) does not come to be. Because of the cessation of this (cause), that (effect) ceases. This (principle of arising and cessation) should be understood thus: 'Dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of this Ignorance (through arahatta magga), volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this way the cessation of the whole mass of dukkha comes about.'

Thus, bhikkhus, have I expounded well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork. Bhikkhus! When I have thus proclaimed well the doctrine which is clear, open, shown distinctly and (which is) like a new piece of cloth free of patchwork, worthy men who, out of conviction, have gone forth from the household life into the homeless life of a bhikkhu should exert themselves thus: 'Let only the skin, sinews and bones remain;

let all the flesh and blood in my body dry up; as long as the supreme goal of arahatta phala, which is attainable by means of manly strength, manly energy, manly striving, remains unrealized, so long will I not cease my unrelenting endeavour to gain it.'

Bhikkhus, the indolent one lives in misery, involved as he is in evil and demeritorious activities, to the loss of his own welfare. Bhikkhus, the ardently energetic person lives a happy life, detached from evil and demeritorious activities, to the fulfilment of his own welfare. Bhikkhus, the supreme goal of arahatta phala is not to be attained with a lowly effort;¹ only through the noblest of endeavours is the supreme goal of arahatta phala to be attained. Bhikkhus, this Noble Practice of dhamma is like a liquid that is clear and fit for drinking.² The Teacher himself is personally present (with you). Strive ardently, therefore, bhikkhus, to attain that (arahatta phala) which is not yet attained, to achieve that which is not yet achieved, and to realize that which is not yet realized. Bhikkhus, you should train and discipline yourselves thus: 'In this manner, we should put forth great endeavour so that this life, of a bhikkhu will not be barren for us, so that it will prove to be fruitful and prosperous; we have availed ourselves of the offer of robes, food, monastic dwelling, medicine for use in illness; thus should we so train and discipline ourselves that those who show us such generosity may be attended by great blessings and benefits.' 'Whoever, bhikkhus, seeks one's own welfare should endeavour diligently in mindfulness; whoever, bhikkhus, seeks others' welfare should endeavour diligently in mindfulness; whoever, bhikkhus, seeks both one's own welfare and the welfare of others should endeavour diligently in mindfulness.

End of the Second Sutta

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1. **lowly effort:** effort made with a minimum of *saddhā*, *vīriya*, *sati*, *samādhi*, *paññā*.
 2. The Buddha's Teaching is free from impurities such as ill will and is therefore said to be clear; being free from defilements also, it is fit for assimilation.

3. UPANISA SUTTA

Discourse on Causality

23. The Bhagavā was staying at Sāvattḥī. ... (He said:) 'Bhikkhus, I say that the destruction of āsavas, defilements that befuddle the mind, is only for one who knows and who sees; not for one who does not know, who does not see. By knowing what and by seeing what does destruction of āsavas come about in one who knows, who sees? 'This is Materiality; this is (the cause of) its arising; this is (the cause of) its passing away. This is Sensation; ...p... This is Perception; ...p... These are volitional activities; ...p... This is Consciousness; this is (the cause of) its arising; this is (the cause of) its passing away.' Only in one, bhikkhus, who knows thus and who sees thus, there comes about the destruction of āsavas.

Bhikkhus, when the destruction of āsavas comes about (i.e., when the arahatta phala arises) in one who knows, who sees, there arises the knowledge reviewing the destruction of the āsavas.¹ I say that the knowledge reviewing the destruction of the āsavas arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of the knowledge of the destruction of the āsavas? It should be said that the cause of its arising is liberation (*vimutti*).² Bhikkhus, I say that the liberation also arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of liberation? It should be said that the cause of its arising is the destruction of defilements (*virāga*).³ Bhikkhus, I say that the destruction of defilements arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause

1. **knowledge reviewing ... āsavas:** *khaya ñāṇa: paccavekkhaṇa ñāṇa.*

2. ***vimutti:*** *arahatta phala.*

3. ***virāga:*** *arahatta magga:* attainment of the last and highest stage of the Path which brings about the total destruction of moral defilements (*virāga*). Arahatta phala arises as the fruit of that

of the arising of the destruction of defilements? It should be said that the cause of its arising is disenchantment (*nibbidā*)⁴. Bhikkhus, I say that disenchantment arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of disenchantment? It should be said that the cause of its arising is 'knowledge and vision of things as they really are'.⁵ Bhikkhus, I say that 'the knowledge and vision of things as they really are' arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of 'knowledge and vision of things as they really are'? It should be said that the cause of its arising is concentration (*samādhi*). Bhikkhus, I say that concentration arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of concentration? It should be said that the cause of its arising is bliss (*sukha*). Bhikkhus, I say that bliss arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of bliss? It should be said that the cause of its arising is serenity (*passaddhi*). Bhikkhus, I say that serenity also arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of serenity? It should be said that the cause of its arising is delightful satisfaction (*pīti*).⁶ Bhikkhus, I say that delightful satisfaction also arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of delightful satisfaction? It should be said that the cause of its arising is gladness (*pāmojja*). Bhikkhus, I say that gladness arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of gladness? It should be said that the cause of its arising is religious conviction (*saḍḍhā*).

Bhikkhus, I say that religious conviction also arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of religious conviction? It should be said that the cause

attainment. Arahatta phala, thus, follows immediately after arahatta magga; arahatta phala is immediately followed by the knowledge reviewing its attainment (*paccavekkhaṇa ñāṇa*). The immediate cause of arising of that *paccavekkhaṇa ñāṇa* is arahatta phala, because there can be no arising of this ñāṇa without arahatta phala. And arahatta phala arises only because

of its arising is dukkha.⁷ Bhikkhus, I say that dukkha arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of dukkha? It should be said that the cause of its arising is Rebirth. Bhikkhus, I say that Rebirth arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of Rebirth? It should be said that the cause of its arising is bhava. Bhikkhus, I say that bhava arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of bhava? It should be said that the cause of its arising is Clinging. Bhikkhus, I say that Clinging arises with cause; I do not say that it arises without cause. And what, bhikkhus, is the cause of the arising of Clinging? It should be said that the cause of its arising is Craving. Bhikkhus, I say that Craving arises with cause; I do not say that it arises without cause.

And what, bhikkhus, is the cause of the arising of Craving? It should be said that the cause of its arising is Sensation ...p... Contact ... the six Sense-bases ... mind-and-body ... Consciousness ... It should be said that the cause of its arising is volitional activities. Bhikkhus, I say that volitional activities arise with cause; I do not say that they arise without cause. And what, bhikkhus, is the cause of the arising of volitional activities? It should be said that the cause of their arising is Ignorance.

In this manner, bhikkhus, Ignorance is the cause of volitional activities; volitional activities are the cause of Consciousness; Consciousness is the cause of mind-and-body; mind-and-body is the cause of the six Sense-bases; the six Sense-bases are the cause of Contact; Contact is the cause of Sensation; Sensation is the cause of Craving; Craving is the cause of Clinging;

of the arising of arahatta magga; thus arahatta magga is its immediate cause. This immediate cause or condition is termed 'upanisa'.

4. **disenchantment:** *nibbidā*: it is a powerful vipāssanā insight.

5. **knowledge and ... really are:** *yathābhūta ñāṇadassana*: There are four *vipassanā ñāṇas* belonging to the lower stages of development, namely, *nāmarūpa pariccheda ñāṇa*, knowledge of the dis-

Clinging is the cause of bhava; bhava is the cause of Rebirth; Rebirth is the cause of dukkha; dukkha is the cause of religious conviction; religious conviction is the cause of gladness; gladness is the cause of delightful satisfaction; delightful satisfaction is the cause of serenity; serenity is the cause of bliss; bliss is the cause of Concentration; Concentration is the cause of 'knowledge of seeing things as they really are'; 'knowledge of seeing things as they really are' is the cause of disenchantment; disenchantment is the cause of the destruction of defilements; the destruction of the defilements is the cause of liberation; liberation is the cause of the knowledge reviewing the destruction of āsavas.

Bhikkhus, when, for example, a heavy rainstorm breaks out on the summit of a mountain, rain water flows down the slope to successive lower levels filling up crevices, ravines, gullies and gorges in the mountain; when the crevices, ravines, gullies and gorges in the mountain get filled up, the mountain water flows on to fill up ponds; when the ponds get filled up, it flows into small rivers; when the small rivers get filled up, it flows into big rivers; when the big rivers get filled up, it flows into the ocean to fill it.

Bhikkhus, just as in this example⁸, Ignorance is the cause of volitional activities; volitional activities are the cause of Consciousness; Consciousness is the cause of mind-and-body; mind-and-body is the cause of the six Sense-bases; the six Sense-bases are the cause of Contact; Contact is the cause of Sensation; Sensation is the cause of Craving; Craving is the cause of Clinging; Clinging is the cause of bhava; bhava is the cause of Rebirth; Rebirth is the cause of dukkha; dukkha is the cause of religious conviction; religious conviction is the cause of gladness; gladness is the cause of delightful satisfaction; delightful satisfaction is the cause of

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 distinction between mind (nāma) and body (rūpa); *paccayapariggaha ñāṇa*, knowledge of the cause of arising of mind (nāma) and body (rūpa); *sammasana ñāṇa*, investigative knowledge of the Three Characteristics; *udayabhaya ñāṇa*, knowledge with regard to the arising and passing away of conditioned things. These are known as relatively weak Insight (*ṭaruṇa vipassanā ñāṇa*). Here, they are collectively termed 'knowledge and vision of things as they really are'.

serenity; serenity is the cause of bliss; bliss is the cause of Concentration; Concentration is the cause of 'knowledge of seeing things as they really are'; the 'knowledge of seeing things as they really are' is the cause of disenchantment; disenchantment is the cause of the destruction of defilements; the destruction of defilements is the cause of liberation; liberation is the cause of knowledge reviewing the destruction of āsavas.

End of Third Sutta

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6. **delightful satisfaction:** *pīti*: In this sutta, delight has been categorized under two heads: the stronger, more intense delight is termed as delightful satisfaction, *pīti*; the more feeble form is designated as gladness, *pāmojja*.
 7. **dukkha:** Here, by dukkha is meant the miseries of Rebirth, ageing and death; i.e., the suffering which arises from the round of rebirths. The paṭiccasamuppāda formula as given in this sutta shows, at this stage, the way of escape from the round of rebirths.
 8. Here in this example, avijjā is likened to the summit of a mountain; saṅkhāras are the rain water that rushes down the hillside. Viññāṇa, nāmarūpa with the six sense-bases are the crevices, ravines, gullies, gorges, ponds and lakes to be filled with these saṅkhāras. The worthy man seeing the misery of existence, practises vipassanā bhāvanā; in time, all his meditative efforts come to an end, filling up the oceanic expanse of liberation.

4. AÑÑATITTHIYA SUTTA

Discourse Concerning Wandering Ascetics of Other Faiths

24. The Bhagavā was staying at the Veluvana monastery in Rājagaha. At that time, the Venerable Sāriputta, having rerobed himself and taking alms-bowl and great robe, set out early in the morning for Rājagaha on his daily alms-round. Then this thought occurred to the Venerable Sāriputta: 'It is still too early to go on the alms-round in Rājagaha. I might as well make my way to the monastery belonging to the wandering ascetics of other faiths.'

Then the Venerable Sāriputta made his way to the monastery belonging to the wandering ascetics of other faiths. After exchanging greetings with the wandering ascetics of other faiths, and having had a friendly and courteous conversation with them, the Venerable Sāriputta sat down in a suitable place. When thus seated, he was addressed by the wandering ascetics of other faiths, thus:

"Friend Sāriputta, there are certain samaṇas and brāhmaṇas who are kammavādins, believers in kamma and its resultant effects, and who hold that dukkha is produced by oneself. Friend Sāriputta, there are certain samaṇas and brāhmaṇas who are kammavādins, believers in kamma and its resultant effects, and who hold that dukkha is produced by another. Friend Sāriputta, there are certain samaṇas and brāhmaṇas who are kammavādins, believers in kamma and its resultant effects, and who hold that dukkha is produced by oneself as well as by another. Friend Sāriputta, there are certain samaṇas and brāhmaṇas who are kammavādins, believers in kamma and its resultant effects, who hold that dukkha is produced neither by oneself nor by another, it being produced without¹⁶ a cause. In this matter, Friend Sāriputta, what is the view, what is the teaching, of Samaṇa Gotama? What should we say so as to accord with what Samaṇa Gotama says; so as not to misrepresent Samaṇa Gotama; so that we would be stating that which accords with the truth; so that the doctrine of

Samaṇa Gotama would not be open to any censure or criticism because of what we say?"

"Friends, the Bhagavā teaches that dukkha is an effect dependent on a cause. Dependent on what? Dependent on Contact. Anybody who says so would be saying it in accordance with what the Bhagavā says; he would not be misrepresenting the Bhagavā; he would be saying it in conformity with the truth; and the doctrine of the Bhagavā would not be open to any censure or criticism because of such statement.

"Friends, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by oneself, their dukkha is dependent on Contact for its arising; in the case of those samaṇas and brāhmaṇas who are kamma-vādins and who hold that dukkha is produced by another, their dukkha is also dependent on Contact for its arising; in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by oneself as well as by another, their dukkha is also dependent on Contact for its arising; and in the case of those samaṇas and brāhmaṇas who are kamma-vādins and who hold that dukkha is produced neither by oneself nor by another, it being produced without a cause, their dukkha is also dependent on Contact for its arising.

"Friends, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by oneself, there is no possibility of experiencing, without Contact, dukkha; in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by another, there is no possibility of experiencing, without Contact, dukkha; in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by oneself as well as by another, there is no possibility of experiencing, without Contact, dukkha; in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced neither by oneself nor by another, it being produced without cause, there is no possibility of experiencing, without Contact, dukkha."

The Venerable Ānanda heard of this discussion which the Venerable Sāriputta had with the wandering ascetics of other faiths. Having gone on his alms-round in Rājagaha and finishing his meal, he left the town and went to where the Bhagavā was. After paying homage to the Bhagavā, he sat down on one side. Having thus taken his seat, the Venerable Ānanda recounted to the Bhagavā all that was said in the discussion which the Venerable Sāriputta had with the wandering ascetics of other faiths.

(The Bhagavā said thus:)

"Good, Ānanda, good! Whoever wishes to answer well should answer just as Sāriputta has done. Indeed I have taught that dukkha is an effect dependent on a cause. Dependent on what? Dependent on Contact. Anybody who says so would be saying it in accordance with what I say; he would not be misrepresenting me; he would be saying it in conformity with the truth; and the doctrine of mine would not be open to any censure and criticism because of such an answer.

"Ānanda, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by oneself, their dukkha is dependent on Contact for its arising; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; and in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced neither by oneself nor by another, it being produced without a cause, their dukkha is also dependent on Contact for its arising.

"Ānanda, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by oneself, there is no possibility of experiencing, without Contact, dukkha; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; and in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced neither by oneself nor by another, it being produced without cause, there is no possibility of experiencing, without Contact, dukkha.

"At one time, Ānanda, I was staying near this very city of Rājagaha in the Veluvana grove, the feeding place of black squirrels. Then one early morning, having rerobed myself and taking alms-bowl and great robe, I set out for Rājagaha on the daily alms-round. Then this thought occurred to me: 'It is still too early to go on the alms-round in Rājagaha. I might as well make my way to the monastery belonging to the wandering ascetics of other faiths'.

"Then, Ānanda, I made my way to the monastery belonging to the wandering ascetics of other faiths. After exchanging courteous greetings with the wandering ascetics of other faiths and having had a friendly and courteous conversation with them, I took my seat. When thus seated, I was addressed by the wandering ascetics of other faiths:

'Friend Gotama, there are certain samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by oneself; Friend Gotama, there are certain samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by another; Friend Gotama, there are certain samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced by oneself as well as by another; Friend Gotama, there are certain samaṇas and brāhmaṇas who are kammavādins and who hold that dukkha is produced neither by oneself nor by another, it being produced without a cause. In this matter, what is the view, what is the teaching, of our Venerable Gotama? What should we say so as to accord with what the Venerable Gotama says; so as not to misrepresent the Venerable Gotama; so that we would be stating that which accords with the truth; so that the doctrine of the Venerable Gotama would not be open to any censure or criticism because of what we say?'

"When this was spoken, Ānanda, I said to these wandering ascetics of other faiths: 'Friends, I teach that dukkha is an effect dependent on a cause. Dependent on what? Dependent on Contact. Anybody who says so would be saying it in accordance with what I say; he would not be misrepresenting me; he would be saying it in conformity with the truth; and the doctrine of mine would not be open to any censure or criticism because of such statement.

'Friends, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādin and who hold that dukkha is produced by oneself, their dukkha is dependent on Contact for its arising; in the case of those samaṇas ...p...; in the case of those samaṇas ...p...; and in the case of those samaṇas and brāhmaṇas who are kammavādin and who hold that dukkha is produced neither by oneself nor by another, it being produced without a cause, their dukkha is also dependent on Contact for its arising.

'Friends, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādin and who hold that dukkha is produced by oneself, there is no possibility of experiencing, without Contact, dukkha; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; and in the case of those samaṇas and brāhmaṇas who are kammavādin and who hold that dukkha is produced neither by oneself nor by another, it being produced without cause, there is no possibility of experiencing, without Contact, dukkha'."

"Venerable Sir, wonderful it is! Marvellous it is! Concerning these (four) views, with just a single expression (namely, Contact causes of dukkha), the complete meaning (of the whole doctrine involving the rejection of all the four views above) has been explained. Venerable Sir, should the meaning of this expression (Contact causes dukkha) be fully elaborated and amplified, it would be profound; it would also have the signs of being profound."

"In that case, Ānanda, explain this profound matter yourself."

"Venerable Sir, should I be asked, 'Friend Ānanda, what is the cause of ageing-and-death, its origin, its genesis, its source?' I would reply, 'Friends, ageing-and-death has Rebirth as its cause, as its origin, as its genesis, and as its source.' When asked thus, Venerable Sir, I would reply in this manner.

"Venerable Sir, should I be asked, 'Friend Ānanda, what is the cause of Rebirth, its origin, its genesis, its source?' I would reply, 'Friends, Rebirth has bhava as its cause, as its origin, as its genesis, and as its

source.' When asked thus, Venerable Sir, I would reply in this manner.

"Venerable Sir, should I be asked, 'Friend Ānanda, what is the cause of bhava, its origin, its genesis, its source?' I would reply, 'Friends, bhava has Clinging as its cause, as its origin, as its genesis, and as its source.' When asked thus, Venerable Sir, I would reply in this manner.

"Venerable Sir, should I be asked, 'Friend Ānanda, what is the cause of Clinging, ...p... of Craving, ...p... of Sensation, ...p... Venerable Sir, should I be asked, 'Friend Ānanda, what is the cause of Contact, its origin, its genesis, and its source?' I would reply, 'Friends, Contact has the six Sense-bases as its cause, as its origin, as its genesis, and as its source. Friends, only with the complete cessation of the six Sense-bases (through arahatta magga), Contact ceases; with the cessation of Contact, Sensation ceases; with the cessation of Sensation, Craving ceases; with the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; with the cessation of bhava, Rebirth ceases; with the cessation of Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony cease. In this way, the cessation of the whole mass of dukkha comes about.' When asked thus, Venerable Sir, I would reply in this manner."

End of the Fourth Sutta

5. BHŪMIJA SUTTA

Discourse Concerning the Venerable Bhūmija

25. The Bhagavā was staying at Sāvattī... Then the Venerable Bhūmija rose from his solitary retreat in the evening and went to see the Venerable Sāriputta. After offering greetings to the Venerable Sāriputta and having had a friendly and courteous conversation, the Venerable Bhūmija sat down on one side. Being thus seated, the Venerable Bhūmija addressed the Venerable Sāriputta thus:

"Friend Sāriputta, there are certain samaṇas and brāhmaṇas who are kammavādins and who hold that pleasantness and unpleasantness are produced by oneself; Friend Sāriputta, there are certain samaṇas and brāhmaṇas who are kammavādins and who hold that pleasantness and unpleasantness are produced by another; Friend Sāriputta, there are certain samaṇas and brāhmaṇas who are kammavādins and who hold that pleasantness and unpleasantness are produced by oneself as well as by another; Friend Sāriputta, there are certain samaṇas and brāhmaṇas who are kammavādins and who hold that pleasantness and unpleasantness are produced neither by oneself nor by another, they being produced without a cause. In this matter, Friend Sāriputta, what is the view, what is the teaching of our Bhagavā? What should we say so as to accord with what the Bhagavā says; so as not to misrepresent the Bhagavā; so that we would be stating that which accords with the truth; so that the doctrine of the Bhagavā would not be open to any censure or criticism because of what we say?"

"Friend, the Bhagavā teaches that pleasantness and unpleasantness are effects dependent on causes. Dependent on what? Dependent on Contact. Anybody who says so would be saying it in accordance with what the Bhagavā says; he would not be misrepresenting the Bhagavā; he would be saying it in conformity with the truth; and the doctrine of the Bhagavā would not be open to any censure or criticism because of such a statement.

"Friend, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that pleasantness and unpleasantness are produced by oneself, their pleasantness and unpleasantness are dependent on Contact for their arising; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; and in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that pleasantness and unpleasantness are produced neither by oneself nor by another, they being produced without a cause, their pleasantness and unpleasantness are also dependent on Contact for their arising.

"Friend, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādins and who hold that pleasantness and unpleasantness are produced by oneself, there is no possibility of experiencing, without Contact, pleasantness and unpleasantness; in the case of for those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; and in the case those samaṇas and brāhmaṇas who are kammavādins and who hold that pleasantness and unpleasantness are produced neither by oneself nor by another, they being produced without cause, there is no possibility of experiencing, without Contact, pleasantness and unpleasantness."

The Venerable Ānanda heard of this discussion which the Venerable Sāriputta had with the Venerable Bhūmija. Then the Venerable Ānanda went to where the Bhagavā was. After paying homage to the Bhagavā, he sat down on one side. Having thus taken his seat, the Venerable Ānanda recounted to the Bhagavā all that was said in the discussion which the Venerable Sāriputta had with the Venerable Bhūmija.

"Good, Ānanda, good! Whoever wishes to answer well should answer just as Sāriputta has done. Indeed I have taught that pleasantness and unpleasantness are effects dependent on causes.' Dependent on what? Dependent on Contact. Anybody who says so would be saying it in accordance with what I say; he would not be misrepresenting me; he would be saying it in conformity with the truth; and the doctrine of mine would not be open to any censure or criticism because of such an answer.

"Ānanda, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādin and who hold that pleasantness and unpleasantness are produced by oneself, their pleasantness and unpleasantness are dependent on Contact for their arising; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; and in the case of those samaṇas and brāhmaṇas who are kammavādin and who hold that pleasantness and unpleasantness are produced neither by oneself nor by another, they being produced without cause, their pleasantness and unpleasantness are also dependent on Contact for their arising.

"Ānanda, of these four views, in the case of those samaṇas and brāhmaṇas who are kammavādin and who hold that pleasantness and unpleasantness are produced by oneself, there is no possibility of experiencing, without Contact, pleasantness and unpleasantness; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; and in the case of those samaṇas and brāhmaṇas who are kammavādin and who hold that pleasantness and unpleasantness are produced neither by oneself nor by another, they being produced without cause, there is no possibility of experiencing, without Contact, pleasantness and unpleasantness.

"When there is body,¹ Ānanda, then, because of volition that incites physical action (*kāyasañcetanā*), there arise in one's self pleasantness and unpleasantness. When there is speech, Ānanda, then, because of the volition that incites speech (*vacīsañcetanā*), there arise in one's self pleasantness and unpleasantness. When there is thought, Ānanda, then, because of the volition that incites thought (*manosañcetanā*), there arise in one's self pleasantness and unpleasantness. And (these three) volitions (cetasas) are dependent on Ignorance for their arising.

1. Contact is stated in the previous paras of the text, as the cause of pleasantness and unpleasantness, but it is not the sole cause; there are other causes too. The Buddha points out these other causes in this and the following paragraphs. In this paragraph are enumerated three causes, namely, *kāyasañcetanā*, *vacīsañcetanā* and *manosañcetanā*, the volitions which develop whenever there is body, speech or thought.

"Ānanda, the physical volitional activities (*kāyasaṅkhārā*), dependent on which there arise in one's self pleasantness and unpleasantness, are performed by one-self spontaneously. Ānanda, these physical volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are also performed due to prompting by another.² Ānanda, these physical volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are performed with proper understanding. Ānanda, these physical volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are also performed without proper understanding.

"Ānanda, the verbal volitional activities (*vacīsaṅkhārā*), dependent on which there arise in one's self pleasantness and unpleasantness, are performed by oneself. Ānanda, these verbal volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are also performed due to prompting by another. Ānanda, these verbal volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are performed with proper understanding. Ānanda, these verbal volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are also performed without proper understanding.

"Ānanda, the mental volitional activities (*manosaṅkhārā*), dependent on which there arise in one's self pleasantness and unpleasantness, are performed by oneself. Ānanda, these mental volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are also performed due to prompting by another. Ānanda, these mental volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are performed with proper understanding. Ānanda, these mental volitional activities, dependent on which there arise in one's self pleasantness and unpleasantness, are also performed without proper understanding.

2. When the physical, verbal and mental activities are performed spontaneously without being prompted by another, they are said to be performed by oneself (*asaṅkhārika*). When they are performed after being prompted by another, they are said to be *sasaṅkhārika*, prompted actions.

"All these volitional activities, Ānanda, are caused by Ignorance.³ Only with the complete cessation of Ignorance, (through arahatta magga), physical volitional activity which causes the arising in one's self of pleasantness and unpleasantness does not arise. Only with the complete cessation of Ignorance (through arahatta magga), verbal volitional activity which causes the arising in one's self of pleasantness or unpleasantness does not arise. Only with the entire cessation of Ignorance (through arahatta magga), mental volitional activity which causes the arising in one's self of pleasantness and unpleasantness does not arise. These volitional activities are no more the fertile ground for the growth of pleasantness or unpleasantness, are no more the field for the arising of pleasantness and unpleasantness, are no more the cause for the arising of pleasantness and unpleasantness, are no more the base for the arising of pleasantness and unpleasantness."

End of the Fifth Sutta

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3. This is the rendering according to the Commentary explanation of the sentence 'imesu dhammesu avijjā anupatita' which has the same meaning as 'avijjā paccayā saṅkhārā'.

The concluding paragraph of the sutta summarizes the fact that pleasantness and unpleasantness arise not only out of Contact but also from volitional activities (physical, verbal or mental saṅkhāras), or from corresponding volitions (cetanās) that incite these activities. And these kammās or saṅkhāras or saṅcetanās are all in turn caused by Ignorance. When Ignorance ceases because of arahatta magga, all these volitional activities that cause either pleasantness or unpleasantness cease.

6. UPAVĀṆA SUTTA

Discourse to the Venerable Upavāṇa

26. The Bhagavā was staying at Sāvattṭhī. ... Then the Venerable Upavāṇa went to see the Bhagavā. After paying homage to the Bhagavā, he sat down on one side. Being thus seated, the Venerable Upavāṇa addressed the Bhagavā thus:

"Venerable Sir, there are certain samaṇas and brāhmaṇas who hold that dukkha is produced by oneself; Venerable Sir, there are certain samaṇas and brāhmaṇas who hold that dukkha is produced by another; Venerable Sir, there are certain samaṇas and brāhmaṇas who hold that dukkha is produced by oneself as well as by another; Venerable Sir, there are certain samaṇas and brāhmaṇas who hold that dukkha is produced neither by oneself nor by another, it being produced without a cause. Venerable Sir, in this matter, what is the view, what is the teaching, of the Bhagavā? What should we say so as to accord with what the Bhagavā says; so as not to misrepresent the Bhagavā; so that we would be stating that which accords with the truth; so that the doctrine of the Bhagavā would not be open to any censure or criticism because of what we say?"

"I teach, Upavāṇa, that dukkha is an effect dependent on a cause. Dependent on what? Dependent on Contact. Anybody who says so would be saying it in accordance with what I say; he would not be misrepresenting me; he would be saying it in conformity with the truth; and the doctrine of mine would not be open to any censure or criticism because of such statement.

"Upavāṇa, of these four views, in the case of those samaṇas and brāhmaṇas who hold that dukkha is produced by oneself, their dukkha is dependent on Contact for its arising; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas who hold that dukkha is produced neither by oneself nor by another, it being produced without cause, their dukkha is also dependent on Contact for its arising.

"Upavāṇa, of these four views, in the case of those samaṇas and brāhmaṇas who hold that dukkha is produced by oneself, there is no possibility of experiencing, without Contact, dukkha; in the case of those samaṇas and brāhmaṇas ...p...; in the case of those samaṇas and brāhmaṇas ...p...; and in the case of those samaṇas and brāhmaṇas who hold that dukkha is produced neither by oneself nor by another, it being produced without cause, there is no possibility of experiencing, without Contact, dukkha."

End of the Sixth Sutta

7. PACCAYA SUTTA

Discourse on Causal Relations

27. The Bhagavā was staying at Sāvattī. ... (He said:) Dependent on Ignorance, bhikkhus, volitional activities arise; dependent on volitional activities, (birth-linking) Consciousness arises; ...p... In this way arises the whole mass of dukkha.

And what, bhikkhus, is ageing-and-death? The process of decay, the decrepitude, the loss of teeth, the greying of hair, the wrinkling of skin, the failing vitality, the wearing out of the sense-faculties, — of various beings in various planes of existence, — this, bhikkhus, is called ageing. The falling away from existence, the passing away, the dissolution, the disappearance, the end of life, the completion of the life-period, the breaking up of the physical and mental aggregates, the discarding of the body, — of various beings in various planes of existence, — this, bhikkhus, is called death. Thus there is ageing and there is death; this, bhikkhus, is called ageing-and-death. Because of the arising of Rebirth, there occurs ageing-and-death; because of the cessation of Rebirth, there is the cessation of ageing-and-death. The Ariya Path of Eight Constituents, consisting of Right view, Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, Right concentration, is the practice that leads to the cessation of ageing-and-death.

And what, bhikkhus, is Rebirth? ...p... And what, bhikkhus, is bhava? ...p... And what, bhikkhus, is Clinging? ...p... And what, bhikkhus, is Craving? ...p... And what, bhikkhus, is Sensation? ...p... And what, bhikkhus, is Contact? ...p... And what, bhikkhus, are the six Sense-bases? ...p... And what, bhikkhus, is mind-and-body? ...p... And what, bhikkhus, is Consciousness?

And what, bhikkhus, are volitional activities? Bhikkhus, there are these three forms of volitional activities, namely, physical volitional activities, verbal volitional activities, and mental volitional activities.

These, bhikkhus, are called volitional activities. Because of the arising of Ignorance, there is the arising of volitional activities; because of the cessation of Ignorance, there is the cessation of volitional activities. The Ariya Path of Eight Constituents, consisting of Right view ...p... Right concentration, is the practice that leads to the cessation of volitional activities.

When, bhikkhus, the ariya disciple comprehends: such is the Cause, such is the origin of the Cause, such is the cessation of the Cause, such is the practice that leads to the cessation of the Cause, he is said to be one who is possessed of the Right view, who is possessed of Insight, who has arrived at the true dhamma, who sees this true dhamma, who is endowed with the knowledge of a sekkha (a disciple who is in training), who is endowed with the wisdom of a sekkha, who has entered the stream of dhamma; he is said to be an ariya with the knowledge of the Four Ariya Truths, one who has arrived at and stands at the door of the Deathless (Nibbāna).

End of the Seventh Sutta

8. BHIKKHU SUTTA

Discourse Concerning Bhikkhus

28. The Bhagavā was staying at Sāvattṭhī. Then the ...p... (He said:) Bhikkhus, in this Teaching, the bhikkhu comprehends ageing-and-death, comprehends the origin of ageing-and-death, comprehends the cessation of ageing-and-death, comprehends the practice that leads to the cessation of ageing-and-death. The bhikkhu comprehends Rebirth ...p...; comprehends bhava; comprehends Clinging; comprehends Craving; comprehends Sensation; comprehends the six Sense-bases; comprehends mind-and-body; comprehends Consciousness; comprehends volitional activities, comprehends the arising of volitional activities, comprehends the cessation of volitional activities, comprehends the practice that leads to the cessation of volitional activities.

And what, bhikkhus, is ageing-and-death? The process of decay, the decrepitude, the loss of teeth, the greying of hair, the wrinkling of skin, the failing vitality, the wearing out of the sense-faculties, — of various beings in various planes of existence, — this, bhikkhus, is called ageing. The falling away from existence, the passing away, the dissolution, the disappearance, the end of life, the completion of life-period, the breaking up of the physical and mental aggregates (khandhas), the discarding of the body, — of various beings in various planes of existence, — this, bhikkhus, is called death. Thus there is ageing and there is death; this, bhikkhus, is called ageing-and-death. Because of the occurrence of Rebirth, there is the occurrence of ageing-and-death; because of the cessation of Rebirth, there is the cessation of ageing-and-death. The Ariya Path of Eight Constituents, consisting of Right view ...p... Right concentration, is the practice that leads to the cessation of ageing-and-death.

And what, bhikkhus, is Rebirth? ...p... And what, bhikkhus, is bhava? ... And what, bhikkhus, is Clinging? ... And what, bhikkhus, is Craving? ... is Sensation? ...

is Contact? ... are the six Sense-bases? ... is mind-and-body? ... is Consciousness?

And what, bhikkhus, are volitional activities? Bhikkhus, there are these three forms of volitional activities, namely, physical volitional activities, verbal volitional activities, and mental volitional activities. These, bhikkhus, are called volitional activities. Because of the arising of Ignorance, there is the arising of volitional activities; because of the cessation of Ignorance, there is the cessation of volitional activities. The Ariya Path of Eight Constituents, consisting of Right view ...p... Right concentration, is the practice that leads to the cessation of volitional activities.

When, bhikkhus, the bhikkhu comprehends: such is ageing-and-death, such is the arising of ageing-and-death, such is the cessation of ageing-and-death, such is the practice that leads to the cessation of ageing-and-death; such is Rebirth ...p... bhava; Clinging; Craving; Sensation; Contact; the six Sense-bases; mind-and-body; Consciousness; such is volitional activities, such is the arising of volitional activities, such is the cessation of volitional activities, such is the practice that leads to the cessation of volitional activities — bhikkhus, the bhikkhu is then said to be one who is possessed of the Right view, who is possessed of Insight, who has arrived at the true dhamma, who sees this true dhamma, who is endowed with the knowledge of a sekkha (a disciple who is in training), who is endowed with the wisdom of a sekkha, who has entered the stream of dhamma; he is said to be an ariya with the knowledge of the Four Ariya Truths, one who has arrived and stands at the door of the Deathless (Nibbāna).

End of the Eighth Sutta

9. SAMANA BRĀHMAṆA SUTTA

Discourse on Samanas and Brāhmaṇas

29. The Bhagavā was staying at Sāvattṭhī. Then the ...p... (He said:) "Bhikkhus, there are samanas and brāhmaṇas who are ignorant of ageing-and-death, ignorant of the origin of ageing-and-death, ignorant of the cessation of ageing-and-death, ignorant of the practice that leads to the cessation of ageing-and-death; who are ignorant of Rebirth,...p...; of bhava; of Clinging; of Craving; of Sensation; of Contact; of the six Sense-bases; of mind-and-body; of Consciousness; who are ignorant of volitional activities, ignorant of the origin of volitional activities, ignorant of the cessation of volitional activities, ignorant of the practice that leads to the cessation of volitional activities. These samanas and brāhmaṇas are not deserving of being called (true) samanas and brāhmaṇas. Furthermore, these venerable ones are not in a position to realize and attain by themselves in this very life, through Magga-Insight (abhiññā), the benefits of being samanas or of being brāhmaṇas.

"Bhikkhus, there are samanas and brāhmaṇas who comprehend ageing-and-death, comprehend the origin of ageing-and-death, comprehend the cessation of ageing-and-death, comprehend the practice that leads to the cessation of ageing-and-death; who comprehend Rebirth, ...p...; comprehend bhava; Clinging; Craving; Sensation; Contact; the six Sense-bases; mind-and-body; Consciousness; who comprehend volitional activities, comprehend the origin of volitional activities, comprehend the cessation of volitional activities, comprehend the practice that leads to the cessation of volitional activities. These samanas and brāhmaṇas are deserving of being called (true) samanas and brāhmaṇas. Furthermore, these venerable ones are in a position to realize and attain by themselves in this very life, through Magga-Insight, the benefits of being samanas or of being brāhmaṇas."

End of the Ninth Sutta

10. DUTIYA SAMANA BRĀHMAṆA SUTTA

The Second Discourse on Samanas and Brāhmaṇas

30. The Bhagavā was staying at Sāvattihī. Then the ...p... (He said:) "Bhikkhus, for those samanas and brāhmaṇas who are ignorant of ageing-and-death, ignorant of the origin of ageing-and-death, ignorant of the cessation of ageing-and-death, ignorant of the practice that leads to the cessation of ageing-and-death, there is no possibility of overcoming ageing-and-death. (And for those samanas and brāhmaṇas) who are ignorant of Rebirth, ...p...; of bhava; of Clinging; of Craving; of Sensation; of Contact; of the six Sense-bases; of mind-and-body; of Consciousness; who are ignorant of volitional activities, ignorant of the origin of volitional activities, ignorant of the cessation of volitional activities, ignorant of the practice that leads to the cessation of volitional activities, there is no possibility of overcoming volitional activities.

"Bhikkhus, for those samanas and brāhmaṇas who comprehend ageing-and-death, who comprehend the origin of ageing-and-death, who comprehend the cessation of ageing-and-death, who comprehend the practice that leads to the cessation of ageing-and-death, there is the possibility of overcoming ageing-and-death. (And for those samanas and brāhmaṇas) who comprehend Rebirth, ...p...; Clinging; Craving; Sensation; Contact; the six Sense-bases: mind-and-body; Consciousness; who comprehend volitional activities, who comprehend the origin of volitional activities, who comprehend the cessation of volitional activities, who comprehend the practice that leads to the cessation of volitional activities, there is the possibility of overcoming volitional activities."

End of the Tenth Sutta

End of the Dasabala Vagga

Namo tassa bhagavato arahato sammāsambuddhassa.

(iv) KAḶĀRAKHATTIYA VAGGA

1. Bhūta Sutta
2. KaḶāra Sutta
3. Nāṇavatthu Sutta
4. Dutiya Nāṇavatthu Sutta
5. Avijjāpaccaya Sutta
6. Dutiya Avijjāpaccaya Sutta
7. Natumha Sutta
8. Cetanā Sutta
9. Dutiya Cetanā Sutta
10. Tatiya Cetanā Sutta

1. BHŪTA SUTTA

Discourse on the Five Aggregates

31. At one time the Bhagavā was staying at Sāvattī. Then the Bhagavā said to the Venerable Sāriputta: "Sāriputta, in the 'Questions of Ajita', Pārāyana (Vagga)¹, I had recounted this:

'Sir, in this Teaching there are individuals who have become possessed of the knowledge of the dhamma;² and there are also many individuals³ who are in the course of training. May it please the Bhagavā, to whom I am making this request, and who is endowed with great wisdom, to explain and teach me their practices'.

"Sāriputta, how should the wider meaning of this brief saying be understood?" When this was said, the Venerable Sāriputta remained silent. For the second time the Bhagavā said to the Venerable Sāriputta: ...p... For the second time, the Venerable Sāriputta remained silent. And for the third time the Bhagavā said to the Venerable Sāriputta: "Sāriputta, in the 'Questions of Ajita', Pārāyana (Vagga), I had recounted this:

'Sir, in this Teaching there are individuals who have become possessed of the knowledge of the dhamma; and there are also many individuals who are in the course of training. May it please the Bhagavā, to whom I am making this request, and who is endowed with

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1. **Pārāyana Vagga:** The last chapter in Sutta Nipāta of Khuddaka Nikāya dealing with sixteen questions asked by sixteen brahmins of whom Ajita was one, and the replies given to them by the Buddha.
 2. **individuals dhamma:** Arahats who have achieved the highest attainment of the dhamma, i.e., the arahattaphala.
 3. **individuals training:** Bhikkhus as well as the lay ariya disciples of the Buddha who have not yet attained arahattaphala.

great wisdom, to explain and teach me their practices.

"Sāriputta, how should the wider meaning of this brief saying be understood?" And for the third time also the Venerable Sāriputta remained silent.

(Thereupon the Bhagavā asked:) "Sāriputta do you see this complex of the five Aggregates?⁴"

"Venerable Sir, one discerns fundamentally and truly with right understanding⁵ the five Aggregates; having thus discerned fundamentally and truly with right understanding the five Aggregates, one strives for disenchantment with, detachment from, and cessation of the five Aggregates. One discerns fundamentally and truly with right understanding that the five Aggregates have arisen owing to nutriment; having thus discerned fundamentally and truly with right understanding that these five Aggregates have arisen owing to nutriment, one strives for disenchantment with, detachment from, and cessation of the five Aggregates that have arisen owing to nutriment. One discerns fundamentally and truly with right understanding that when there is cessation of nutriment, there is cessation of the five Aggregates; having thus discerned fundamentally and truly with right understanding that when there is cessation of nutriment, there is cessation of the five Aggregates, one strives for disenchantment with, detachment from, and cessation of the five Aggregates that have the nature of cessation. Venerable Sir, such a one is the sekkha, one who is in the course of training.

"Venerable Sir, in what way does one become possessed of the knowledge of the dhamma? Venerable Sir, one discerns fundamentally and truly with right understanding the five Aggregates; having thus discerned

4. The question of Ajita could be answered from various aspects of the dhamma, namely: from the aspect of the five Aggregates, or of the twelve Sense-bases, or of the eighteen elements, or of the law of causality. The Venerable Sāriputta was weighing in his mind which of them would serve his purpose of satisfying the Buddha. The Buddha knew this and made a hint in the above words that the question might be dealt with from the aspect of the five Aggregates.

5. **with right understanding:** i.e., with vipassanā-insight and magga-insight.

fundamentally and truly with right understanding the five Aggregates, then, because of disenchantment with, detachment from, and cessation of the five Aggregates, there is no more Clinging, and there is liberation from the defilements. One discerns fundamentally and truly with right understanding that the five Aggregates have arisen owing to nutriment; having thus discerned fundamentally and truly with right understanding that the five Aggregates have arisen owing to nutriment, then, because of disenchantment with, detachment from, and cessation of the five Aggregates that have arisen owing to nutriment, there is no more Clinging, and there is liberation from the defilements. One discerns fundamentally and truly with right understanding that when there is cessation of nutriment, there is cessation of the five Aggregates; having thus discerned fundamentally and truly with right understanding that when there is cessation of nutriment, there is cessation of the five Aggregates, then, because of disenchantment with, detachment from, and cessation of the five Aggregates that have the nature of cessation, there is no more Clinging, and there is liberation from the defilements. Venerable Sir, such is the one who has become possessed of the knowledge of the dhamma. Thus, Venerable Sir, in the 'Questions of Ajita,' Pārāyana Vagga, the Bhagavā had recounted thus:

'Sir, in this Teaching there are individuals who have become possessed of the knowledge of the dhamma; and there are also many individuals who are in the course of training. May it please the Bhagavā, to whom I am making this request, and who is endowed with great wisdom, to explain and teach me their practices.'

"This, Venerable Sir, is how I understand the wider meaning of that brief saying."

"Good, Sāriputta, good! One discerns fundamentally and truly, Sāriputta, with right understanding the five Aggregates; having thus discerned fundamentally and truly with right understanding the five Aggregates, one strives for disenchantment with, detachment from, and cessation of the five Aggregates. One discerns fundamentally and truly with right understanding that the

five Aggregates have arisen owing to nutriment; having thus discerned fundamentally and truly with right understanding that the five Aggregates have arisen owing to nutriment, one strives for disenchantment with, detachment from, and cessation of the five Aggregates that have arisen owing to nutriment. One discerns fundamentally and truly with right understanding that when there is cessation of nutriment, there is cessation of the five Aggregates; having thus discerned fundamentally and truly with right understanding that when there is cessation of nutriment, there is cessation of the five Aggregates, one strives for disenchantment with, detachment from, and cessation of the five Aggregates that have the nature of cessation. Sāriputta, such a one is the sekkha, one who is in the course of training.

"In what way, Sāriputta, does one become possessed of the knowledge of the dhamma? One discerns fundamentally and truly, Sāriputta, with right understanding the five Aggregates; having thus discerned fundamentally and truly with right understanding the five Aggregates, then, because of disenchantment with, detachment from, and cessation of the five Aggregates, there is no more Clinging, and there is liberation from the defilements. One discerns fundamentally and truly with right understanding that the five Aggregates have arisen owing to nutriment; having thus discerned fundamentally and truly with right understanding that the five Aggregates have arisen owing to nutriment, then, because of disenchantment with, detachment from, and cessation of the five Aggregates that have arisen owing to nutriment, there is no more Clinging, and there is liberation from the defilements. One discerns fundamentally and truly with right understanding that when there is cessation of nutriment, there is cessation of the five Aggregates; having thus discerned fundamentally and truly with right understanding that when there is cessation of nutriment, there is cessation of the five Aggregates, then, because of disenchantment with, detachment from, and cessation of the five Aggregates that have the nature of cessation, there is no more Clinging, and there is liberation from the defilements. Such, Sāriputta, is the one who has become possessed of the knowledge of the dhamma. Sāriputta, in the 'Questions of Ajjta', Pārāyana Vagga, I had recounted thus:

'Sir, in this Teaching there are individuals who have become possessed of the knowledge of the dhamma; and there are also many individuals who are in the course of training. May it please the Bhagavā, to whom I am making this request, and who is endowed with great wisdom, to explain and teach me their practices.'

"This, Sāriputta, is how the wider meaning of what was said only briefly should be understood."

End of the First Sutta

2. KAḶĀRA SUTTA

Discourse Concerning the Venerable KaḶāra

32. Once the Bhagavā was staying at Sāvattḥī. At that time Bhikkhu KaḶārakhattiya went to see the Venerable Sāriputta. Bhikkhu KaḶārakhattiya exchanged greetings with the Venerable Sāriputta; and having concluded the courteous and amiable words of felicitation, Bhikkhu KaḶārakhattiya sat down at a suitable place. Having thus seated, Bhikkhu KaḶārakhattiya said to the Venerable Sāriputta, thus: "Friend Sāriputta, Bhikkhu Moḷiyaphagga has abandoned the precepts of a bhikkhu and gone back to the lowly household life". "Then perhaps that venerable one did not find consolation¹ in this Teaching." "In that case has the Venerable Sāriputta found consolation in this Teaching?" "Friend, I have no doubts." "Friend, for the future too?"² "Friend, I have no uncertainty". Upon this, Bhikkhu KaḶārakhattiya rose from his seat and went to where the Bhagavā was. After paying homage to the Bhagavā, he sat down at a suitable place. Having thus sat down, Bhikkhu KaḶārakhattiya addressed the Bhagavā, thus: "Venerable Sir, the Venerable Sāriputta has indicated (his) attainment of arahattaphala by saying, 'I know: Rebirth is no more (for me); accomplished is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)'."

Then the Bhagavā said to a certain bhikkhu, "Come, bhikkhu, go and call Sāriputta, telling him in my name, 'Friend Sāriputta, the Teacher has sent for you'." "Very well, Venerable Sir," responded the bhikkhu to the Bhagavā; he then went to where the Venerable Sāriputta was and told him, "Friend Sāriputta, the Teacher has sent for you". "Very well, friend,"

1. did not find consolation: did not attain the three lower Magga-Insights and the three lower Fruitions.

2. The bhikkhu was asking whether the Venerable Sāriputta had made an end of Rebirth, i.e., whether he had attained arahatship.

responded the Venerable Sāriputta to the bhikkhu; he then went to where the Bhagavā was and, after paying homage to the Bhagavā, sat down at a suitable place. The Bhagavā said to the Venerable Sāriputta who was thus seated: "Is it true, Sāriputta, that you have indicated attainment of arahattaphala, by saying, 'I know: Rebirth is no more; accomplished is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)'?" "Venerable Sir, not in those phrases nor in those words have I conveyed that meaning." "Sāriputta, in whatever way a worthy man indicates attainment of arahatship, what is said is to be understood as what is indicated." "Venerable Sir, have I not also submitted to you thus: 'Venerable Sir, not in those phrases nor in those words have I conveyed that meaning'?"

"Sāriputta, if you should be asked thus: 'By knowing what, by seeing what, friend Sāriputta, do you indicate (your) attainment of arahattaphala, by saying, "I know: Rebirth is no more (for me); accomplished is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)"?' then, Sāriputta, how would you reply?"

"If, Venerable Sir, I should be asked: 'By knowing what, by seeing what, friend Sāriputta, do you indicate (your) attainment of arahattaphala, by saying, "I know: Rebirth is no more; accomplished is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)"?' then, Venerable Sir, when questioned in this way, I would reply in this manner: 'Friends, dependent on a certain cause, Rebirth arises; when there is disappearance of that cause, it should be known that there is no more Rebirth. When it is realized that there is no more Rebirth for me, I know: Rebirth is no more (for me); accomplished is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization).' When asked thus, Venerable Sir, I would reply in this manner."

"Sāriputta, if you should be asked thus: 'And this Rebirth, friend Sāriputta, what is its cause, what its origin, what its genesis, what its source?' then, Sāriputta, how would you reply?"

"If, Venerable Sir, I should be asked: 'And this Rebirth, friend Sāriputta, what is its cause, what its origin, what its genesis, what its source?' then, Venerable Sir, when questioned in this way, I would reply in this manner: 'Friends, Rebirth has bhava (kamma-actions) as its cause, bhava as its origin, bhava as its genesis, bhava as its source.' When asked thus, Venerable Sir, I would reply in this manner."

"Sāriputta, if you should be asked thus: 'And bhava, friend Sāriputta, what is its cause, what its origin, what its genesis, what its source?' then, Sāriputta, how would you reply?"

"If, Venerable Sir, I should be asked: 'And bhava, friend Sāriputta, what is its cause, what its origin, what its genesis, what its source?' then, Venerable Sir, when questioned in this way, I would reply in this manner: 'Friends, bhava has Clinging as its cause, Clinging as its origin, Clinging as its genesis, Clinging as its source.' When asked thus, Venerable Sir, I would reply in this manner."

"Sāriputta, if you should be asked thus: 'And Clinging, friend Sāriputta, ...p... If, Sāriputta, you should be asked thus: 'And Craving, friend Sāriputta, what is its cause, what its origin, what its genesis, what its source?' then, Sāriputta, how would you reply?"

"If, Venerable Sir, I should be asked: 'And Craving, friend Sāriputta, what is its cause, what its origin, what its genesis, what its source?' then, Venerable Sir, when questioned in this way, I would reply in this manner: 'Friends, Craving has Sensation as its cause, Sensation as its origin, Sensation as its genesis, Sensation as its source'. When asked thus, Venerable Sir, I would reply in this manner."

"Sāriputta, if you should be asked thus: 'By knowing what, by seeing what, friend Sāriputta, you find no delight in³ sensations?' then, Sāriputta, how would you reply?"

"If, Venerable Sir, I should be asked: 'By knowing what, by seeing what, friend Sāriputta, you find no

3. delight in: i.e., craving for.

delight in sensations?' then, Venerable Sir, when questioned in this way, I would reply in this manner: 'Friends, there are three kinds of sensations. And what are the three? They are: pleasant sensation, unpleasant sensation, neither pleasant nor unpleasant sensation. Friends, these three kinds of sensations are, indeed, impermanent; that which is impermanent is dukkha; on knowing this, delight in sensations does not occur.' When asked thus, Venerable Sir, I would reply in this manner."

"Good, Sāriputta, good! There is, Sāriputta, another way to express the same meaning briefly, that is, 'Whatever Sensation there is, it is dukkha'.

"Sāriputta, if you should be asked thus: 'By being liberated in what way, friend Sāriputta, do you indicate the attainment of arahattaphala, by saying: "I know: Rebirth is no more (for me); accomplished is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)"?' then, Sāriputta, how would you reply?"

"If, Venerable Sir, I should be asked: 'By being liberated in what way, friend Sāriputta, do you indicate the attainment of arahattaphala, by saying: "I know: Rebirth is no more (for me); accomplished is the Noble Practice of Purity; done is all there is to be done (to realize magga); there is nothing more to do (for such realization)"?' then, I would reply in this manner: 'Friends, because of liberation from defilements within myself⁴ and because of extinction of all forms Clinging, I abide with such mindfulness that the āsavas, the befuddling defilements, do not (get any opportunity to) arise in me who am mindful, and I also do not view myself wrongly.⁵ When asked thus, Venerable Sir, I would reply in this manner."

"Good, Sāriputta, good! There is, Sāriputta, another way to express the same meaning briefly, that is, 'The Buddha has taught about the āsavas. I have no doubt about them and I have no uncertainty either that

4. liberation within myself: *ajjhataṃ vimokkha*: as a result of discernment of mental and physical phenomena within oneself.

5. *attānañca nāvajānāmi*: i.e., not having the view, 'I am'.

these āsavas have been abandoned by me'." Thus spoke the Bhagavā, and having spoken this, the Sugata⁶ rose from his seat and entered the monastery.

Then, not long after the Bhagavā had left, the Venerable Sāriputta said to the bhikkhus: "Friends, before the Bhagavā asked me the first question, I had no idea that I would be asked on this matter, and it made me hesitate. But when the Bhagavā was pleased with my answer to the first question, this thought arose in me: 'If, for a whole day, the Bhagavā were to ask me the same thing in one phrase or another, or in one way or another, I would, for the whole day, reply to it also in one phrase or another, or in one way or another. If, for a whole night, the Bhagavā were to ask me the same thing in one phrase or another, or in one way or another, I would, for the whole night, reply to it also in one phrase or another, or in one way or another. If, for a night and a day, the Bhagavā were to ask me the same thing in one phrase or another, or in one way or another, I would, for a night and a day, reply to it also in one phrase or another, or in one way or another. If, for two nights and two days, the Bhagavā were to ask ...p... I would, for two nights and two days, reply ...p... If, for three nights and three days, the Bhagavā were to ask ...p... I would, for three nights and three days, reply ...p... If, for four nights and four days, the Bhagavā were to ask ...p... I would, for four nights and four days, reply ...p... If, for five nights and five days, the Bhagavā were to ask ...p... I would, for five nights and five days, reply ...p... If, for six nights and six days, the Bhagavā were to ask ...p... I would, for six nights and six days, reply ...p... If, for seven nights and seven days, the Bhagavā were to ask me the same thing in one phrase or another, or in one way or another, I would, for seven nights and seven days, reply to it also in one phrase or another, or in one way or another'."

Then, Bhikkhu Kalāraṅkhattiya⁷ rose from his seat and went to where the Bhagavā was. After paying

6. Sugata: i.e., the Buddha.

homage to the Bhagavā, he sat down at a suitable place. Having thus sat down, Bhikkhu Kaḷārakhattiya addressed the Bhagavā thus: "Venerable Sir, the Venerable Sāriputta has made a bold utterance like the roar of a lion: 'Friends, when the Bhagavā asked the first question to me, I had no idea that I would be asked on this matter and it made me hesitate. But when the Bhagavā was pleased with my answer to the first question, this thought arose in me: If, for a whole day, the Bhagavā were to ask me the same thing in one phrase or another, or in one way or another, I would, for the whole day, reply to it also in one phrase or another, or in one way or another. If, for a whole night, ...p... If, for a night and a day, the Bhagavā...p... If, for two nights and two days, the Bhagavā ...p... for three... four... five... six ... If, for seven nights and seven days, the Bhagavā were to ask me the same thing in one phrase or another, or in one way or another, I would, for seven nights and seven days reply to it also in one phrase or another, or in one way or another'."

"Indeed, bhikkhu, Sāriputta has the penetrative insight in to the dhamma of the Chief Disciple (*dhammadhātu*);⁷ accordingly, if for a whole day, I were to ask Sāriputta the same thing in one phrase or another, or in one way or another, Sāriputta would, for a whole day, reply to it also in one phrase or another, or in one way or another. If, for a whole night, I were to ask Sāriputta the same thing in one phrase or another, or in one way or another, Sāriputta would, for a whole night, reply to it...p... If, for a night and a day, I were to ask Sāriputta the same thing, Sāriputta would, for a whole night and a day, reply to it; if, for two nights and two days, I were to ask Sāriputta the same thing, Sāriputta would, for two nights and two days, reply to it; if, for three nights and three days, I were to ask Sāriputta the same thing, Sāriputta would, for three nights and three days, reply to it; if, for four nights and four days, I were to ask Sāriputta

7. *dhammadhātu*: The special penetrative insight into the Theory of Cause and Effect possessed by the Chief Disciple of the Buddha, i.e., the Venerable Sāriputta. It is also called *sāvaka pāramiñña*, which is next to the *sabbaññuta ñāṇa* of the Buddha.

the same thing, Sāriputta would, for four nights and four days, reply to it; if, for five nights and five days, I were to ask Sāriputta the same thing, Sāriputta would, for five nights and five days, reply to it; if, for six nights and six days, I were to ask Sāriputta the same thing, Sāriputta would, for six nights and six days, reply to it; if, for seven nights and seven days, I were to ask Sāriputta the same thing in one phrase or another, or in one way or another, Sāriputta would, for seven nights and seven days, reply to it in one phrase or another, or in one way or another."

End of the Second Sutta

3. NĀṆAVATTHU SUTTA

Discourse on Knowledge

33. The Bhagavā was staying at Sāvattthī. ... (He said:) "Bhikkhus, I shall teach you the aspects of knowledge that discerns the forty-four objects. Listen, pay careful attention to my words; I shall speak." "Very well, Venerable Sir," replied the bhikkhus. The Bhagavā gave this discourse:

Bhikkhus, what are the aspects of knowledge that discerns the forty-four objects. Knowledge of ageing-and-death, knowledge of the cessation of ageing-and-death, knowledge of the way leading to the cessation of ageing-and-death; knowledge of Rebirth, knowledge of the cause of Rebirth, knowledge of the cessation of Rebirth, knowledge of the way leading to the cessation of Rebirth; knowledge of bhava, knowledge of the cause of bhava, knowledge of the cessation of bhava, knowledge of the way leading to the cessation of bhava; knowledge of Clinging, knowledge of the cause of Clinging, knowledge of the cessation of Clinging, knowledge of the way leading to the cessation of Clinging; knowledge of Craving, knowledge of the cause of Craving, knowledge of the cessation of Craving, knowledge of the way leading to the cessation of Craving; knowledge of Sensation, knowledge of the cause of Sensation, knowledge of the cessation of Sensation, knowledge of the way leading to the cessation of Sensation; knowledge of Contact, ...p... knowledge of the six Sense-bases, ...; knowledge of mind-and-body, ...; knowledge of Consciousness, ...; knowledge of volitional activities, knowledge of the cause of volitional activities, knowledge of the cessation of volitional activities, knowledge of the way leading to the cessation of volitional activities. These, bhikkhus, are called, the aspects of knowledge that discerns the forty-four objects.

And what, bhikkhus, is ageing-and-death? The process of decay, the decrepitude, the loss of teeth, the greying of hair, the wrinkling of skin, the failing vitality, the wearing out of the sense-faculties, — of

various beings in various planes of existence, – this, bhikkhus, is called ageing. The falling away from existence, the passing away, the dissolution, the disappearance, the end of life, the completion of the life-period, the breaking up of the physical and mental aggregates (khandhas), the discarding of the body, – of various beings in various planes of existence, – this, bhikkhus, is called death. Thus there is ageing and there is death; this, bhikkhus, is called ageing-and-death.

Because of the arising of Rebirth, there is the arising of ageing-and-death; because of the cessation of Rebirth, there is the cessation of ageing-and-death; the Ariya Path of Eight Constituents, namely, Right view ...p... Right concentration, is the practice that leads to the cessation of ageing-and-death.

Bhikkhus, the ariya disciple thus knows this is ageing-and-death; he thus knows this is the cause of ageing-and-death; he thus knows this is the cessation of ageing-and-death; he thus knows this is the practice leading to the cessation of ageing-and-death.

Such comprehension (of the Four Ariya Truths) by the ariya disciple is Knowledge of the Dhamma.¹ And the ariya disciple, by virtue of this knowledge, which has been seen, which has been known, which brings immediate benefits, which has been attained, and which has been penetrated, extends the understanding of the Four Truths into the past and into the future.

Whatever samaṇas and brāhmaṇas in the past knew the truth about ageing-and-death, about the cause of ageing-and-death, about the cessation of ageing-and-death, about the way leading to the cessation of ageing-and-death, all of those samaṇas and brāhmaṇas knew (the Ariya Truth) exactly as I know it now.

Whatever samaṇas and brāhmaṇas in the future will know the truth about ageing-and-death, about the

1. **Knowledge of the Dhamma:** *dhammañāṇa*: When the Four Ariya Truths concerning ageing-and-death has been well comprehended, the knowledge of the dhamma is developed; it is also called *maggāñāṇa*.

cause of ageing-and-death, about the cessation of ageing-and-death, about the way leading to the cessation of ageing-and-death, all of those samaṇas and brāhmaṇas will know (the Ariya Truth) exactly as I know it now. This knowledge of the ariya disciple, which arises following Magga-Insight, is Reviewing Knowledge (*anvayañāṇa*).²

When these two kinds of knowledge possessed by the ariya disciple, namely, Magga-Insight and Reviewing Knowledge that follows it, become pure, become very clear or perfect, then, bhikkhus, this ariya disciple is said to be one who is possessed of the Right view, possessed of Insight, who has arrived at the true dhamma, who sees this true dhamma, who is endowed with the knowledge of a sekkha (a disciple who is in training), who is endowed with the wisdom of a sekkha, who has entered the stream of dhamma; he is said to be an ariya with the knowledge of the Four Ariya Truths, one who has arrived at and stands at the door of the Deathless (Nibbāna).

And what, bhikkhus, is Rebirth? And what, bhikkhus, is bhava? And what, bhikkhus, is Clinging? And what, bhikkhus, is Craving? And what, bhikkhus, is Sensation? And what, bhikkhus, is Contact? And what, bhikkhus, are the six Sense-bases? And what, bhikkhus, is mind-and-body? And what, bhikkhus, is Consciousness? And what, bhikkhus, are volitional activities? There are, bhikkhus, three forms of volitional activities, physical volitional activities, verbal volitional activities and mental volitional activities. Bhikkhus, these are called volitional activities.

Because of the arising of Ignorance, there is the arising of volitional activities; because of the cessation of Ignorance, there is the cessation of volitional activities; this Ariya Path of Eight Constituents, namely, Right view ...p... Right concentration, is the practice that leads to the cessation of volitional activities.

2. *anvayañāṇa*: lit., 'the ñāṇa following thereon.' This is the paccavekkhaṇa ñāṇa which reflects upon the Magga-Insight which has been attained. It is this ñāṇa and not maggañāṇa by means of which the inference can be drawn concerning the Four Ariya Truths of the past as well as of the future.

Bhikkhus, the ariya disciple thus knows these are volitional activities; he thus knows this is the cause of volitional activities; he thus knows this is the cessation of volitional activities; he thus knows this is the practice leading to the cessation of volitional activities. Such comprehension (of the Four Ariya Truths) by the ariya disciple is Knowledge of the Dhamma. And the ariya disciple, by virtue of this knowledge, which has been seen, which has been known, which brings immediate benefits, which has been attained and which has been penetrated, extends the understanding of the Four Truths into the past and into the future.

Whatever samaṇas and brāhmaṇas in the past knew the truth about volitional activities, about the cause of volitional activities, about the cessation of volitional activities, about the practice leading to the cessation of volitional activities, all of those samaṇas and brahmaṇas knew (the Ariya Truth) exactly as I know it now.

Whatever samaṇas and brāhmaṇas in the future will know the truth about volitional activities, about the cause of volitional activities, about the cessation of volitional activities, about the practice leading to the cessation of volitional activities, all of those samaṇas and brāhmaṇas will know (the Ariya Truth) exactly as I know it now. This knowledge of the ariya disciple which reflects upon the Magga-Insight (which has been attained) is Reviewing Knowledge.

When these two kinds of knowledge possessed by the ariya disciple, namely, Magga-Insight and Reviewing Knowledge that follows it, become pure, become very clear or perfect, then, bhikkhus, this ariya disciple is said to be one who is possessed of the Right view, possessed of Insight, who has arrived at the true dhamma, who sees this true dhamma, who is endowed with the knowledge of a sekkha (a disciple who is in training), who is endowed with the wisdom of a sekkha, who has entered the stream of dhamma; he is known as an ariya with the knowledge of the Four Ariya Truths, one who has arrived at and stands at the door of the Deathless (Nibbāna).

End of the Third Sutta

4. DUTIYA ÑĀṄAVATTHU SUTTA

The Second Discourse on Knowledge

34. The Bhagavā was staying at Sāvattī. ... (He said:) "Bhikkhus, I shall teach you the aspects of knowledge that discerns the seventy-seven objects. Listen, pay careful attention to my words; I shall speak." "Very well, Venerable Sir", replied the bhikkhus. The Bhagavā gave this discourse:

What, bhikkhus, are the aspects of knowledge that discerns the seventy-seven objects? Knowledge that because of Rebirth, there is ageing-and-death; knowledge that when there is no Rebirth, there is no ageing-and-death; knowledge that in the past, too, because of Rebirth, there is ageing-and-death; knowledge that when there is no Rebirth, there is no ageing-and-death; knowledge that in the future, too, because of Rebirth, there is ageing-and-death; knowledge that when there is no Rebirth, there is no ageing-and-death; and knowledge of the above is called Knowledge of Causation.¹ And there is the knowledge that the Knowledge of Causation itself is also subject to destruction, subject to decay, subject to extinction, subject to cessation.²

Knowledge that because of bhava, there is Rebirth; ...p... knowledge that because of Clinging, there is bhava; ... knowledge that because of Craving, there is Clinging; ... knowledge that because of Sensation, there is Craving; ... knowledge that because of Contact, there is Sensation; ... knowledge that because of the six Sense-bases, there is Contact; ... knowledge that because of mind-and-body, there are the six Sense-bases; ... knowledge that because of Consciousness, there is mind-and-body; ... knowledge that because of volitional activities, there is Consciousness; ... knowledge that because of Ignorance, there are

1. Knowledge of Causation: *dharmatṭhiti ñāṇa*.

2. This knowledge is called *paṭivipassanā ñāṇa*.

volitional activities; knowledge that when there is no Ignorance, there are no volitional activities; knowledge that in the past, too, because of Ignorance, there are volitional activities; knowledge that when there is no Ignorance, there are no volitional activities; knowledge that in the future, too, because of Ignorance, there are volitional activities; knowledge that when there is no Ignorance, there are no volitional activities; and knowledge of the above is called the Knowledge of Causation. And there is the knowledge that the Knowledge of Causation itself is also subject to destruction, subject to decay, subject to extinction, subject to cessation. These, bhikkhus, are called the aspects of knowledge that discerns the seventy-seven objects.

End of the Fourth Sutta

5. AVIJJĀPACCAYA SUTTA

Discourse on Ignorance as a Conditioning Factor

35. The Bhagavā was staying at Sāvattthī. ... (He said:) "Dependent on Ignorance, bhikkhus, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha." When the Bhagavā had said this a certain bhikkhu said to the Bhagavā thus: "Venerable Sir, what is ageing-and-death? Whose ageing-and-death is it?" The Bhagavā replied: "It is not a proper question. Bhikkhu, if someone says, 'What is ageing-and-death? Whose ageing-and-death is it?' and if, bhikkhu, someone says, 'Ageing-and-death by itself is something and ageing-and-death of someone is another thing,' the two expressions convey the same meaning although they are of different wording. Bhikkhu, if the wrong view is held that this life and this body are one and the same thing, then this is not conducive to the attainment of Magga-Insight. (Again,) bhikkhu, if the wrong view is held that life is one thing and body is another, this also is not conducive to the attainment of Magga-Insight. Avoiding these two extremes, bhikkhu, the Tathāgata, taking the middle course, teaches the dhamma that dependent on Rebirth, ageing-and-death arises."

"Venerable Sir, what is Rebirth? Whose Rebirth is it?" The Bhagavā replied: "It is not a proper question. Bhikkhu, if someone says, 'What is Rebirth? Whose Rebirth is it?' and if, bhikkhu, someone says, 'Rebirth by itself is something and Rebirth of someone is another thing,' the two expressions convey the same meaning although they are of different wording. Bhikkhu, if the wrong view is held that this life and this body are one and the same thing, then this is not conducive to the attainment of Magga-Insight. (Again,) bhikkhu, if the wrong view is held that life is one thing and body another, then this also is not conducive to the attainment of Magga-Insight. Avoiding these two extremes, bhikkhu, the Tathāgata, taking the middle course, teaches the dhamma that dependent on bhava, Rebirth arises."

"Venerable Sir, what is bhava? Whose bhava is it?" The Bhagavā replied: "It is not a proper question. Bhikkhu, if someone says, 'What is bhava? Whose bhava is it?' and if, bhikkhu, someone says, 'Bhava by itself is something and bhava of someone is another thing,' the two expressions convey the same meaning although they are of different wording. Bhikkhu, if the wrong view is held that this life and this body are one and the same thing, then this is not conducive to the attainment of Magga-Insight. (Again,) bhikkhu, if the wrong view is held that life is one thing and body another, then this also is not conducive to the attainment of Magga-Insight. Avoiding these two extremes, bhikkhu, the Tathāgata, taking the middle course, teaches the dhamma that dependent on Clinging, bhava arises; ...p... that dependent on Craving, Clinging arises; ... that dependent on Sensation, Craving arises; ... that dependent on Contact, Sensation arises; ... that dependent on the six Sense-bases, Contact arises; '... that dependent on mind-and-body, the six Sense-bases arise; ... that dependent on Consciousness, mind-and-body arises; ... that dependent on volitional activities, Consciousness arises."

"Venerable Sir, what are volitional activities? Whose volitional activities are they?" The Bhagavā replied: "It is not a proper question. Bhikkhu, if someone says, 'What are volitional activities? Whose volitional activities are they?' and if, bhikkhu, someone says, 'Volitional activities by themselves are something and volitional activities of someone are another thing,' the two expressions convey the same meaning although they are of different wording. Bhikkhu, if the wrong view is held that this life and this body are one and the same thing, then this is not conducive to the attainment of Magga-Insight. (Again,) if the wrong view is held that life is one thing and the body another, then this also is not conducive to the attainment of Magga-Insight. Avoiding these two extremes, bhikkhu, the Tathāgata, taking the middle course, teaches the dhamma that dependent on Ignorance, volitional activities arise."

"Bhikkhu, it is only with the complete cessation of Ignorance (through arahattamagga) that all wrong views, — which are piercing like shafts, which are contrary to the truth, and which cause agitation,

such as: 'What is ageing-and-death? Whose ageing-and-death is it?' or 'Ageing-and-death by itself is something and ageing-and-death of someone is another thing', or 'This life and this body are one and the same thing', or 'Life is one thing and body is another', — are abandoned, completely rooted out, are made like the stump of a palm-tree rendered incapable of coming into existence, so that they are unable to arise in the future.

"Bhikkhu, it is only with the complete cessation of Ignorance (through arahattamagga) that all wrong views, — which are piercing like shafts, which are contrary to the truth, and which cause agitation, such as: 'What is Rebirth? Whose Rebirth is it?' or 'Rebirth by itself is something and Rebirth of someone is another thing', or 'This life and this body are one and the same thing', or 'Life is one thing and body is another', — are abandoned, are completely rooted out, are made like the stump of a palm-tree rendered incapable of coming into existence, so that they are unable to arise in the future.

"Bhikkhu, it is only with the complete cessation of Ignorance (through arahattamagga) that all wrong views, — which are piercing like shafts, which are contrary to the truth, and which cause agitation, such as: What is bhava? ... What is Clinging? ... What is Craving? ... What is Sensation? ... What is Contact? ... What are the six Sense-bases? ... What is mind-and-body? ... What is Consciousness? ...p...

"Bhikkhu, it is only with the complete cessation of Ignorance (through arahattamagga) that all wrong views,— which are piercing like shafts, which are contrary to the truth, and which cause agitation, such as: 'What are volitional activities? Whose volitional activities are these?' or 'Volitional activities by themselves are something and volitional activities of someone are another thing,' or 'This life and this body are one and the same thing,' or 'Life is one thing and body is another,' — are abandoned, are completely rooted out, are made like the stump of a palm-tree and rendered incapable of coming into existence, so that they are unable to arise in the future."

6. DUTIYA AVIJJĀPACCAYA SUTTA

The Second Discourse on Ignorance as a Conditioning Factor

36. The Bhagavā was staying at Sāvattī. ... (He said:) Dependent on Ignorance, bhikkhus, volitional activities arises; ...p... In this way arises the whole mass of dukkha.

Bhikkhus, if someone says, 'What is ageing-and-death? Whose ageing-and-death is it?' and if, bhikkhus, someone says, 'Ageing-and-death by itself is something and ageing-and-death of someone is another thing,' the two expressions convey the same meaning although they are of different wording. Bhikkhus, if the wrong view is held that this life and this body are one and the same thing, then this is not conducive to the attainment of Magga-Insight. (Again,) bhikkhus, if the wrong view is held that life is one thing and the body another, this also is not conducive to the attainment of Magga-Insight. Avoiding these two extremes, bhikkhus, the Tathāgata, taking the middle course, teaches the dhamma that 'dependent on Rebirth, ageing-and-death arises.'

What is Rebirth? ...p... What is bhava? ... What is Clinging? ... What is Craving? ... What is Sensation? ... What are the six Sense-bases? ... What is Consciousness? ... Bhikkhus, if someone says, 'What are volitional activities? Whose volitional activities are they?' and, if, bhikkhus, someone says, 'Volitional activities by themselves are something and volitional activities of someone are another thing,' the two expressions convey the same meaning although they are of different wording. Bhikkhus, if the wrong view is held that this life and this body are one and the same thing, then this is not conducive to the attainment of Magga-Insight. (Again,) bhikkhus, if the wrong view is held that life is one thing and the body another, this also is not conducive to the attainment of Magga-Insight. Avoiding these two extremes, bhikkhus, the Tathāgata, taking the middle course, teaches the dhamma that 'dependent on Ignorance, volitional activities arise.'

Bhikkhus, it is only with the complete cessation of Ignorance (through arahattamagga) that all wrong views, – which are piercing like shafts, which are contrary to the truth and which cause agitation, such as: 'What is ageing-and-death? Whose ageing-and-death is it?' or 'Ageing-and-death by itself is something and ageing-and-death of someone is another thing', or 'This life and this body are one and the same thing', or 'Life is one thing and body another', – are abandoned, are completely rooted out, are made like the stump of a palm-tree and rendered incapable of coming into existence, so that they are unable to arise in the future.

Bhikkhus, it is only with the complete cessation of Ignorance (through arahattamagga) that all wrong views, – which are piercing like shafts, which are contrary to the truth, and which cause agitation, such as: 'What is Rebirth? ...p... What is bhava? ... What is Clinging? ... What is Craving? ... What is Sensation? ... What is Contact? ... What are the six Sense-bases? ... What is mind-and-body? ... What is Consciousness? ... 'What are volitional activities? Whose volitional activities are they?' or 'Volitional activities by themselves are something and volitional activities of someone are another thing', or 'This life and this body are one and the same thing,' or 'Life is one thing and the body another', – are abandoned, are completely rooted out, are made like the stump of a palm-tree and rendered incapable of coming into existence, so that they are unable to arise in the future.

End of the Sixth Sutta

7. NATUMHA SUTTA

Discourse on 'Not Yours'

37. The Bhagavā was staying at Sāvattḥī (He said:) This body, bhikkhus, is not yours; nor is it another's. You should, bhikkhus, consider it as a product of past kamma, a conditioned thing, originating in volitional activities, and a base for Sensation.

The well-informed ariya disciple, bhikkhus, wisely considers this body with right perception in terms of the Theory of Cause and Effect. When this (cause) exists, that (effect) comes to be; because of the occurrence of this (cause), that (effect) appears. When this (cause) does not exist, that (effect) does not come to be; because of the cessation of this (cause), that (effect) also ceases. This (principle of arising and cessation) should be understood thus: 'Dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance (through ārahattamagga), volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.'

End of the Seventh Sutta

8. CETANĀ SUTTA

Discourse on Volition

38. The Bhagavā was staying at Sāvattṭhi. ... (He said:) Bhikkhus, when there is volition, when there is arrangement (through Craving and wrong view), and when defilements persist in the mind, then these factors become causes of arising of Consciousness.¹ When these causal factors are present, Consciousness arises. When Consciousness arises and grows, new existence in the future takes place; when new existence in the future takes place, Rebirth arises in the future and there occur ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

Bhikkhus, even if there be no volition, even if there be no arrangement (through Craving and wrong view), but defilements persist in the mind, then this factor alone becomes the cause of arising of Consciousness. When this causal factor is present, Consciousness arises. When Consciousness arises and grows, new existence in the future takes place; when new existence in the future takes place, Rebirth arises in the future and there occur ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

Bhikkhus, when there is no volition, when there is no arrangement (through Craving and wrong view), and when no defilements persist in the mind, then there are no factors that cause the arising of Consciousness. When there are no causal factors for the arising of Consciousness, Consciousness does not arise. When Consciousness does not arise nor grow, new existence in the future does not take place; when new existence in the future does not take place, Rebirth does not arise in the future and there is cessation of ageing-

1. **Consciousness:** *viññāṇa*: here means kammic Consciousness i.e., meritorious and demeritorious thoughts.

-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way does the cessation of the whole mass of dukkha come about.

End of the Eighth Sutta

9. DUTIYA CETANĀ SUTTA

The Second Discourse on Volition

39. The Bhagavā was staying at Sāvattḥī. ... (He said:) Bhikkhus, when there is volition, when there is arrangement (through Craving and wrong view), when defilements persist in the mind, then these factors become causes of the arising of Consciousness. When these causal factors are present, Consciousness arises. When Consciousness arises and grows, there appears mind-and-body. And dependent on mind-and-body, the six Sense-bases arise; dependent on the six Sense-bases, Contact arises; dependent on Contact, Sensation arises;p... Craving, ... Clinging, ... bhava, ... Rebirth, ... ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

Bhikkhus, even if there be no volition, even if there be no arrangement (through Craving and wrong view), but if defilements persist in the mind, then this factor alone becomes the cause of the arising of Consciousness. When this causal factor is present, Consciousness arises. When Consciousness arises and grows, there appears mind-and-body. And dependent on mind-and-body, the six Sense-bases arise; ...p... In this way arises the whole mass of dukkha.

Bhikkhus, when there is no volition, when there is no arrangement (through Craving and wrong view), and when no defilements persist in the mind, then there are no factors that cause the arising of Consciousness. When there are no causal factors for the arising of Consciousness, Consciousness does not arise. When Consciousness does not arise nor grow, mind-and-body does not appear. When mind-and-body ceases, the six Sense-bases cease; ...p... In this way does the cessation of the whole mass of dukkha come about.

End of the Ninth Sutta

10. TATIYA CETANĀ SUTTA

The Third Discourse on Volition

40. The Bhagavā was staying at Sāvattṭhī. ... (He said:) Bhikkhus, when there is volition, when there is arrangement (through Craving and wrong view), when defilements persist in the mind, then these factors become causes of the arising of Consciousness. When these causal factors are present, Consciousness arises. When Consciousness arises and grows, there is the inclination (through Craving for continued existence). When there is this inclination (through Craving for continued existence), indications of future birth (signalling a fresh destination) arise. When indications of future birth arise, passing-away-and-rearising (*cutūpa-pāta*) takes place; when 'passing-away-and-rearising takes place, there arise in the future Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

Bhikkhus, even if there be no volition, even if there be no arrangement (through Craving and wrong view), but if defilements persist in the mind, then this factor alone becomes the cause of the arising of Consciousness. When this causal factor is present, Consciousness arises. When Consciousness arises and grows, there arises the inclination (through Craving for continued existence). When there is this inclination (through Craving for continued existence), indications of future birth (signalling a fresh destination) arise. When indications of future birth arises, passing-away-and-rearising takes place; when passing-away-and-rearising takes place, there arise in the future Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

Bhikkhus, when there is no volition, when there is no arrangement (through Craving and wrong view), and when no defilement whatever persists in the mind, then, due to this total absence of the defilements, there is

no cause for the arising of Consciousness. When there is no cause for the arising of Consciousness, Consciousness does not arise. When Consciousness does not arise nor grow, there does not arise the inclination (through Craving for continued existence). When there is no inclination (through Craving for continued existence), indications of future birth (signalling a fresh existence) do not arise; when indications of future birth do not arise, passing-away-and-rearising does not take place; when passing-away-and-rearising does not take place, there is cessation of Rebirth ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way does the cessation of the whole mass of dukkha come about.

End of the Tenth Sutta

End of the Kaḷārahattiya Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(v) GAHAPATI VAGGA

1. Pañca Verabhaya Sutta
2. Dutiya Pañca Verabhaya Sutta
3. Dukkha Sutta
4. Loka Sutta
5. Ñātika Sutta
6. Aññatara Brāhmaṇa Sutta
7. Jāpussoṇi Sutta
8. Lokāyatika Sutta
9. Ariyasāvaka Sutta
10. Dutiya Ariyasāvaka Sutta

1. PAÑCA VERABHAYA SUTTA

Discourse on the Five Enmities and Dangers

41. The Bhagavā was staying at Sāvattī...Then the householder Anāthapiṇḍika went to see the Bhagavā. Having paid homage to the Bhagavā, he sat down at a suitable place. When thus seated, the Bhagavā spoke to the householder Anāthapiṇḍika thus:

Householder, when the ariya disciple has subdued the five enmities and dangers, when he is endowed with the four attributes of a Sotāpanna, a Stream-winner, and when he sees well with Insight and comprehends with penetration the ariya knowledge (i.e., the Theory of Cause and Effect), then he can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*petas*), or of falling to ruin in (any of) the sub-human, miserable realms (*apāya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment."

What are the five enmities and dangers that have been subdued? Householder, one who is in the habit of taking the life of beings, by reason of such killings, begets in this very existence enmities and dangers; he begets enmities and dangers (as consequences of his evil deeds) in the future existence as well; he also suffers from mental pain and distress. One who refrains from taking the life of beings has subdued such enmities and dangers. (1)

Householder, one who is in the habit of taking what is not given, by reason of such stealing, begets in this very existence enmities and dangers; he begets enmities and dangers in the future existence as well; he also suffers from mental pain and distress. One who refrains from taking what is not given has subdued such enmities and dangers. (2)

Householder, one who is in the habit of committing sexual misconduct, by reason of such misconduct, begets in this very existence enmities and dangers; he begets enmities and dangers in the future existence as well; he also suffers from mental pain and distress. One who refrains from committing sexual misconduct has subdued such enmities and dangers. (3)

Householder, one who is in the habit of telling lies, by reason of such telling of what is not true, begets in this very existence enmities and dangers; he begets enmities and dangers in the future existence as well; he also suffers from mental pain and distress. One who refrains from telling lies has subdued such enmities and dangers. (4)

Householder, one who is in the habit of taking intoxicants, by reason of such taking of intoxicants, begets in this very existence enmities and dangers; he begets enmities and dangers in the future existence as well; he also suffers from mental pain and distress. One who refrains from taking intoxicants has subdued such enmities and dangers. (5)

These five enmities and dangers have been subdued.

And what four attributes of a Sotāpanna is he endowed with? In this Teaching, householder, the ariya disciple has unshakable perfect faith in the Buddha (and reflects on the attributes of the Bhagavā thus:)

'The Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses supreme knowledge and perfect practice of morality; he speaks only what is beneficial and true; he knows all the three *lokas*; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; and he is the most Exalted One.' (1)

The ariya disciple has unshakable perfect faith in the Dhamma (and reflects on the attributes of the Dhamma thus:)

'The Teaching of the Bhagavā, the Dhamma, is well-expounded; its truths are personally apperceivable; it is not delayed in its results; it can stand investigation; it is worthy of being perpetually borne in mind

and its truths can be realised and experienced by the ariyas individually (by their own effort and practice).'(2)

The ariya disciple has unshakable perfect faith in the Saṃgha (and reflects on the attributes of the Saṃgha thus:)

'The disciples of the Bhagavā, the Saṃgha, are endowed with right practice; they are endowed with straightforward uprightness; they are endowed with right conduct; they are endowed with correctness in practice; the disciples of the Bhagavā, consisting of eight categories, or four pairs of disciples of the Bhagavā, are worthy of receiving offerings brought even from afar; they are worthy of receiving offerings specially set aside for guests; they are worthy of receiving offerings donated for one's well-being in the future existences; and are worthy of receiving obeisance; they are the incomparable fertile field for all to sow the seed of merit.'(3)

The ariya disciple is endowed with morality (sīla) which is cherished by the ariyas¹; which is unbroken, intact, unblemished, and spotless; which leads to liberation from slavery to Craving; which is praised by the wise; which is untarnished by Craving and wrong view; and which is conducive to development of concentration of mind. (4)

These are the four attributes of a Sotāpanna which the ariya disciple is endowed with.

And what is the ariya knowledge which he sees well with Insight and comprehends with penetration? Householder, in this Teaching, the ariya disciple considers with right perception the Theory of Cause and Effect, thus: 'When this (cause) exists, that (effect) comes to be. Because of (the occurrence of) this (cause), that (effect) appears. When this (cause) does not exist, that (effect) does not come to be. Because of the cessation of this (cause), that effect ceases. This (principle of arising and cessation) should be understood thus: 'Dependent on Ignorance, volitional activities arise; dependent on volitional activities,

1. morality which is cherished by the ariyas: the five fundamental precepts.

Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance through arahattamagga, volitional activities cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.' This is the ariya knowledge which the ariya disciple sees well with Insight and comprehends with penetration.

Householder, when the ariya disciple has subdued these five enmities and dangers, when he is endowed with these four attributes of a Sotāpanna, a Stream-winner, and when he sees well with Insight and comprehends with penetration this ariya knowledge (i.e., the Theory of Cause and Effect), then he can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*), or in the realm of animals, or in the realm of famished spirits (*petas*), or of falling to ruin in (any of) the sub-human, miserable realms (*apaya*). I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment."

End of the First Sutta

2. DUTIYA PAÑCA VERABHAYA SUTTA

The Second Discourse on the Five Enmities and Dangers

42. The Bhagavā was staying at Sāvatthī... (He said:) Bhikkhus, when the ariya disciple has subdued the five enmities and dangers, when he is endowed with the four attributes of a Sotāpanna, a Stream-winner, and when he sees well with Insight and comprehends with penetration the ariya knowledge (i.e., the Theory of Cause and Effect), then he can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering (*niraya*) ...p... not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment."

What are the five enmities and dangers that have been subdued? Bhikkhus, one who is in the habit of taking the life of beings, ...p... Bhikkhus, one who is in the habit of taking what is not given, ... Bhikkhus, one who is in the habit of committing sexual misconduct, ... Bhikkhus, one who is in the habit of telling lies, ... Bhikkhus, one who is in the habit of taking intoxicants, ...p... These five enmities and dangers have been subdued.

And what four attributes of a Sotāpanna is he endowed with? In this Teaching, bhikkhus, the ariya disciple has unshakable perfect faith in the Buddha ...p... in the Dhamma ... in the Saṃgha ... The ariya disciple is endowed with morality which is cherished by the ariyas. These are the four attributes of a Sotāpanna which the ariya disciple is endowed with.

And what is the ariya knowledge which he sees well with Insight and comprehends with penetration? Bhikkhus, in this Teaching, the ariya disciple considers with right perception the Theory of Cause and Effect ...p... This is the ariya knowledge which the ariya disciple sees well with Insight and comprehends with penetration.

Bhikkhus, when the ariya disciple has subdued these five enmities and dangers, when he is endowed with these four attributes of a Sotāpanna, a Stream-winner, and when he sees well with Insight and comprehends with penetration this ariya knowledge (i.e., the Theory of Cause and Effect), then he can, if he wishes to, say of himself, "For me there is no possibility of being reborn in the realm of continuous suffering, or in the realm of animals, or in the realm of famished spirits, or of falling to ruin in (any of) the sub-human, miserable realms. I have become a Sotāpanna, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining (the three higher levels of Insight, culminating in) Enlightenment."

End of the Second Sutta

3. DUKKHA SUTTA

Discourse on Dukkha

43. The Bhagavā was staying at Sāvattthī(He said:) "Bhikkhus, I shall teach you the arising of dukkha¹ as well as the disappearance of dukkha. Listen, pay careful attention to my words; I shall speak." "Very well, Venerable Sir," replied the bhikkhus. The Bhagavā gave this discourse:

What, bhikkhus, is the arising of dukkha? Dependent on eye and visible object, eye-consciousness arises; with the coming together of these three, Contact arises. Dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. This, bhikkhus, is the origin of dukkha.

Dependent on ear and sound, ear-consciousness arises;...p... Dependent on nose and odour, ...p... Dependent on tongue and taste, ...p... Dependent on body and tangible object, ...p... Dependent on mind and cognizable object, mind-consciousness arises; with the coming together of these three, Contact arises. Dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. This, bhikkhus, is the origin of dukkha.

What, bhikkhus, is the disappearance of dukkha? Dependent on eye and visible object, eye-consciousness arises; with the coming together of these three, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. Only with the complete cessation of this Craving through arahatta-magga, Clinging ceases; with the cessation of Clinging, bhava ceases; with the cessation of bhava, Rebirth ceases; with the cessation of Rebirth, ageing-and-death ceases; and (thus) grief, lamentation, bodily pain, distress of mind, and agony cease. In this way does the cessation of the whole mass of dukkha come

1. **dukkha:** Here means *vaṭṭa dukkha*, the woeful round of rebirths.

about. This, bhikkhus, is the disappearance of dukkha.

Dependent on ear and sound, ear-consciousness arises; ...p... Dependent on nose and odour, ...p... Dependent on tongue and taste, ...p... Dependent on body and tangible object, ...p... Dependent on mind and cognizable object, mind-consciousness arises; with the coming together of these three, Contact arises. Dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. Only with the complete cessation of this Craving through arahattamagga, Clinging ceases; with the cessation of Clinging, bhava ceases; with the cessation of bhava, Rebirth ceases; with the cessation of Rebirth, ageing-and-death ceases; and (thus) grief, lamentation, bodily pain, distress of mind, and agony cease. In this way does the cessation of the whole mass of dukkha come about. This, bhikkhus, is the disappearance of dukkha.

End of the Third Sutta

4. LOKA SUTTA

Discourse on Loka

44. The Bhagavā was staying at Sāvattī. ... (He said:) "Bhikkhus, I shall teach you the arising of loka¹ as well as the disappearance of loka. Listen, pay careful attention to my words; I shall speak." "Very well, Venerable Sir", replied the bhikkhus. The Bhagavā gave this discourse:

What, bhikkhus, is the arising of loka? Dependent on eye and visible object, eye-consciousness arises; with the coming together of these three, Contact arises. Dependent on Contact, Sensation arises; dependent on Sensation, Craving arises; dependent on Craving, Clinging arises; dependent on Clinging, bhava (kamma actions) arises; dependent on bhava, Rebirth arises; dependent on Rebirth, there occur ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. This, bhikkhus, is the origin of loka.

Dependent on ear and sound, ...p... Dependent on nose and odour, ... Dependent on tongue and taste, ... Dependent on body and tangible object, ... Dependent on mind and cognizable object, mind-consciousness arises; with the coming together of these three, Contact arises; dependent on Contact, Sensation arises; ...p... dependent on Rebirth, there occur ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. This, bhikkhus, is the origin of loka.

What, bhikkhus, is the disappearance of loka? Dependent on eye and visible object, eye-consciousness arises; with the coming together of these three, Contact arises. Dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. Only with the complete cessation of this Craving through arahatta-magga, Clinging ceases; with the cessation of Clinging, bhava ceases; ...p... In this way does the cessation of

1. **loka:** Here it means *saṅkhāra loka*, the five aggregates or the world of the conditioned.

the whole mass of dukkha come about. This, bhikkhus, is the disappearance of loka.

Dependent on ear and sound; ...p... Dependent on nose and odour, ... Dependent on tongue and taste, ... Dependent on body and tangible object, ... Dependent on mind and cognizable object, mind-consciousness arises; with the coming together of these three, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. Only with the complete cessation of this Craving through arahatta-magga, Clinging ceases; with the cessation of Clinging, bhava ceases; ...p... In this way does the cessation of the whole mass of dukkha come about. This, bhikkhus, is the disappearance of loka.

End of the Fourth Sutta

5. ÑĀTIKA SUTTA

Discourse Delivered at the Village of Ñātika

45. Thus have I heard:

On one occasion the Bhagavā was staying in the brick monastery in Ñātika village. The Bhagavā who was abiding in solitary retreat uttered this discourse:

"Dependent on eye and visible object, eye-consciousness arises; with the coming together of these three, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises; dependent on Craving, Clinging arises; ...p... In this way arises the whole mass of dukkha.

"Dependent on ear and sound, ...p... Dependent on nose and odour, ... Dependent on tongue and taste, ... Dependent on body and tangible object, ... Dependent on mind and cognizable object, mind-consciousness arises; with the coming together of these three, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises; dependent on Craving, Clinging arises; ...p... In this way arises the whole mass of dukkha.

"Dependent on eye and visible object, eye-consciousness arises; with the coming together of these three, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. Only with the complete cessation of this Craving through arahattamagga, Clinging ceases; with the cessation of Clinging, bhava ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

"Dependent on ear and sound, ...p... Dependent on mind and cognizable object, mind-consciousness arises; with the coming together of these three, Contact arises; dependent on Contact, Sensation arises; dependent on Sensation, Craving arises. Only with the complete cessation of this Craving through arahattamagga, Clinging ceases; with the cessation of Clinging,

bhava ceases; ...p... In this way does the cessation of the whole mass of dukkha come about."

At that time a certain bhikkhu was standing within hearing distance from the Bhagavā. The Bhagavā, seeing this bhikkhu who was standing within hearing distance, asked him, "Bhikkhu, did you hear the discourse?"

"Yes, indeed, Venerable Sir". "Bhikkhu, learn this discourse; bhikkhu, master this discourse well; bhikkhu, bear this discourse in your mind; this discourse, bhikkhu, is conducive to your own welfare (for the attainment of magga and phala); it is the initial step in the practice of the Noble Life of Purity."

End of the Fifth Sutta

6. AÑÑATARA BRĀHMAṆA SUTTA

Discourse to a Certain Brahmin

46. The Bhagavā was staying at Sāvattṭhī. ... Then a certain brahmin came to see the Bhagavā. After having concluded a courteous and amiable conversation with the Bhagavā, he sat down at a suitable place. Having thus sat down, he said to the Bhagavā:

"O Gotama, does the doer of a deed experience the result?" "Brahmin, to say that 'the doer of a deed experiences the result' is to go to one extreme."

"Then O Gotama, is the doer of a deed one and he who experiences the result another?" "Brahmin, to say that 'the doer of a deed is one and he who experiences the result another' is to go to the other extreme. Avoiding these two extremes, brahmin, the Tathāgata, taking the middle course, teaches the dhamma thus: 'Dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance through arahattamagga, volitional activities ceases; with the cessation of volitional activities, ...p... In this way does the cessation of the whole mass of dukkha come about'."

When the Bhagavā had spoken thus, the brahmin exclaimed, "O Gotama! Excellent (is the dhamma)! O Gotama! Excellent (is the dhamma)! ...p... May the honourable Gotama accept me as a lay disciple who has taken refuge in the Buddha, in the Dhamma and in the Saṅgha from today till the end of my life."

End of the Sixth Sutta

7. JĀṆUSSONĪ SUTTA

Discourse to the Brahmin Jāṇussoṇi

47. The Bhagavā was staying at Sāvattḥī. ... Then Brahmin Jāṇussoṇi came to see the Bhagavā. After having concluded a courteous and amiable conversation with the Bhagavā ...p... Having thus seated, he said to the Bhagavā:

"O Gotama, does everything exist?" "Brahmin, to say that 'everything exists' is to go to one extreme!"

"Then O Gotama, does everything not exist?" "Brahmin, to say that 'everything does not exist' is to go to the other extreme. Avoiding these two extremes, brahmin, the Tathāgata, taking the middle course, teaches the dhamma thus: 'Dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance through arahattamagga, volitional activities cease; with the cessation of volitional activities, Consciousness ceases; ...p... In this way does the cessation of the whole mass of dukkha come about'."

When the Bhagavā had spoken thus, the Brahmin Jāṇussoṇi exclaimed, "O Gotama ! Excellent (is the dhamma)! ...p... who has taken refuge in the Buddha, in the Dhamma and in the Saṃgha from today till the end of my life."

End of the Seventh Sutta

8. LOKĀYATIKA SUTTA

Discourse to Brahmin Lokāyatika

48. The Bhagavā was staying at Sāvattthī. ... Then the Brahmin Lokāyatika came to see the Bhagavā ... p... Having thus seated, the Brahmin Lokāyatika said to the Bhagavā thus:

"O Gotama, does everything exist?" "Brahmin, to say that 'everything exists' is the first doctrine of Lokāyata.¹

"Then, O Gotama, does everything not exist?" "Brahmin, to say that 'everything does not exist' is the second doctrine of Lokāyata."

"O Gotama, is everything of the same nature?" "Brahmin, to say that 'everything is of the same nature' is the third doctrine of Lokāyata."

"Then, O Gotama, is everything of different nature?" "Brahmin, to say that 'everything is of different nature' is the fourth doctrine of Lokāyata. Avoiding these two extremes (involved in these four questions), brahmin, the Tathāgata, taking the middle course, teaches the dhamma thus: 'Dependent on Ignorance, Volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance through arahattamagga, volitional activities cease; with the cessation of volitional activities, Consciousness ceases; ...p... In this way does the cessation of the whole mass of dukkha come about'."

1. **Lokāyata:** According to the Commentary, although the Lokāyata doctrine appears to be subtle and profound to the ignorant worldling, it is just a form of wrong view of no significance. The Sub-Commentary says that Lokāyata doctrine is the view held by some who do not endeavour to do any good deed in order to reap its merit in the future. One who holds this Lokāyata doctrine or who is well-versed in the Brahmin Book of Lokāyata is known as Lokāyatika.

When the Bhagavā had spoken thus, the Brāhmin Lokāyatika exclaimed, "O Gotama! Excellent (is the dhamma)! ...p... who has taken refuge in the Buddha in the Dhamma and in the Saṃgha from today till the end of my life."

End of the Eighth Sutta

9. ARIYASĀVAKA SUTTA

Discourse on the Ariya Disciple

49. The Bhagavā was staying at Sāvattṭhī. ...(He said:) Bhikkhus, to the well-informed ariya disciple, these thoughts do not occur: 'When what (cause) is there, does that (effect) occur? When what (cause) arises, does that (effect) arise? When what factor is there, do volitional activities arise? When what factor is there, does Consciousness arise? When what factor is there, does mind-and-body arise? When what factor is there, does the six Sense-bases arise? When what factor is there, does Contact arise? When what factor is there, does Sensation arise? When what factor is there, does Craving arise? When what factor is there, does Clinging arise? When what factor is there, does bhava arise? When what factor is there, does Rebirth arise? When what factor is there, does ageing-and-death occur?'

In fact, bhikkhus, to the well-informed ariya disciple, only this discernment (i.e., knowledge of the Theory of Cause and Effect) arises in him unequivocally: 'When this (cause) exists, that (effect) comes to be. Because of (the occurrence of) this (cause), that (effect) appears. When there is Ignorance, volitional activities arise; when there are volitional activities, Consciousness arises; when there is Consciousness, mind-and-body arises; when there is mind-and-body, the six Sense-bases arise; when there are the six Sense-bases, Contact arises; when there is Contact, Sensation arises; when there is Sensation, Craving arises; when there is Craving, Clinging arises; when there is Clinging, bhava arises; when there is bhava, Rebirth arises; when there is Rebirth, there occurs ageing-and-death.' The ariya disciple knows thus: 'This is how this loka (the five aggregates or the world of conditioned things) arises.'

Bhikkhus, to the well-informed ariya disciple, these thoughts do not occur: 'When what (cause) is not there, does that (effect) not occur? When what (cause) ceases, does that (effect) cease? When what factor is

not there, do volitional activities not arise? When what factor is not there, does Consciousness not arise? When what factor is not there, does mind-and-body not arise? When what factor is not there, do the six Sense-bases not arise? When what factor is not there, does Contact not arise? When what factor is not there, does Sensation not arise? When what factor is not there, does Craving not arise? When factor is not there, does Clinging not arise? When what factor is not there, does bhava not arise? When what factor is not there, does Rebirth not arise? When what factor is not there, does ageing-and-death not occur?'

In fact, bhikkhus, to the well-informed ariya disciple, only this discernment (i.e., knowledge of the Theory of Cause and Effect) arises in him unequivocally: 'When this (cause) does not exist, that (effect) does not come to be. Because of the cessation of this (cause), that (effect) ceases. When Ignorance is not there, volitional activities do not arise; when volitional activities are not there, Consciousness does not arise; when Consciousness is not there, mind-and-body does not arise; when mind-and-body is not there, the six Sense-bases do not arise; ...p... bhava does not arise; ... Rebirth does not arise; when Rebirth is not there, ageing-and-death does not occur.' The ariya disciple knows thus: 'This is how this loka disappears.'

When, bhikkhus, the ariya disciple comprehends, fundamentally and truly, how loka arises, how loka disappears, he is then said to be, bhikkhus, one who is possessed of the Right view, ...p...* who has arrived at and stands at the door of the Deathless (Nibbāna).

End of the Ninth Sutta

* See para 33 for omissions.

10. DUTIYA ARIYASĀVAKA SUTTA

The Second Discourse on the Ariya Disciple

50. The Bhagavā was staying at Sāvattthī. ...(He said:) Bhikkhus, to the well-informed ariya disciple, these thoughts do not occur: 'When what (cause) is there, does that (effect) occur? When what (cause) arises, does that (effect) arise? When what factor is there, do volitional activities arise? When what factor is there, does Consciousness arise? When what factor is there, does mind-and-body arise? When what factor is there, do the six Sense-bases arise? When what factor is there, does Contact arise? When what factor is there, does Sensation arise? When what factor is there, does Craving arise? When what factor is there, does Clinging arise? When what factor is there, does bhava arise? When what factor is there, does Rebirth arise? When what factor is there, does ageing-and-death occur?'

In fact, bhikkhus, to the well-informed ariya disciple, only this discernment (i.e., knowledge of the Theory of Cause and Effect) arises in him unequivocally: 'When this (cause) exists, that (effect) comes to be. Because of (the occurrence of) this (cause), that (effect) appears. When there is Ignorance, volitional activities arise; when there are volitional activities, Consciousness arises; when there is Consciousness, mind-and-body arises; when there is mind-and-body, the six Sense-bases arise; when there are the six Sense-bases, Contact arises; when there is Contact, Sensation arises; when there is Sensation, Craving arises; when there is Craving, Clinging arises; when there is Clinging, bhava arises; when there is bhava, Rebirth arises; when there is Rebirth, there occurs ageing-and-death.' The ariya disciple knows thus: 'This is how this loka arises.'

Bhikkhus, to the well-informed ariya disciple, these thoughts do not occur: 'When what (cause) is not there, does that (effect) not arise? When what (cause) ceases, does that (effect) cease? When what factor is not there, do volitional activities not arise? When what

factor is not there, does Consciousness not arise? When what factor is not there, does mind-and-body not arise? When what factor is not there, do the six Sense-bases not arise? When what factor is not there, does Contact not arise? When what factor is not there, does Sensation not arise? When what factor is not there, does Craving not arise? ...p... Clinging ... bhava ... Rebirth ... When what factor is not there, does ageing-and-death not occur?'

In fact, bhikkhus, to the well-informed ariya disciple, only this discernment (i.e., knowledge of the Theory of Cause and Effect) arises in him unequivocally: 'When this (cause) does not exist, that (effect) does not come to be. Because of the cessation of this (cause), that (effect) ceases. When Ignorance is not there, volitional activities do not arise; when volitional activities are not there, Consciousness does not arise; when Consciousness is not there, mind-and-body does not arise; when mind-and-body is not there, the six Sense-bases do not arise; ...p... when 'Rebirth is not there, ageing-and-death does not occur.' The ariya disciple knows thus: 'This is how this loka disappears.'

When, bhikkhus, the ariya disciple comprehends, fundamentally and truly, how loka arises, how loka disappears, he is then said to be, bhikkhus, one who is possessed of the Right view, who is possessed of Insight, who has arrived at the true dhamma, who sees this true dhamma, who is endowed with the knowledge of a sekkha (a disciple who is in training), who is endowed with the wisdom of a sekkha, who has entered the stream of dhamma; he is said to be an ariya with the knowledge of the Four Ariya Truths, one who has arrived at and stands at the door of the Deathless (Nibbāna).

End of the Tenth Sutta

End of the Gahapati Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(vi) DUKKHA VAGGA

1. Parivīmaṁsana Sutta
2. Upādāna Sutta
3. Saṁyojana Sutta
4. Dutiya Saṁyojana Sutta
5. Mahārukkha Sutta
6. Dutiya Mahārukkha Sutta
7. Taruṇarukkha Sutta
8. Nāmarūpa Sutta
9. Viññāṇa Sutta
10. Nidāna Sutta

1. PARIVĪMAṂSANA SUTTA

Discourse on Thorough Search

51. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. There the Bhagavā addressed the bhikkhus, saying, "Bhikkhus". They replied, "Venerable Sir". The Bhagavā spoke these words:

"Bhikkhus, if a bhikkhu were to make a thorough search for the complete ending of all dukkha, how should he conduct his investigation?" "Venerable Sir, the dhammas for us originate only from the Bhagavā; we have only the Bhagavā to guide us; we have only the Bhagavā as the repository of the dhammas. Venerable Sir, we beg the Bhagavā to shed light on the meaning of the dhamma which is being taught. Having heard the exposition by the Bhagavā, the bhikkhus will bear it in mind." "In that case, bhikkhus, listen well; give careful attention to my words; I shall speak." "Very well, Venerable Sir", replied the bhikkhus. Then the Bhagavā spoke to them thus:

In this Teaching, bhikkhus, a bhikkhu in his thorough search investigates thus: 'Dukkha in many and varied forms such as ageing-and-death occurs in this world; and this dukkha, what is its cause, its origin, its genesis, its source? When what factor is there, does ageing-and-death occur? When what factor is not there, does ageing-and-death not occur?' Investigating in this way, he understands thus: 'Dukkha in many and varied forms such as ageing-and-death occurs in this world; and this dukkha has Rebirth as its cause, as its origin, as its genesis, as its source. When there is Rebirth, ageing-and-death occurs; when there is no Rebirth, ageing-and-death does not occur.'

That bhikkhu understands ageing-and-death; he understands also the origin of ageing-and-death; he

understands also the cessation of ageing-and-death; he understands also the appropriate practice which leads to the cessation of ageing-and-death. Understanding thus, he practises the dhamma (i.e., vipassanā). Bhikkhus, that bhikkhu is said to be one who practises rightly for the complete ending of all dukkha, for the cessation of ageing-and-death.

Furthermore, a bhikkhu in his thorough search also investigates thus: 'And this Rebirth, what is its cause, what its origin, what its genesis, what its source? When what factor is there, does Rebirth arise? When what factor is not there, does Rebirth not arise?' Investigating in this way, he understands thus: 'Rebirth has bhava as its cause, as its origin, as its genesis, as its source. When there is bhava, Rebirth arises; when bhava is not there, Rebirth does not arise.'

That bhikkhu understands also Rebirth; he understands also the origin of Rebirth; he understands also the cessation of Rebirth; he understands also the appropriate practice which leads to the cessation of Rebirth. Understanding thus, he practises the dhamma (i.e., vipassanā). Bhikkhus, that bhikkhu is said to be one who practises rightly for the complete ending of all dukkha, for the cessation of Rebirth.

Furthermore, a bhikkhu in his thorough search also investigates thus: 'And this bhava, what is its cause, ...p... . This Clinging, what is its cause, ... This Craving, what is its cause, ... Sensation, ... Contact, ... These six Sense-bases, what is their cause, ... This mind-and-body, ... This Consciousness, ... These volitional activities, what is their cause, what their origin, what their genesis, what their source? When what factor is there, do volitional activities arise? When what factor is not there, do volitional activities not arise?' Investigating in this way, he understands thus: 'Volitional activities have Ignorance as their cause, as their origin, as their genesis, as their source. When there is Ignorance, volitional activities arise; when Ignorance is not there, volitional activities do not arise.'

The bhikkhu understands also volitional activities; he understands also the origin of volitional activities; he understands also the cessation of volitional activities;

he understands also the appropriate practice which leads to the cessation of volitional activities. Understanding thus, he practises the dhamma (i.e., vipassanā). Bhikkhus, that bhikkhu is said to be one who practises rightly for the complete ending of all dukkha, for the cessation of volitional activities.

If, bhikkhus, an individual, being ignorant¹, does meritorious volitional actions (*puññābhisāṅkhāra*)², it gives rise to resultant Consciousness of meritoriousness; if he does demeritorious volitional actions (*apuññābhisāṅkhāra*)³, it gives rise to resultant Consciousness of demeritoriousness. If he does meritorious volitional actions of the imperturbable type (*āneñjābhisāṅkhāra*)⁴, it gives rise to resultant Consciousness of arūpa jhāna.

When, bhikkhus, the bhikkhu has abandoned Ignorance (*avijjā*)⁵, there appears Insight (*vijjā*)⁶; because of the extinction of Ignorance and the arising of Insight, the bhikkhu does not do meritorious volitional actions, does not do demeritorious volitional actions, does not do meritorious volitional actions of the imperturbable type. When there is no volitional action nor volition for its performance, he becomes unattached to anything in the world. When attachment is absent, Craving does not arise. In the absence of Craving, all

1. **being ignorant:** *avijjāgata*: lit., having gone to or reached *avijjā*.

2. **meritorious volitional actions:** *puññābhisāṅkhāra*: There are two kinds of meritorious volitional actions: one leads to rebirth in the Sensuous sphere, and it consists of giving of alms, and observing of moral precepts; the other leads to rebirth in the Fine Material sphere, and it consists of the practice of meditation for serenity (*samatha bhāvanā*).

3. **demeritorious volitional actions:** *apuññābhisāṅkhāra*: evil deeds such as killing, stealing which lead to rebirth in the four miserable planes of existence belonging to the lower Sensuous sphere.

4. **āneñjābhisāṅkhāra**: Here it means volitional activity leading to rebirth in Arūpa Brahmā planes. It consists of the practice of meditation for serenity (*samatha bhāvanā*) using immaterial objects such as infinity of space.

5. **Ignorance:** *avijjā*: Ignorance is defined by the Commentary as not knowing the Four Ariya Truths.

6. **vijjā**: The Commentary explains it as the arahattamagga ñāṇa.

defilements are extinguished within his own self. And he knows: 'Rebirth is no more; accomplished is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

When this bhikkhu experiences a pleasant sensation, he understands that it is impermanent; he understands that it should not be clung to with Craving; he understands that it should not be held with delight. When he experiences an unpleasant sensation, he understands that it is impermanent; he understands that it should not be clung to with Craving; he understands that it should not be held with delight. When he experiences a sensation which is neither pleasant nor unpleasant, he understands that it is impermanent; he understands that it should not be clung to with Craving; he understands that it should not be held with delight. Thus, if that bhikkhu experiences a pleasant sensation, he experiences the sensation unaccompanied (by Craving and wrong view); if he experiences an unpleasant sensation, he experiences the sensation unaccompanied (by Craving and wrong view); if he experiences a sensation which is neither pleasant nor unpleasant, he experiences the sensation unaccompanied (by Craving and wrong view).

When this bhikkhu experiences a sensation (at one of the five sense-doors) pertaining only to the body⁷, he understands that it is a sensation pertaining only to the body; when he experiences a sensation (at the mind-door) pertaining only to life,⁸ he understands that it is a sensation pertaining only to life. He understands also that all sensations, none of which are to be cherished, will become extinguished in this very life, and on the dissolution of the mental and physical aggregates, at the end of life, (only) the remains of the body will be left.

7. **sensation pertaining only to the body:** *kāyapariyantika vedanā*: lit., sensation bounded by, limited to, confined to body; a sensation arising at the five sense-doors of the body.

8. **sensation pertaining only to life:** *jīvitapariyantika vedanā*: lit., sensation bounded by, limited to, confined to life; a sensation arising at the mind-door during one's lifetime.

Suppose, bhikkhus, a man were to take out from the furnace a hot piece of pottery and lay it on even ground. Then the element of heat would radiate away from it at that very place, leaving behind only the pieces of pottery. Similarly, bhikkhus, when the bhikkhu experiences a sensation (at one of the five sense-doors) pertaining only to the body, he understands that it is a sensation pertaining only to the body; when he experiences a sensation (at the mind-door) pertaining only to life, he understands that it is a sensation pertaining only to life. He understands also that all sensations, none of which are to be cherished, will become extinguished in this very life, and on the dissolution of the mental and physical aggregates, at the end of life, (only) the remains of the body will be left.

"What do you think of this, bhikkhus? Will the bhikkhu in whom all the āsavas have become extinct still do meritorious volitional actions? Will he still do demeritorious volitional actions? Will he still do meritorious volitional actions of the imperturbable type?" "No, Venerable Sir." "In the absence of all the volitional activities and with the cessation of volitional activities, would Consciousness arise?"⁹ "No, Venerable Sir." "In the absence of all (forms of) Consciousness and with the cessation of Consciousness, would mind-and-body arise?" "No, Venerable Sir." "In the absence of all mind-and-body and with the cessation of mind-and-body, would the six Sense-bases arise?" "No, Venerable Sir." "In the absence of all the six Sense-bases and with the cessation of the six Sense-bases, would Contact arise?" "No, Venerable Sir." "In the absence of all Contact and with the cessation of Contact, would Sensation arise?" "No, Venerable Sir." "In the absence of all Sensation and with the cessation of Sensation, would Craving arise?" "No, Venerable Sir." "In the absence of all Craving and with the cessation of Craving, would Clinging arise?" "No, Venerable Sir." "In the absence of all Clinging and with the cessation of Clinging, would bhava (kamma-actions) arise?" "No, Venerable Sir." "In the absence

9. arise: *paññāyetha*: to become evident, to appear.

of all bhava and with the cessation of bhava, would Rebirth arise?" "No, Venerable Sir." "In the absence of all Rebirth and with the cessation of Rebirth, would ageing-and-death occur?" "No, Venerable Sir."

Good, bhikkhus, good! This (Theory of Cause and Effect), bhikkhus, is just as it is (said here); it is not otherwise. Have faith in this, bhikkhus, be convinced of it; free yourselves of any doubts or uncertainty with regard to this. This,¹⁰ indeed, is the end of all dukkha.

End of the First Sutta

10. This, here refers to Nibbāna.

2. UPĀDĀNA SUTTA

Discourse on Clinging

52. The Bhagavā was staying at Sāvattṭhi. ... (He said:) Bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as enjoyable, Craving grows. Dependent on Craving, Clinging arises; dependent on Clinging, bhava arises; dependent on bhava, Rebirth arises; dependent on Rebirth, there occur ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

Suppose, bhikkhus, there were a great fire which was burning by consuming ten cart-loads of firewood, twenty cart-loads, thirty cart-loads, or forty cart-loads of firewood. Suppose a man kept on feeding this fire at due intervals with dry grass, with dry cowdung, or with dry firewood. Bhikkhus, being thus fed, being thus refuelled with dry grass, with dry cowdung, or with dry firewood, that fire would keep on burning for a long time. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as enjoyable, Craving grows. Dependent on Craving, Clinging arises; dependent on Clinging, bhava arises; ...p... In this way arises the whole mass of dukkha.

Bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; with the cessation of bhava, Rebirth ceases; with the cessation of Rebirth, there is cessation of ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way does the cessation of the whole mass of dukkha come about.

Suppose, bhikkhus, there were a great fire which was burning by consuming ten cart-loads of firewood, twenty cart-loads, thirty cart-loads, or forty cart-loads of firewood. Suppose, the man did not keep on feeding this fire at due intervals with dry grass, with dry cowdung, or with dry firewood. When not thus replenished with fuel, bhikkhus, with the original supply of

firewood being used up and receiving no further supply of fuel, being without sustenance, the great fire would become extinguished. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases;p.... In this way does the cessation of the whole mass of dukkha come about.

End of the Second Sutta

3. SAMYOJANA SUTTA

Discourse on Attachment

53. The Bhagavā was staying at Sāvattṭhī. ... (He said:) Bhikkhus, in one who contemplates all phenomena which are the objects of attachment¹ as enjoyable, Craving grows. Dependent on Craving, Clinging arises; dependent on Clinging, bhava arises; dependent on bhava, Rebirth arises; dependent on Rebirth, there occur ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

Suppose, bhikkhus, there were an oil lamp burning, drawing its sustenance from the oil as well as from the wick. Suppose a man kept on feeding the oil lamp at due intervals by replenishing it with oil, and by replacing the wick. Being thus replenished with oil and supplied with fresh wick, bhikkhus, the oil lamp would keep on burning for a long time. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as enjoyable, Craving grows. Dependent on Craving, Clinging arises; dependent on Clinging, bhava arises; dependent on bhava, Rebirth arises; dependent on Rebirth, there occur ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

Bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; with the cessation of bhava, Rebirth ceases; with the cessation of Rebirth, there is cessation of ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way ceases the whole mass of dukkha.

1. attachment: The Pāli word in the text is 'samyojana', bonds, fetters which are defilements.

Suppose, bhikkhus, there were an oil lamp burning, drawing its sustenance from the oil as well as from the wick. Suppose the man did not keep on feeding the oil lamp at due intervals by replenishing it with oil, and by replacing the wick. When thus not replenished with oil, bhikkhus, and with the original supply of wick being used up and receiving no fresh wick, not being sustained by a fresh supply of oil and wick, the oil lamp would get extinguished. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

End of the Third Sutta

4. DUTIYA SAMYOJANA SUTTA

The Second Discourse on Attachment

54. The Bhagavā was staying at Sāvattṭhī. ... (He said:) Suppose, bhikkhus, there were an oil lamp burning, drawing its sustenance from the oil as well as from the wick. Suppose a man kept on feeding the oil lamp at due intervals by replenishing it with oil and by replacing the wick. Being thus replenished with oil and supplied with fresh wick, the lamp would keep on burning for a long time. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as enjoyable, Craving grows. Dependent on Craving, Clinging arises; dependent on Clinging, bhava arises; ...p... In this way arises the whole mass of dukkha.

Suppose, bhikkhus, there were an oil lamp burning, drawing its sustenance from the oil as well as from the wick. Suppose the man did not keep on feeding the oil lamp at due intervals by replenishing it with oil, and by replacing the wick. When thus not replenished with oil, bhikkhus, and with the original wick being used up and receiving no fresh wick, not being sustained by a fresh supply of oil and wick, the oil lamp would get extinguished. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

End of the Fourth Sutta

5. MAHĀRUKKHA SUTTA

Discourse Giving the Simile of a Big Tree

55. The Bhagavā was staying at Sāvattṭhi. ... (He said:) Bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as enjoyable, Craving grows. Dependent on Craving, Clinging arises; dependent on Clinging, bhava arises; ...p... In this way arises the whole mass of dukkha.

Suppose, bhikkhus, there were a big tree whose roots went deep down or spread sideways in the ground, bringing up the nutritive essence to the upper parts of the tree. Being thus nourished by the nutritive essence, being thus sustained by the nutritive essence, that tree would remain standing for a long time. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as enjoyable, Craving grows. Dependent on Craving, Clinging arises;p... In this way arises the whole mass of dukkha.

Bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

Suppose, bhikkhus, there were a big tree. Suppose a man came along bringing his pick-axe and basket; suppose he cut down the tree at the base; then, he dug up the ground all round the tree stump to remove the roots; he moved even the smallest rootlets the size of a flower stalk. Suppose he then cut up the tree trunk into small lengths; and these he split into chunks, which were again splintered into little pieces; these splintered pieces he dried in the wind and the sun, and burnt them into fine ashes. And he let the ashes be blown away in a strong wind or be carried away in the swift current of a river. Bhikkhus, when treated thus, that big tree would become completely uprooted, and would be made like a palm-tree stump, rendered incapable of coming into being again, and made impossible to arise in the future.

Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

End of the Fifth Sutta

6. DUTIYA MAHĀRUKKHA SUTTA

The Second Discourse Giving the Simile of a Big Tree

56. The Bhagavā was staying at Sāvattṭhī. ... (He said:) Suppose, bhikkhus, there were a big tree whose roots went deep down or spread sideways in the ground, bringing up the nutritive essence to the upper parts of the tree. Being thus nourished by the nutritive essence, being thus sustained by the nutritive essence, that tree would remain standing for a long time. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as enjoyable, Craving grows. Dependent on Craving, Clinging arises; ...p... In this way arises the whole mass of dukkha.

Suppose, bhikkhus, there were a big tree. Suppose a man came along bringing his pick-axe and basket; suppose he cut down the tree at the base; then, he dug up the ground all round the tree stump to remove the roots; ...p... Suppose he let the ashes to be carried away in the swift current of a river. Bhikkhus, when treated thus, that tree would become completely uprooted, and would be made like a palm-tree stump, rendered incapable of coming into being again, and made impossible to arise in the future.

Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of Clinging as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

End of the Sixth Sutta

7. TARUNARUKKHA SUTTA

The Discourse Giving the Simile of a Young Tree

57. The Bhagavā was staying at Sāvattthī. ... (He said:) Bhikkhus, in one who contemplates all phenomena which are the objects of attachment as enjoyable, Craving grows. Dependent on Craving, Clinging arises; ...p... In this way arises the whole mass of dukkha.

Suppose, bhikkhus, there were a young tree. Suppose a man cleaned up the base of that young tree from time to time (by weeding and loosening the soil); suppose he fed the young tree with fine soil (decomposed manure) at suitable intervals; and suppose he provided it with water from time to time. Being thus tended to and supplied with manure and water, the young tree would thrive, develop and flourish. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as enjoyable, Craving grows. Dependent on Craving, Clinging arises; ...p... In this way arises the whole mass of dukkha.

Bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

Suppose, bhikkhus, there were a young tree. Suppose a man came along bringing his pick-axe and basket; ...p... Suppose he let the ashes to be carried away in the swift current of a river. Bhikkhus, when treated thus, the young tree would become completely uprooted, and would be made like a palm-tree stump, rendered incapable of coming into being again, and made impossible to arise in the future. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

End of the Seventh Sutta

8. NĀMARŪPA SUTTA

Discourse on Mind-and-body

58. The Bhagavā was staying at Sāvattthī. ... (He said:) Bhikkhus, in one who contemplates all phenomena which are the objects of attachment as enjoyable, the arising of mind-and-body (in Rebirth) takes place. Dependent on mind-and-body, the six Sense-bases arise; ...p... In this way arises the whole mass of dukkha.

Suppose, bhikkhus, there were a big tree whose roots went deep down or spread sideways in the ground, bringing up the nutritive essence to the upper parts of the tree. Being thus nourished by the nutritive essence, bhikkhus, being thus sustained by the nutritive essence, that tree would remain standing for a long time. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as enjoyable, the arising of mind-and-body (in Rebirth) takes place ...p...

Bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, the arising of mind-and-body (in Rebirth) does not take place. With the cessation of mind-and-body (i.e., the non-occurrence of Rebirth), the six Sense-bases cease; ...p... In this way does the cessation of the whole mass of dukkha come about.

Suppose, bhikkhus, there were a big tree. Suppose a man came along bringing his pick-axe and basket; ...p... rendered incapable of coming into being again, and made impossible to arise in the future.

Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, the arising of mind-and-body (in Rebirth) does not take place. With the cessation of mind-and-body (i.e., the non-occurrence of Rebirth), the six Sense-bases cease; ...p... In this way does the cessation of the whole mass of dukkha come about.

End of the Eighth Sutta

9. VIÑÑĀNA SUTTA

Discourse on Consciousness

59. The Bhagavā was staying at Sāvattī. ... (He said:) Bhikkhus, in one who contemplates all phenomena which are the objects of attachment as enjoyable, the arising of Consciousness (in Rebirth) takes place. Dependent on Consciousness, mind-and-body arises; ...p... In this way arises the whole mass of dukkha.

Suppose, bhikkhus, there were a big tree whose roots ...p... Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as enjoyable, the arising of Consciousness (in Rebirth) takes place. ...p...

Bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, the arising of Consciousness (in Rebirth) does not take place. With the cessation of Consciousness, mind-and-body ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

Suppose, bhikkhus, there were a big tree. Suppose a man came along, bringing his pick-axe and basket; ...p... rendered incapable of coming into being again, and made impossible to arise in the future. Similarly, bhikkhus, in one who contemplates all phenomena which are the objects of attachment as faulty, the arising of Consciousness (in Rebirth) does not take place. With the cessation of Consciousness, mind-and-body ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

End of the Ninth Sutta

10. NIDĀNA SUTTA

Discourse on Causal Factors

60. At one time the Bhagavā was residing at the market town of Kammāsadhamma in the country of the Kurus. The Venerable Ānanda approached the Bhagavā, paid homage to him, and, seating himself at a suitable place, addressed the Bhagavā thus:

"Venerable Sir! Wonderful it is! Venerable Sir! Marvelous it is! Venerable Sir, this Theory of Cause and Effect is not only deep and profound, it also has signs of being deep and profound. But to my mind it seems to be evident and fathomable."

"Ānanda, say not so; Ānanda, say not so. Ānanda, this Theory of Cause and Effect is not only deep and profound, it also has the signs of being deep and profound. Ānanda, because of lack of proper understanding and penetrative comprehension of this doctrine, (the mind of) these beings are in a state like that of a snarled skein of yarn, or that of a blighted, matted bird's nest, or that of *muñja* grass or *pabbaja* grass, and are unable to escape the miserable, ruinous realm of existence, or to escape from the round of existences.

"Ānanda, in one who contemplates all phenomena which are the objects of Clinging as enjoyable, Craving grows. Dependent on Craving, Clinging arises; dependent on Clinging, bhava arises; dependent on bhava, Rebirth arises; dependent on Rebirth, there occur ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way arises the whole mass of dukkha.

"Suppose, Ānanda, there were a big tree whose roots went deep down or spread sideways in the ground, bringing up the nutritive essence to the upper parts of the tree. Being thus nourished by the nutritive essence, Ānanda, being thus sustained by the nutritive essence, that big tree would stand for a long time. Similarly, Ānanda, in one who contemplates all

phenomena which are the objects of Clinging as enjoyable, Craving grows. Dependent on Craving, Clinging arises; dependent on Clinging, bhava arises; ...p... In this way arises the whole mass of dukkha.

"Ānanda, in one who contemplates all phenomena which are the objects of Clinging as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

"Suppose, Ānanda, there were a big tree. Suppose a man came along bringing his pick-axe and basket. Suppose he cut down the tree at the base; then, he dug up the ground all round the tree stump to remove the roots; he removed even the smallest root-lets the size of a flower stalk. Suppose he then cut up the tree trunk into small lengths; and these he split into chunks which were again splintered into little pieces; these splintered pieces he dried in the wind and the sun and burnt them into fine ashes. And he let the ashes be blown away in a strong wind or be carried away in the swift current of a river. Ānanda, when treated thus, that big tree would become completely uprooted, and would be made like a palm-tree stump, rendered incapable of coming into being again, and made impossible to arise in the future.

"Similarly, Ānanda, in one who contemplates all phenomena which are the objects of Clinging as faulty, Craving is destroyed. With the cessation of Craving, Clinging ceases; with the cessation of Clinging, bhava ceases; with the cessation of bhava, Rebirth ceases; with the cessation of Rebirth, there is cessation of ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. In this way does the cessation of the whole mass of dukkha come about."

End of the Tenth Sutta

End of the Dukkha Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(vii) MAHĀ VAGGA

1. Assutavā Sutta
2. Dutiya Assutavā Sutta
3. Puttamaṃsūpama Sutta
4. Atthirāga Sutta
5. Nagara Sutta
6. Sammasa Sutta
7. Naḷakalāpī Sutta
8. Kosambi Sutta
9. Upayanti Sutta
10. Susima Sutta

1. ASSUTAVĀ SUTTA

Discourse on the Uninformed

61. Thus have I heard:

Once the 'Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. ... (He said:) Bhikkhus, the uninformed worldling¹ may feel disenchanted with this body which is composed of the four primary elements, may feel free from attachment to it, may have a longing for liberation from it. Why is it so? Because, bhikkhus, he sees the growth, the decay, the process of arising and the dissolution of this body which is composed of the four primary elements. The uninformed worldling, therefore, may feel disenchanted with this body, may feel free from attachment to it, may have a longing for liberation from it.

But, bhikkhus, with regard to the phenomenon which is called thought (*citta*) or mind (*mana*) or Consciousness (*viññāṇa*), the uninformed worldling is incapable of feeling disenchanted with it, incapable of feeling free from attachment to it, incapable of having a longing for liberation from it. Why is it so? Because, bhikkhus, the uninformed worldling has, for a long time, cleaved (with Craving and wrong view) to this phenomenon, cherished it fondly, and wrongly considered it as 'This is mine; this is I; this is my Self'. The uninformed worldling is, therefore, incapable of feeling disenchanted with it, incapable of feeling free from attachment to it, incapable of having a longing for liberation from it.

Bhikkhus, it were better for the uninformed worldling to cleave, if he so desires, to this body which is composed of the four primary elements as his self, than to cleave to mind. Why is it so? Because, bhikkhus,

1. **the uninformed worldling:** *assutavā puthujjana*: A worldling (*puthujjana*) is one who has not attained any of the maggas. A worldling who is untaught, unlearned in khandhas (the Aggregates), dhātus (the Elements), āyatanas (the Sense-bases), and the Theory of Cause and Effect, who has not shown any interest in these

one sees that this body which is composed of the four primary elements lasts for a whole year, lasts for two years, lasts for three years, lasts for four years, lasts for five years, lasts for ten years, lasts for twenty years, lasts for thirty years, lasts for forty years, lasts for fifty years, lasts for one hundred years or lasts for more than one hundred years.²

But, bhikkhus, regarding this phenomenon which is called thought, mind or Consciousness, that which arises and ceases in the day is one thing, and that which arises and ceases in the night is another thing. For example, bhikkhus, a monkey which was wandering in a big forest would catch hold of a bough; then, letting go of its hold on the bough, it would catch hold of another. Again, it would let go of its hold on that bough to catch hold of yet another bough. Similarly, bhikkhus, regarding this phenomenon which is called thought, mind or Consciousness, that which arises and ceases in the day is one thing, and that which arises and ceases in the night is another thing.

Such being the case, bhikkhus, the well-informed ariya disciple gives proper and wise consideration only to the Theory of Cause and Effect: When this (cause) exists, that (effect) comes to be. Because of (the occurrence of) this (cause), that (effect) appears. When this (cause) does not exist, that (effect) does not come to be. Because of the cessation of this (cause), that (effect) ceases. Dependent on Ignorance, volitional activities arise; dependent on volitional activities, Consciousness arises; ...p... In this way arises the whole mass of dukkha. Only with the complete cessation of Ignorance (through arahattamagga), volitional activities

subjects not has made any attempt to learn about them, is an uninformed worldling.

2. Actually there is no corporeal phenomenon which lasts for a year or a hundred years. The corporeal phenomenon of an early age does not pass onto an older age. The physical flux happening while walking arises and ceases even while walking; it does not last till one sits down. The flame which appears to burn throughout the night is actually a continuous stream of flames issuing from the wick; each of these flames dies away the moment it leaves the wick, to be followed instantly by another flame which takes its place. Similarly, it is the continuous flow of physical flux which makes the body appear to be lasting a year or one hundred years or more.

cease; with the cessation of volitional activities, (birth-linking) Consciousness ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.

Thus realising, bhikkhus, the well-informed ariya disciple gets disenchanted with Corporeality, with Sensation, with Perception, with volitional activities, with Consciousness; being thus disenchanted with them, he feels free from attachment to them; and, through freedom from attachment to them, he gains liberation. When thus liberated, the knowledge arises in him that he is liberated and he knows: 'Rebirth is no more; accomplished is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the First Sutta

2. DUTIYA ASSUTAVĀ SUTTA

The Second Discourse on the Uninformed

62. The Bhagavā was staying at Sāvattṭhī. ... (He said:) Bhikkhus, the uninformed worldling may feel disenchanted with this body which is composed of the four primary elements, may feel free from attachment to it, may have a longing for liberation from it. Why is it so? Because, bhikkhus, he see the growth, the decay, the process of arising and the dissolution of this body which is composed of the four primary elements. The uninformed worldling, therefore, may feel disenchanted with this body, may feel free from attachment to it, may have a longing for liberation from it.

But, bhikkhus, with regard to the phenomenon which is called thought, mind or Consciousness, the uninformed worldling is incapable of feeling disenchanted with it, incapable of feeling free from attachment to it, incapable of having a longing for liberation from it. Why is it so? Because, bhikkhus, the uninformed worldling has, for a long time, cleaved (with Craving and wrong view) to this phenomenon, cherished it fondly, and wrongly grasped it as 'This is mine, this is I; this is my Self'. The uninformed worldling is, therefore, incapable of feeling disenchanted with it, incapable of feeling free from attachment to it, incapable of having a longing for liberation from it.

Bhikkhus, it were better for the uninformed worldling to cleave, if he so desires, to this body which is composed of the four primary elements as his self, than to cleave to mind. Why is it so? Because, bhikkhus, one sees that this body which is composed of the four primary elements lasts for a whole year, lasts for two years, lasts for three years, lasts for four years, lasts for five years, lasts for ten years, lasts for twenty years, lasts for thirty years, lasts for forty years, lasts for fifty years, lasts for a hundred years or lasts

for more than a hundred years. Bhikkhus, as to this phenomenon which is called thought, mind or Consciousness, that which arises and ceases in the day is one thing, and that which arises and ceases in the night is another thing.

Such being the case, bhikkhus, the well-informed ariya disciple considers well with right perception only the Theory of Cause and Effect: When this (cause) exists, that (effect) appears; when this (cause) does not exist, that (effect) does not come to be. Bhikkhus, dependent on Contact which is the source of pleasant sensation, there arises pleasant sensation. With the cessation of Contact which is the source of pleasant sensation, there comes about the cessation of the pleasant sensation which has arisen dependent on the particular Contact. Bhikkhus, dependent on Contact which is the source of unpleasant sensation, there arises unpleasant sensation. With the cessation of Contact which is the source of unpleasant sensation, there comes about the cessation of unpleasant sensation which has arisen dependent on the particular Contact. Bhikkhus, dependent on Contact which is the source of neither-pleasant-nor-unpleasant sensation, there arises the sensation which is neither pleasant nor unpleasant. With the cessation of Contact which is the source of neither-pleasant-nor-unpleasant sensation, there comes about the cessation of neither-pleasant-nor-unpleasant sensation which has arisen dependent on the particular Contact.

For example, bhikkhus, by rubbing two pieces of wood, heat is produced, fire is kindled. By keeping these two pieces of wood apart, separated, the element of heat which is produced by friction ceases, becomes extinct. Similarly, bhikkhus, dependent on Contact which is the source of pleasant sensation, there arises pleasant sensation. With the cessation of Contact, the source of pleasant sensation, there comes about the cessation of the pleasant sensation which has arisen dependent on the particular Contact. Bhikkhus, dependent on Contact which is the source of unpleasant sensation there arises unpleasant sensation. With the cessation of Contact, the source of unpleasant sensation, there comes about the cessation of the unpleasant sensation which has

arisen dependent on the particular Contact. Bhikkhus, dependent on Contact which is the source of neither-pleasant-nor-unpleasant sensation there arises the sensation which is neither pleasant nor unpleasant. With the cessation of Contact which is the source of neither-pleasant-nor-unpleasant sensation, there comes about the cessation of neither-pleasant-nor-unpleasant sensation which has arisen dependent on the particular Contact.

Thus realizing, bhikkhus, the well-informed ariya disciple gets disenchanted with Contact, gets disenchanted with Sensation, gets disenchanted with Perception, gets disenchanted with volitional activities, gets disenchanted with Consciousness; being thus disenchanted with them, he becomes free from attachment to them; and through being free from attachment to them, he gains liberation. When thus liberated, the knowledge arises in him that he is liberated and he knows: 'Rebirth is no more; accomplished is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

End of the Second Sutta

3. PUTTAMAṂSŪPAMA SUTTA

Discourse with the Parable of Eating the Flesh of One's Own Son

63. The Bhāgavā was staying at Sāvattī. ... (He said:) There are, bhikkhus, four kinds of nutriment for the sustenance of beings already born and for the support of beings about to be born. What are the four? (Firstly) the bodily nutriment of gross or fine food (kabalikāra); secondly, the nutriment of sense-impression or Contact (phassa); thirdly, the nutriment of volition (manosañcetanā); fourthly, the nutriment of Consciousness (viññāṇa). These, bhikkhus, are the four kinds of nutriment for the sustenance of beings already born and for the support of beings about to be born.

How should, bhikkhus, bodily nutriment be considered? Suppose, bhikkhus, a married couple set out on a difficult journey through a stretch of wild terrain, carrying with them scanty provisions. They had with them their only son, their beloved child and source of joy. Now, bhikkhus, (midway through the difficult journey), their limited supply of provisions ran out, became exhausted. But there still remained some stretch of the journey to be traversed. Then, bhikkhus, the couple thought; 'Our limited supply of provisions has run out, become exhausted; and there still remains some stretch of the journey to be covered. What if we killed our only son, our beloved child and source of joy, prepare dried meat and skewered meat and, feeding on our son's flesh, finish the remaining part of the difficult journey? Let not all three of us perish.' Then, bhikkhus, the couple killed their only son, their beloved child and source of joy, prepared dried meat and skewered meat and, feeding on their own son's flesh, finished the remaining part of the difficult journey. While eating their own son's flesh, they would beat their breast and

would wail, 'Where are you, our only son! Where are you, our only son!'

"What do you think of this, bhikkhus? Would they have eaten the food for the sake of enjoyment? Would they eat it for vanity (in strength)? Would they eat it for improving the body? Would they eat it for a better complexion?" "No, Venerable Sir." "Bhikkhus, is it not that they have eaten the food merely for the sake of getting across this wilderness?" "Indeed so, Venerable Sir." "In the same way, I say, bhikkhus, bodily nutriment should be considered. Bhikkhus, if (the true significance of) the bodily nutriment is well understood¹, (the true significance of) the attachment for the pleasures of the five sense objects is well understood. And if (the true significance of) the attachment for the pleasures of the five sense objects is well understood, there is no fetter the presence of which causes the ariya disciple to be reborn in this sensuous world."

And how, bhikkhus, should the nutriment of sense-impression or Contact be considered? Suppose, bhikkhus, there were a skinned cow which stood leaning against a wall; then the living beings inhabiting the wall

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1. **the bodily nutriment is well understood:** Understanding well, *pariññā*, about bodily nutriment arises and develops in three stages. First, the yogī, by being mindful, is aware of the contact that arises between food and tongue, both of which are material phenomena. Contemplating this physical process of food touching the tongue, he also knows that the awareness is mental phenomena. Further, he comes to understand that the physical and mental phenomena arise due to Consciousness. Such understanding of the distinction between mind and matter and their causes is 'full understanding of what should be known' (*nāta pariññā*).

Next, he ponders on the processes of the arising and the vanishing of mind and matter that are taking place within himself, and comes to understand the true characteristics of mind and matter: that they are transient, highly unsatisfactory and woeful, and lacking in substantiality. This is 'full understanding through scrutiny' (*tīraṇa pariññā*).

Then he ponders on the nature of the relishing of food and he comes to know that it is nothing but craving for sensuality. He now abandons the Craving as a defilement, whereby he gains 'full understanding through abandonment' (*pahāna pariññā*) which amounts to the attainment of anāgāmi magga, Insight of the Non-Returner.

would bite the cow; if it were to stand leaning against a tree, the living beings inhabiting the tree would bite it; if it were to stand in the water, then the living beings in the water would bite it; if it were to stand in the open, the living beings in the open would bite it. Wherever that skinned cow stood, bhikkhus, the living beings inhabiting there would bite it. In the same way, I say, bhikkhus, the nutriment of sense-impression or Contact should be considered. Bhikkhus, if the nutriment of sense-impression or Contact is well understood, the three kinds of sensation are well understood. And if the three kinds of sensation are well understood, then, I say, nothing further remains for the ariya disciple to do.

And how, bhikkhus, should the nutriment of volition be considered? Suppose, bhikkhus, there were a pit of burning charcoal more than a man's height deep, filled with glowing embers free from flames and smoke. Now a man came along that way, who wished to live and did not wish to die, who loved happiness and hated suffering; then, suppose, two strong men were to take hold of each of his arms and drag him towards the pit of glowing embers. Then, bhikkhus, there would be in the man the strong desire to be far away from the pit of glowing embers, the longing to be far away from it, the wish to be far away from it. Why is it so? Because, bhikkhus, it occurred to the man thus: 'If I fall into that pit of glowing embers, then because of such falling into the pit, I shall meet death or suffer near unto death.' In the same way, I say, bhikkhus, the nutriment of volition should be considered. Bhikkhus, if the nutriment of volition is well understood, the three kinds of Craving² are well understood. And if the three kinds of Craving are well understood, then, I say, nothing further remains for the ariya disciple to do.

And how, bhikkhus, should the nutriment of Consciousness be considered? Suppose, bhikkhus, people had caught a criminal, a robber, and had brought him before the King saying, "This is a criminal, a robber,

2. the three kinds of Craving: There are three aspects Craving, *taṇhā*, viz., *kāmatāṇhā*, craving for pleasures of the senses, *bhavataṇhā*, craving for rebirth (especially rebirth in higher realms), and *vibhavataṇhā*, craving for extinction (of Self).

Your Majesty; let your Majesty mete out to him whatever punishment is deemed fit." Thereupon, the King would tell his attendants, "Go, you attendants, pierce this man in the morning with a hundred spear thrusts." And they would pierce the man in the morning with a hundred spear thrusts. At noon, the King would ask his attendants, "Hey, men! How is that man?" "Your Majesty, he is still alive as before." "Then go and pierce him again at noon with a hundred spear thrusts." And they would pierce the man at noon time with a hundred spear thrusts. In the evening, the King would ask his attendants again, "Hey, men! How is that man?" "Your Majesty, he is still alive as before." "Then go and pierce him again in the evening with a hundred spear thrusts." And they would pierce the man again in the evening with a hundred spear thrusts.

"What do you think of this, bhikkhus? Would that man, pierced with three hundred spear thrusts, throughout the day, suffer pain and distress because of that?" "Venerable Sir, even if that man were pierced with only one spear thrust, he would suffer pain and distress because of that; how much more would he not suffer if he were pierced with three hundred spear thrusts." In the same way, I say, bhikkhus, the nutriment of Consciousness should be considered. Bhikkhus, if the nutriment of Consciousness is well understood, mind-and-body is well understood. And if mind-and-body is well understood, then, I say, nothing further remains for the ariya disciple to do.

End of the Third Sutta

4. ATTHIRĀGA SUTTA

Discourse Entitled 'There is attachment'

64. The Bhagavā was staying at Sāvattṭhī. ...(He said:) There are, bhikkhus, four kinds of nutriment for the sustenance of beings already born and for the support of beings about to be born. What are the four? (Firstly,) the bodily nutriment of gross or fine food; secondly, the nutriment of Sense-contact; thirdly, the nutriment of volition; fourthly, the nutriment of Consciousness. These, bhikkhus, are the four kinds of nutriment for the sustenance of beings already born and for the support of beings about to be born.

If, bhikkhus, there is attachment to the bodily nutriment, if there is delight in it, and if there is Craving for it, then (Rebirth causing) Consciousness¹ occurs and grows. Where² Consciousness occurs and grows, there is appearance of mind-and-body. Where there is appearance of mind-and-body, there is full growth of volitional activities. Where there is full growth of volitional activities, there is future arising of renewed existence. Where there is future arising of renewed existence, there is Rebirth and ageing-and-death in the future. Where there is Rebirth and ageing-and-death in the future, it will be, I say, bhikkhus, accompanied by grief, accompanied by misery and agony.

If, bhikkhus, there is attachment to the nutriment of Sense-contact, ...p... the nutriment of volition, ... If there is attachment to the nutriment of

1. **Consciousness:** viññāṇa: here means kammic consciousness or abhi-saṅkhāra viññāṇa, i.e., meritorious and demeritorious thoughts.

2. **where:** In the Pāli text, yatha, lit., where (tattha, there). The Commentary interprets it as in the cycle of rebirths in the three planes of existence: kāmabhava, rūpabhava, arūpabhava.

Consciousness, if there is delight in it, and if there' is Craving for it, then (Rebirth causing) Consciousness occurs and grows. Where Consciousness occurs and grows, there is appearance of mind-and-body. Where there is appearance of mind-and-body, there is full growth of volitional activities. Where there is full growth of volitional activities, there is future arising of renewed existence. Where there is future arising of renewed existence, there is Rebirth and ageing-and-death in the future. Where there is Rebirth and ageing-and-death in the future, it will be, I say, bhikkhus, accompanied by grief, accompanied by misery and agony.

Suppose, bhikkhus, there were a dyer or a painter; using some dye, or lac, or turmeric (yellow), or indigo (blue), or crimson pigment, he would paint, on a well-smoothed wooden board, or on a wall, or on a canvas, the figure of a woman or a man, complete with all the features (of the human body). Similarly, bhikkhus, if there is attachment to the bodily nutriment, if there is delight in it and if there is Craving for it, then (Rebirth causing) Consciousness occurs and grows. Where Consciousness occurs and grows, there is appearance of mind-and-body. Where there is appearance of mind-and-body, there is full growth of volitional activities, there is future arising of renewed existence. Where there is future arising of renewed existence, there is Rebirth and ageing-and-death in the future. Where there is Rebirth and ageing-and-death in the future, it will be, I say, bhikkhus, accompanied by grief, accompanied by misery and agony.

If, bhikkhus, there is attachment to the nutriment of Sense-contact, ...p... the nutriment of volition, ... Consciousness, if there is delight in it and if there is Craving for it, then (Rebirth causing) Consciousness occurs and grows. Where Consciousness occurs and grows, there is appearance of mind-and-body. Where there is appearance of mind-and-body, there is full growth of volitional activities. Where there is full growth of volitional activities, there is future arising of renewed existence. Where there is future arising of renewed existence, there is Rebirth and ageing-and-death in the future. Where there is Rebirth and ageing-and-death in the future, it will be, I say,

bhikkhus, accompanied by grief, accompanied by misery and agony.

But if, bhikkhus, there is no attachment to the bodily nutriment, if there is no delight in it and if there is no Craving for it, then (Rebirth causing) Consciousness does not occur and grow. Where Consciousness does not occur and grow, there is no appearance of mind-and-body. Where there is no appearance of mind-and-body, there is no growth of volitional activities. Where there is no growth of volitional activities, there is no future arising of renewed existence. Where there is no future arising of renewed existence, there is no Rebirth and no ageing-and-death in the future. Where there is no Rebirth and no ageing-and-death in the future, I say, bhikkhus, there will be no grief, no misery and agony.

If, bhikkhus, there is no attachment to the nutriment of Sense-contact, ...p... volition, ... Consciousness, if there is no delight in it and if there is no Craving for it, then (Rebirth causing) Consciousness does not occur and grow. Where Consciousness does not occur and grow, there is no appearance of mind-and-body. Where there is no appearance of mind-and-body, there is no growth of volitional activities. Where there is no growth of volitional activities, there is no future arising of renewed existence. Where there is no future arising of renewed existence, there is no Rebirth and no ageing-and-death in the future. Where there is no Rebirth and no ageing-and-death in the future, then, I say, bhikkhus, there is no grief, no misery and agony.

"Suppose, bhikkhus, there were a house with peaked roof or a hall with peaked roof; and suppose it had windows at the northern, southern and eastern sides. Now, at sunrise, if a ray of the sun entered through a window, where would it come to rest?" "On the western wall, Venerable Sir." "But, bhikkhus, if there were no western wall, where would it come to rest?" "On the ground, Venerable Sir." "And, bhikkhus, if there were no ground, where would it come to rest?" "On the water, Venerable Sir." "And, bhikkhus, if there were no water, where would it come to rest?" "It would find no resting place, Venerable Sir." "Similarly, bhikkhus, if there is no attachment to the bodily

nutriment, if there is no delight in it and if there is no Craving for it, ...p... .

If, bhikkhus, there is no attachment to the nutriment of Sense-contact, ... volition, ... Consciousness, if there is no delight in it and if there is no Craving for it, then (Rebirth causing) Consciousness does not occur and grow. Where Consciousness does not occur and grow, there is no appearance of mind-and-body. Where there is no appearance of mind-and-body, there is no growth of volitional activities. Where there is no growth of volitional activities, there is no future arising of renewed existence. Where there is no future arising of renewed existence, there is no Rebirth and no ageing-and-death in the future. Where there is no Rebirth and no ageing-and-death in the future, then, I say, bhikkhus, there is no grief, no misery and agony.

End of the Fourth Sutta

5. NAGARA SUTTA

Discourse with the Simile of an Old City

65. The Bhagavā was staying at Sāvattthī. ...(He said:) Bhikkhus, before I had gained the knowledge of the Four Ariya Truths, when I was just an aspirant for Buddhahood, a bodhisatta who did not yet know the Four Ariya Truths, it occurred to me: 'Oh, how distressful is this world (of beings) subject as it is to birth, decay, ageing, death, passing away from one existence into rebirth in another. And yet, there is no knowing the (way of) deliverance from this repeated round of suffering of ageing and death. Oh, when will that time be when the (way of) deliverance from this repeated round of suffering of ageing and death will be discerned?' Then, bhikkhus, I pondered thus: 'When what factor exists, is there ageing-and-death? Dependent on what, does ageing-and-death occur?' Then, bhikkhus, through right perception and through insight, the penetrative understanding arose in me that 'when there is Rebirth, there is ageing-and-death; dependent on Rebirth, ageing-and-death occurs'.

Then, bhikkhus, I pondered thus: 'When what factor exists, is there Rebirth? ...p... is there bhava? ... is there Clinging? ... is there Craving? ... is there Sensation? ... is there Contact? ... are there the six Sense-bases? ... is there mind-and-body? Dependent on what, does mind-and-body arise?' Then, bhikkhus, through right perception and through insight, the penetrative understanding arose in me that 'when there is Consciousness, there is mind-and-body¹; dependent on Consciousness, mind-and-body arises.' Then, bhikkhus, I pondered thus: 'When what factor exists, is there Consciousness? Dependent on what, does Consciousness arise?' Then, through right perception and through

1. **mind-and-body**: here mind means mental concomitants.

insight, the penetrative understanding arose in me that 'when there is mind-and-body, there is Consciousness; dependent on mind-and-body, Consciousness arises.'

Then, bhikkhus, I pondered thus: 'This Consciousness turns back; it does not go beyond mind-and-body. It is such that, dependent on mind-and-body, Consciousness arises; dependent on Consciousness, mind-and-body arises. Thus there come about birth, decay, ageing, death and arising in new existence. (Further,) dependent on mind-and-body, the Six Sense-bases arise; dependent on the six Sense-bases, Contact arises; ...p... In this way arises the whole mass of dukkha.'

Bhikkhus, with the reflection that "there is arising, there is arising," there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light concerning things unheard of before.

Then, bhikkhus, I pondered thus: 'When what factor does not exist, is there no ageing-and-death? With the cessation of what, does ageing-and-death cease?' Then through right perception and through insight, the penetrative understanding arose in me that 'when there is no Rebirth, there is no ageing-and-death; with the cessation of Rebirth, ageing-and-death ceases.' Then, bhikkhus, I pondered thus: 'When what factor does not exist, is there no Rebirth? ...p... is there no bhava? ... is there no Clinging? ... is there no Craving? ... is there no Sensation? ... is there no Contact? ... are there no six Sense-bases? ... is there no mind-and-body? With the cessation of what, does mind-and-body cease?' Then, bhikkhus, through right perception and through insight, the penetrative understanding arose in me that 'when there is no Consciousness, there is no mind-and-body; with the cessation of Consciousness, mind-and-body ceases.'

Then, bhikkhus, I pondered thus: 'When what factor does not exist, is there no Consciousness? With the cessation of what, does Consciousness cease?' Then, bhikkhus, through right perception and through insight, the penetrative understanding arose in me that 'when there is no mind-and-body, there is no Consciousness; with the cessation of mind-and-body, Consciousness ceases.'

Then, bhikkhus, I pondered thus: 'I have attained the Path in order to become enlightened thus: with the cessation of mind-and-body, Consciousness ceases; with the cessation of Consciousness, mind-and-body ceases; with the cessation of mind-and-body, the six Sense-bases cease; with the cessation of the six Sense-bases, Contact ceases; ...p... In this way does the cessation of the whole mass of dukkha come about.' Bhikkhus, with the reflection that "there is cessation, there is cessation", there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light concerning things unheard of before.

Suppose, bhikkhus, a man were wandering in a deep forest. Suppose he found an old path, an old road, trodden by ancient people, and he followed that path. Suppose, while thus following the old path he came upon a delightful ancient royal city that was formerly inhabited by ancient people, and that was complete with parks, groves, reservoirs and embanked walls with firm foundations. Then, bhikkhus, suppose that man were to report to the King or to the King's minister: "May it please your Lordship to be informed of this: While I was wandering in a deep forest, I found an old path, an old road, trodden by ancient people. I followed that path; while thus following that path, I came upon a delightful ancient royal city that was formerly inhabited by ancient people, and that was complete with parks, groves and reservoirs and embanked walls with firm foundations. Please, Sir, build a new city out of that ancient capital. Suppose, bhikkhus, either the King or the King's ministers were to build a new city out of that ancient capital. That royal city later became rich and prosperous; it became well known to a great number of people and became thickly populated. It developed into a vast, thriving city. In a similar manner, bhikkhus, I found the old Path, the old road, trodden by previous Perfectly Self-Enlightened Ones.

What, bhikkhus, is the old Path, the old road, trodden by previous Perfectly Self-Enlightened Ones? It is this very Ariya Path of Eight Constituents, namely, Right view, Right thought, ...p... Right concentration. This, bhikkhus, is the old Path, the old road, trodden by previous Perfectly Self-Enlightened Ones. I have

followed this old Path. And having followed this old Path, I understand ageing-and-death; I understand the origin of ageing-and-death; I understand the cessation of ageing-and-death; I understand the practice that leads to the cessation of ageing-and-death. And having followed this old Path, I understand Rebirth ...p... I understand bhava; I understand Clinging; I understand Craving; I understand Sensation; I understand Contact; I understand the six Sense-bases; I understand mind-and-body; I understand Consciousness; and having followed this old Path, I understand volitional activities; I understand the origin of volitional activities; I understand the cessation of volitional activities; I understand the practice that leads to the cessation of volitional activities. Having thus understood that old Path through Magga Insight, I have taught it to the bhikkhus, bhikkhunīs, and to the lay male disciples as well as the lay female disciples.

Bhikkhus, this Teaching has become rich and prosperous and has become well known to many people; wherever there are men and devas there I have expounded well this Teaching.

End of the Fifth Sutta

6. SAMMASA SUTTA

Discourse on Thorough Examination

66. Thus have I heard:

The Bhagavā was once residing at the market-town called Kammāsadhamma in the country of the Kurus. There the Bhagavā addressed the bhikkhus saying, 'Bhikkhus.' They replied, 'Venerable Sir.' The Bhagavā spoke these words:

"Bhikkhus, do you practise examining things inwardly?"¹ When so asked a certain bhikkhu addressed the Bhagavā thus: "Venerable Sir, I do practise examining things inwardly." "How, bhikkhu, do you practise examining things inwardly?" To this, the bhikkhu made his reply; but all the answers given by him failed to meet with the approval of the Bhagavā.

After the bhikkhu had given his reply, the Venerable Ānanda addressed the Bhagavā in this manner: "Venerable Sir, it is time for the Bhagavā to give the discourse on thorough examination of things inwardly; it is time for the Sugata to give the discourse; having heard the Bhagavā's discourse, the bhikkhus will bear it in mind." "In that case, Ānanda, listen well; pay attention to what I say; I shall speak." "Very well, Venerable Sir", said the bhikkhus; and the Bhagavā gave this discourse:

In this Teaching, bhikkhus, a bhikkhu in his thorough examination of things investigates inwardly thus: 'Dukkha in many and varied forms such as ageing-and-death arises in this world; and this dukkha, what is its cause, its origin, its genesis, its source? When

1. **examining things inwardly:** *antaram sammasa*: internal things - are, according to the Commentary, the five aggregates, or the mental and physical phenomena inside the body; examining them means analytical investigation of what they are, the conditions of their arising, and of their cessation.

what factor exists, is there ageing-and-death? When what factor does not exist, is there no ageing-and-death?' Making a thorough examination of things internally in this manner, the bhikkhu knows thus: 'Dukkha in many and varied forms such as ageing-and-death arises in this world; and this dukkha has upadhi (i.e. khandā, the aggregates of mental and physical phenomena) as its cause, as its origin, as its genesis, as its source. When there is upadhi, ageing-and-death occurs; when there is no upadhi, ageing-and-death does not occur.'

That bhikkhu knows ageing-and-death; he knows also the origin of ageing-and-death; he knows also the cessation of ageing-and-death; he knows also the appropriate path which leads to the cessation of ageing-and-death. Accordingly, he practises the dhamma (i.e., vipassanā). Bhikkhus, that bhikkhu is said to be one who practises rightly for the complete ending of all dukkha, for the cessation of ageing-and-death.

Furthermore, he makes a thorough examination of things inwardly by investigating thus: 'And this upadhi, what is its cause, its origin, its genesis, its source? When what factor exists, is there upadhi? When what factor does not exist, is there no upadhi?' Making a thorough examination of things inwardly in this manner, he knows thus: 'Upadhi has Craving as its cause, Craving as its origin, Craving as its genesis, Craving as its source. When there is Craving, there is upadhi; when there is no Craving, there is no upadhi. That bhikkhu knows upadhi; he knows also the origin of upadhi; he knows also the cessation of upadhi; he knows also the appropriate path which leads to the cessation of upadhi. Accordingly, he practises the dhamma (i.e., vipassanā). Bhikkhus, that bhikkhu is said to be one who practises rightly for the complete ending of all dukkha, for the cessation of upadhi.

Furthermore, he makes a thorough examination of things inwardly by investigating thus: 'And this Craving, if it arises, where does it arise? If it establishes itself, where does it establish itself?' Making a thorough examination of things inwardly in this manner, he knows thus: 'In this world, there are objects of affection and delight. When this Craving arises, it arises in these objects of affection and delight; when it

establishes itself to stay, it does so in these objects of affection and delight. And what, in the world, is the object of affection and delight? In the world, the eye is the object of affection and delight. When Craving arises, it arises in this object of affection and delight; when it establishes itself, it does so in this object of affection and delight. In the world, the ear is the object of affection and delight ...p... In the world the nose is the object of affection and delight ... In the world, the tongue is the object of affection and delight ... In the world, the body is the object of affection and delight ... In the world, the mind is the object of affection and delight. When Craving arises, it arises in this object of affection and delight; when it establishes itself, it does so in this object of affection and delight.

Bhikkhus, all those samanās and brāhmaṇas of the past who looked upon the object of affection and delight as being permanent, pleasing, substantial, free from illness or free from danger, promoted the growth of Craving. Whoever promoted the growth of Craving promoted also the growth of upadhi (i.e., khandhā, the aggregate of mental and physical phenomena); whoever promoted the growth of upadhi promoted the growth of dukkha. Whoever promoted the growth of dukkha could not become liberated from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I declare that they could not become liberated from all dukkha.

Bhikkhus, all those samanās and brāhmaṇas of the future who will look upon the object of affection and delight as being permanent, pleasing, substantial, free from illness or free from danger, will promote the growth of Craving. Whoever will promote the growth of Craving will promote also the growth of upadhi; whoever will promote the growth of upadhi will promote the growth of dukkha. Whoever will promote the growth of dukkha will not become liberated from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I declare that they will not become liberated from all dukkha.

Bhikkhus, all those samanās and brāhmaṇas of the present who look upon the object of affection and delight as being permanent, pleasing, substantial, free

from illness or free from danger, promote the growth of Craving. Whoever promotes the growth of Craving promotes also the growth of upadhi; whoever promotes the growth of upadhi promotes the growth of dukkha. Whoever promotes the growth of dukkha does not become liberated from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I declare that they do not become liberated from all dukkha.

Suppose, bhikkhus, there were a drinking-bowl filled with a beverage that had (good) colour, (good) scent and (good) taste and that had been mixed with poison. There might come along a man overpowered by heat, overcome by heat; being exhausted, he was feeling very thirsty and longed for a drink. Then someone might speak to him thus: "My good man! This drinking-bowl is filled with a beverage that has (good) colour, (good) scent and (good) taste and that has been infused with poison. Drink it if you like. As you drink it you will be pleased with its colour, scent and taste. But when you have drunk it you will die or suffer near unto death." Without due reflection, he might drink it; he might not leave it alone. As he was drinking it he would be pleased with its colour, scent and taste. But, having drunk it, he would die or suffer near unto death.

Similarly, bhikkhus, all those samaṇas and brāhmaṇas of the past ... of the future ... of the present who look upon the object of affection and delight as being permanent, pleasing, substantial, free from illness, or free from danger, promote the growth of Craving. Whoever promotes the growth of Craving promotes also the growth of upadhi; whoever promotes the growth of upadhi promotes the growth of dukkha. Whoever promotes the growth of dukkha does not become liberated from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I declare that they do not become liberated from all dukkha.

Bhikkhus, all those samaṇas and brāhmaṇas of the past who looked upon the object of affection and delight being impermanent, painful (dukkha), unsubstantial, fraught with illness, and fraught with danger, abandoned Craving. Whoever abandoned Craving abandoned also upadhi; whoever abandoned upadhi abandoned

dukkha. Whoever abandoned dukkha would become liberated from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I declare that they had become liberated from all dukkha.

Bhikkhus, all those samaṇas and brāhmaṇas of the future who will look upon the object of affection and delight as being impermanent, painful (dukkha), unsubstantial, fraught with illness, and fraught with danger, will abandon Craving. Whoever will abandon Craving ...p... I declare that they will become liberated from all dukkha.

Bhikkhus, all those samaṇas and brāhmaṇas of the present who look upon the object of affection and delight as being impermanent, painful (dukkha), unsubstantial, fraught with illness, and fraught with danger, abandon Craving. Whoever abandons Craving abandons also upadhi; whoever abandons upadhi abandons dukkha. Whoever abandons dukkha becomes liberated from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I declare that they become liberated from all dukkha.

Suppose, bhikkhus, there were a drinking-bowl filled with a beverage that had (good) colour, (good) scent and (good) taste and that had been mixed with poison. There might come along a man overpowered by heat, overcome by heat; being exhausted, he was feeling very thirsty and longed for a drink. Then someone might speak to him thus: "My good man! This drinking-bowl is filled with a beverage that has (good) colour, (good) scent and (good) taste and that has been mixed with poison. Drink it if you like. As you drink it you will be pleased with its colour, scent and taste. But when you have drunk it you will die or suffer near unto death." Then, bhikkhus, suppose, this thought occurred to that man: 'I can quench my thirst with water, or with whey, or with salted barley-meal water, or with medicinal concoction of seeds, herbs and shoots. I will not take that drink which will be neither for my benefit nor for my happiness for a long time.' Suppose that man, after weighing the consequences, decided to forgo the drink and did not take it. Then, because of not drinking the beverage, that man would neither die nor suffer near unto death.

Similarly, bhikkhus, all those samaṇas and brāhmaṇas of the past who looked upon the objects of affection and delight as being impermanent, painful (dukkha), unsubstantial, fraught with illness, and fraught with danger, abandoned Craving. Whoever abandoned Craving abandoned upadhi; whoever abandoned upadhi abandoned dukkha. Whoever abandoned dukkha would become liberated from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I declare that they had become liberated from all dukkha.

Bhikkhus, all those samaṇas and brāhmaṇas of the future ...p... All those samaṇas and brāhmaṇas of the present who look upon the object of affection and delight as being impermanent, painful (dukkha), unsubstantial, fraught with illness, and fraught with danger, abandon Craving. Whoever abandons Craving, abandons upadhi; whoever abandons upadhi abandons dukkha. Whoever abandons dukkha becomes liberated from Rebirth, ageing-and-death, grief, lamentation, bodily pain, distress of mind, and agony. I declare that they become liberated from all dukkha.

End of the Sixth Sutta

7. NAḶAKALĀPĪ SUTTA

Discourse with the Simile of Bundles of Reeds

67. At one time the Venerable Sāriputta and the Venerable Mahā Koṭṭhika were residing at the Isipatana Deer Park near Bārāṇasī. Then one evening, the Venerable Koṭṭhika rose from his solitary retreat and came to see the Venerable Sāriputta. After having exchanged greetings with the Venerable Sāriputta and having finished the courteous and amiable words of felicitation, he sat down at a suitable place. Having thus sat down, the Venerable Koṭṭhika addressed the Venerable Sāriputta thus: "Friend Sāriputta, is ageing-and-death produced by oneself? Is ageing-and-death produced by another? Is ageing-and-death produced by oneself as well as by another? Or is ageing-and-death produced neither by oneself nor by another, it being produced without a cause?" "Friend Koṭṭhika, ageing-and-death is not produced by oneself; ageing-and-death is not produced by another; ageing-and-death is not produced by oneself as well as by another; and it is not that ageing-and-death is produced neither by oneself nor by another, it being produced without a cause. Actually, dependent on Rebirth, ageing-and-death arises."

"Friend Sāriputta, is Rebirth produced by oneself? Is Rebirth produced by another? Is Rebirth produced by oneself as well as by another? Is Rebirth produced neither by oneself nor by another, it being produced without a cause?" "Friend Koṭṭhika, Rebirth is not produced by oneself; Rebirth is not produced by another; Rebirth is not produced by oneself as well as by another; and it is not that Rebirth is neither produced by oneself nor by another, it being produced without a cause. Actually, dependent on bhava, Rebirth arises."

"Friend Sāriputta, is bhava produced by oneself? ...p... Is clinging produced by oneself? ... Is Craving

produced by oneself? ... Is Sensation produced by oneself? ... Is Contact produced by oneself? ... Are the six Sense-bases produced by oneself? ... Is mind-and-body produced by oneself? Is mind-and-body produced by another? Is mind-and-body produced by oneself as well as by another? Or is mind-and-body produced neither by oneself nor by another, it being produced without a cause?" "Friend Koṭṭhika, mind-and-body is not produced by oneself; mind-and-body is not produced by another; mind-and-body is not produced by oneself as well as by another; and it is not that mind-and-body is neither produced by oneself nor by another, it being produced without a cause. Actually, dependent on Consciousness, mind-and-body arises."

"Friend Sāriputta, is Consciousness produced by oneself? Is Consciousness produced by another? Is Consciousness produced by oneself as well as by another? Is Consciousness produced neither by oneself nor by another, it being produced without a cause?" "Friend, Koṭṭhika, Consciousness is not produced by oneself; Consciousness is not produced by another; Consciousness is not produced by oneself as well as by another; and it is not that Consciousness is neither produced by oneself nor by another, it being produced without a cause. Actually, dependent on mind-and-body, Consciousness arises."

"Just now, friend Sāriputta, we understood thus from what you said 'Friend Koṭṭhika, mind-and-body is not produced by oneself; mind-and-body is not produced by another; mind-and-body is not produced by oneself as well as by another; and it is not that mind-and-body is neither produced by oneself as well as by another, it being produced without a cause. Actually, dependent on Consciousness, mind-and-body arises.'

"And now, however, friend Sāriputta, we understand thus from what you said 'Friend Koṭṭhika, Consciousness is not produced by oneself; Consciousness is not produced by another; Consciousness is not produced by oneself as well as by another; and it is not that Consciousness is neither produced by oneself as nor by another, it being produced without a cause. Actually, dependent on mind-and-body, Consciousness arises.' Friend

Sāriputta, how should we understand the meaning of the discourse you have given?" "If such be the case, friend, I shall give you an example. In this world some learned people understand the meaning of spoken words through examples. Suppose, friend, there stood two bundles of reed leaning against each other. Likewise, friend, dependent on mind-and-body, Consciousness arises; dependent on Consciousness, mind-and-body arises; dependent on mind-and-body, the six Sense-bases arise; dependent on the six Sense-bases, Contact arises; ...p... In this way arises the whole mass of dukkha. Of these two reed bundles, friend, if one were to be pulled aside, the other would fall flat; if the latter were to be pulled aside, the former would also fall flat. Similarly, friend, with the cessation of mind-and-body, Consciousness ceases; with the cessation of Consciousness, mind-and-body ceases; with the cessation of mind-and-body, the six Sense-bases cease; with the cessation of the six Sense-bases, Contact ceases; ...p... In this way does the cessation of the whole mass of dukkha come about."

"Wonderful it is, friend Sāriputta! Marvellous it is, friend Sāriputta! Friend Sāriputta has expounded the dhamma so well; and we rejoice at friend Sāriputta's discourse on the following thirty-six grounds.

"Friend, if a bhikkhu expounds the dhamma for disenchantment¹ with ageing-and-death, for the extinction of attachment² to it, and for its cessation,³ he should (truly) be called a bhikkhu exponent of the dhamma.

"Friend, if he practises the dhamma for disenchantment with ageing-and-death, for the extinction of attachment to it, and for its cessation, he should (truly) be called a bhikkhu who practises the dhamma in accordance with the Teaching (by means of Vipassanā, Insight Meditation, leading to the attainment of Magga).

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1. **disenchantment with:** *nibbidā*: represents the four highest stages of vipassanāñāṇa, after which attainment of Magga follows.
 2. **extinction of attachment:** *virāga*.
 3. **cessation:** *nirodha*: *viraga* and *nirodha* mean attainment of Magga.

"Friend, if through disenchantment with, through extinction of attachment to, and through cessation of ageing-and-death, he becomes liberated (from defilements) without Clinging⁴ (to them), he should (truly) be called a bhikkhu who has attained Nibbāna in this very life.

"Friend, if a bhikkhu expounds the dhamma for disenchantment with Rebirth, ...p... with bhava (kamma actions); with Clinging; with Craving; with Sensation; with Contact; with the six Sense-bases; with mind-and-body; with Consciousness; with volitional activities; ...p... for disenchantment with Ignorance, for the extinction of attachment to it, and for its cessation, he should (truly) be called a bhikkhu exponent of the dhamma.

"Friend, if he practises the dhamma for disenchantment with Ignorance, for the extinction of attachment to it, and for its cessation, he should (truly) be called a bhikkhu who practises the dhamma in accordance with the Teaching (by means of Vipassanā, Insight Meditation, leading to the attainment of Magga). Friend, if through disenchantment with, through extinction of attachment to, and through cessation of Ignorance, he becomes liberated (from defilements) without Clinging (to them), he should (truly) be called a bhikkhu who has attained Nibbāna in this very life."

End of the Seventh Sutta

4. liberated without clinging: *anupādāvimutto*: attainment of arahat-taphala.

8. KOSAMBHĪ SUTTA

Discourse given at Kosambhī

68. At one time, the Venerable Musila, the Venerable Pavitṭha, the Venerable Nārada and the Venerable Ānanda were residing in Ghositārāma monastery at Kosambhī. Then the Venerable Pavitṭha addressed the Venerable Musila in these words: "Friend Musila, independently of (what you have learnt through) faith (*saddhā*), liking (*ruci*), orally transmitted tradition (*anussava*), careful consideration of the circumstances (*ākāraparivittakka*), and acceptance after intelligently pondering on a belief (*ditṭhijjhānakkhanti*), have you, Venerable Musila, personal knowledge (which comprehends) that 'dependent on Rebirth, ageing-and-death arises'?" "Friend Pavitṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, I comprehend and I see that 'dependent on Rebirth, ageing-and-death arises'."

"Friend Musila, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Musila, personal knowledge (which comprehends) that 'dependent on bhava, Rebirth arises'?" ...p... that 'dependent on Clinging, bhava arises'; that 'dependent on Craving, Clinging arises'; that 'dependent on Sensation, Craving arises'; that 'dependent on Contact, Sensation arises'; that 'dependent on the six Sense-bases, Contact arises'; that 'dependent on mind-and-body, the six Sense-bases arise'; that 'dependent on Consciousness, mind-and-body arises'; that 'dependent on volitional activities, Consciousness arises'; that 'dependent on Ignorance, volitional activities arise'?" "Friend Pavitṭha, independently of faith, liking, orally transmitted tradition,

careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, I comprehend and I see that 'dependent on Ignorance, volitional activities arise'."

"Friend Musila, independently of faith, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Musila, personal knowledge (which comprehends) that 'with the cessation of Rebirth, ageing-and-death ceases'?"
 "Friend Pavitṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, I comprehend and I see that 'with the cessation of Rebirth, ageing-and-death ceases'."

"Friend Musila, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Musila, personal knowledge (which comprehends) that 'with the cessation of bhava, Rebirth ceases'?" ...p... that 'with the cessation of Clinging, bhava ceases'; that 'with the cessation of Craving, Clinging ceases'; that 'with the cessation of Sensation, Craving ceases'; that 'with the cessation of Contact, Sensation ceases'; that 'with the cessation of the six Sense-bases, Contact ceases'; that 'with the cessation of mind-and-body, the six Sense-bases cease'; that 'with the cessation of Consciousness, mind-and-body ceases'; that 'with the cessation of volitional activities, Consciousness ceases'; that 'with the cessation of Ignorance, volitional activities cease'?"
 "Friend Pavitṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, I comprehend and I see that 'with the cessation of Ignorance, volitional activities cease'."

"Friend Musila, independently of faith, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Musila,

personal knowledge (which comprehends) that 'the cessation of bhava¹ is Nibbāna'?" "Friend Pavitṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after, intelligently pondering on a belief, I comprehend and I see that 'the cessation of bhava is Nibbāna'."

"If that is so, is the Venerable Musila an arāhat in whom āsavas, the befuddling defilements, have been eradicated?" When asked thus, the Venerable Musila remained silent. Then the Venerable Nārada said to the Venerable Pavitṭha, "Friend Pavitṭha, I request you; I would like to have that question put to me. Pray ask me that question; I shall give you an answer." "If that be so, I shall now put this question to the Venerable Nārada; let the Venerable Nārada answer this question."

"Friend Nārada, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Nārada, personal knowledge (which comprehends) that 'dependent on Rebirth, ageing-and-death arise'?" "Friend Pavitṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, I comprehend and I see that 'dependent on Rebirth, ageing-and-death arises'."

"Friend Nārada, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Nārada, personal knowledge (which comprehends) that 'dependent on bhava, Rebirth arises'?" ...p... that 'dependent on Ignorance, volitional activities arise'?" "Friend Pavitṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances,

1. cessation of bhava: *bhava nirodha*: Bhava is a continuous process of arising and passing away of khandhas; bhava ceases when this process comes to an end because there is no more arising of khandhas.

and acceptance after intelligently pondering on a belief, I comprehend and I see that 'dependent on Ignorance, volitional activities arise'."

"Friend Nārada, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Nārada, personal knowledge (which comprehends) that 'with the cessation of Rebirth, ageing-and-death ceases'?"

"Friend Paviṭṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, I comprehend and I see that 'with the cessation of Rebirth, ageing-and-death ceases'."

"Friend Nārada, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Nārada, knowledge (which comprehends) that 'with the cessation of bhava, Rebirth ceases'?" ...p... that 'with the cessation of Ignorance, volitional activities cease'?"

"Friend Paviṭṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, I comprehend and I see that 'with the cessation of Ignorance, volitional activities cease'."

"Friend Nārada, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, have you, Venerable Nārada, personal knowledge (which comprehends) that 'the cessation of bhava is Nibbāna'?" "Friend Paviṭṭha, independently of faith, liking, orally transmitted tradition, careful consideration of the circumstances, and acceptance after intelligently pondering on a belief, I comprehend and I see that 'the cessation of bhava is Nibbāna'."

"If that is so, is the Venerable Nārada an arahat in whom āsavas, the befuddling defilements, have been eradicated?" "I have seen with right understanding, as it really is, through (anāgāmi) Magga Insight, that

'the cessation of bhava is Nibbāna'; but I have not yet become an arahat in whom āsavas have been completely eradicated. Suppose, friend, there were a well by the side of a difficult road; but, suppose, there were no rope nor bucket at the well. Suppose a man came along; he was oppressed by heat; overcome by heat; being exhausted, he felt thirsty and longed for a drink. Suppose he looked down into the well; to him the knowledge arose that there was water; but he did not come into contact with it. Similarly, friend, I have seen with right understanding, as it really is, through (anāgāmi) Magga Insight, that 'the cessation bhava is Nibbāna'; but I have not yet become an arahat in whom āsavas, the befuddling defilements, have been completely eradicated."

Thereupon, the Venerable Ānanda said to the Venerable Pavitṭha, "Friend Pavitṭha, what would you say concerning what the Venerable Nārada has expressed in such a manner?" "Venerable Ānanda, I have nothing to say concerning what the Venerable Nārada has expressed except that it is good except that it is faultless."

End of the Eighth Sutta

9. UPAYANTI SUTTA

Discourse with the Simile of Flood Tide in the Ocean

59. Thus have I heard:

At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. Then the Bhagavā ...p... (He said:) If there is, bhikkhus, flood tide in the great ocean, the water (level) rises in the big rivers; if the water rises in the big rivers, the water rises in the small rivers; if the water rises in the small rivers, the water rises in the big lakes; if the water rises in the big lakes, the water rises in the small lakes. Similarly, bhikkhus, when there is Ignorance, there arise volitional activities; when there are volitional activities, there arises Consciousness; when there is Consciousness, there arises mind-and-body; when there is mind-and-body, there arise the six Sense-bases; when there are the six Sense-bases, there arises Contact; when there is Contact, there arises Sensation; when there is Sensation, there arises Craving; when there is Craving, there arises Clinging; when there is Clinging, there arises bhava; when there is bhava, there arises Rebirth; when there is Rebirth, there occurs ageing-and-death.

If there is, bhikkhus, ebb tide in the great ocean, the water (level) falls in the big rivers; when the water falls in the big rivers, the water falls in the small rivers; when the water falls in the small rivers, the water falls in the big lakes; when the water falls in the big lakes, the water falls in the small lakes. Similarly, bhikkhus, when there is no Ignorance, there do not arise volitional activities; when there are no volitional activities, there does not arise Consciousness; when there is no Consciousness, there does not arise mind-and-body; when there is no mind-and-body, there

do not arise the six Sense-bases; when there are no six Sense-bases, there does not arise Contact; when there is no Contact, there does not arise Sensation; when there is no Sensation, there does not arise Craving; when there is no Craving, there does not arise Clinging; when there is no Clinging, there does not arise bhava; when there is no bhava, there does not arise Rebirth; when there is no Rebirth, ageing-and-death does not occur.

End of the Ninth Sutta

10. SUSIMA SUTTA

Discourse Concerning the Wandering Ascetic Susima

70. Thus have I heard:

At one time the Bhagavā was staying near Rājagaha in the Veluvana Grove, the feeding place of black squirrels. The Bhagavā was then greatly honoured, esteemed, revered, worshipped and respected (by the people). He was receiving all the requisites such as robes, alms-food, dwelling places and medicinal supplies for use in illness. The Order of Bhikkhus, the Saṃgha, was also greatly honoured, esteemed, revered, worshipped and respected (by the people). They were also receiving all the requisites such as robes, alms-food, dwelling places and medicinal supplies for use in illness. The wandering ascetics of other faiths were not honoured, not esteemed, not revered, not worshipped, and not respected (by the people). Also, they received no requisites such as robes, alms-food, dwelling places and medicinal supplies for use in illness.

At that time the wandering ascetic Susima was residing in Rājagaha together with a large company of wandering ascetics. Then the companions of the wandering ascetic Susima said to him, "Come, friend Susima; go and practise the holy life under Samana Gōtama. Learn well the dhamma (he teaches) and then instruct us. We shall learn the dhamma (from you) and teach it to the lay people. In this way we will also come to be honoured, esteemed, revered, worshipped and respected (by the people). We will also receive requisites such as robes, alms-food, dwelling places and medicinal supplies for use in illness." Saying, "Very well, friends," the wandering ascetic Susima gave his promise to his companions and went to see the Venerable Ānanda. After having exchanged greetings with the Venerable Ānanda, and having said the courteous and amiable words of felicitation, he sat down at a suitable

place. Having thus sat down, the wandering ascetic Susima said to the Venerable Ānanda, "Friend Ānanda, I wish to practise the holy life in this Teaching (of the Buddha)."

Upon this, the Venerable Ānanda took the wandering ascetic Susima to the Bhagavā. He paid homage to the Bhagavā and sat down at a suitable place. Having thus sat down, he addressed the Bhagavā thus: "Venerable Sir, the wandering ascetic Susima said to me, 'Friend Ānanda, I wish to practise the holy life in this Teaching (of the Buddha)'." "If such is the case, Ānanda, let Susima be initiated (into the Order)." The wandering ascetic Susima gained initiation and full admission into the Order in the presence of the Bhagavā.

At that time many bhikkhus were reporting to the Bhagavā, "We know: Rebirth is no more; accomplished is the Noble Practice of Purity, done is all there is to be done (to realize Magga), there is nothing more to do (for such realization)." The Venerable Susima happened to hear many bhikkhus reporting to the Bhagavā their attainments of arahattaphala by declaring, 'We know: Rebirth is no more; accomplished is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).' Then the Venerable Susima went to see those bhikkhus. He exchanged greetings with them, and having concluded courteous and amiable words of felicitation, he sat down at a certain place. Having thus sat down, the Venerable Susima asked the bhikkhus, "Is it true, Venerable Sirs, that you reported to the Bhagavā the attainment of arahattaphala by declaring, 'We know: Rebirth is no more; accomplished is the Noble Practice of Purity; done is all there is to be done (to realize Magga), there is nothing more to do (for such realization)'." "It is true, friend."

"Knowing and seeing thus, Venerable Sirs, can you enjoy the many and various supernormal psychic powers? -- From being one, can you become many; and from being many, can you become one? Can you become visible or invisible at will? Can you go through a wall, a rampart or a mountain, unhindered as though going through space? Can you plunge into or out of the

earth as though plunging into or out of water? Can you walk on the water without parting it as though on earth? Can you travel in space, seated cross-legged, like a winged bird? Can you touch and stroke with the hand the moon and the sun which are so mighty and powerful? Have you mastery over this body at will to reach even as far as the Brahmā world?"

"No, we cannot, friend."

"Knowing and seeing thus, Venerable Sirs, can you hear with the divine-hearing power which is extremely clear, surpassing the hearing power of men, both the sounds of devas and men, whether far or near?" "No, we cannot, friend."

"Knowing and seeing thus, Venerable Sirs, do you discriminatingly know the minds of others with your own mind? Do you know the mind with attachment as mind with attachment, the mind without attachment as mind without attachment? Do you know the mind with anger as mind with anger, and the mind without anger as mind without anger? Do you know the mind with bewilderment as mind with bewilderment, and the mind without bewilderment as mind without bewilderment? Do you know the indolent mind as indolent mind, and the distracted mind as distracted mind? Do you know the exalted mind as exalted mind, and the unexalted mind as unexalted mind? Do you know the inferior mind as inferior mind, and the superior mind as superior mind? Do you know the concentrated mind as concentrated mind, and the unconcentrated mind as unconcentrated mind? Do you know the liberated mind as liberated mind, and the 'unliberated mind as unliberated mind?"

"No, we do not, friend."

"Knowing and seeing thus, Venerable Sirs, can you recall many past existence? For example, can you recollect one existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures

I enjoyed, such pains I suffered and such a life-span I had. Passing away from that existence, I was born in another existence. In that (new) existence too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered and such a life-span I had. Passing away from that existence, I was born in this existence'? Can you, in this manner, recollect many and varied past existences with their characteristics and related facts?"

"No, we cannot, friend."

"Knowing and seeing thus, Venerable Sirs, with the divine power of sight, which is extremely clear, surpassing the sight of men, do you see beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma-actions, thus: Friends, these beings were full of evil committed bodily, verbally and mentally. They maligned the ariyas, held wrong views and performed actions according to their wrong views. After death and dissolution of their bodies, they re-appear in wretched destinations (*duggati*), in miserable existence (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But, friends, there are also beings who are full of good deeds done bodily, verbally and mentally. They did not malign the ariyas, they held right views and performed actions according to right views. After death and dissolution of their bodies, they re-appear in good destinations, the happy world of the devas'? Thus with the divine power of sight which is extremely clear, surpassing the sight of men, do you see beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma-actions?"

"No, we do not, friend."

"Knowing and seeing thus, Venerable Sirs, do you remain mentally absorbed in¹ tranquil arūpa jhānas

1. remain mentally absorbed in: *kāyena phusitvā viharatha*: experiencing mental contact with; here *kāyena* means *nāmakāya*, the four mental aggregates.

which transcend the rūpa jhānas and overcome the five hindrances?"

"No, we do not, friend."

"Venerable Sirs, in this matter, there was this talk (report to the Bhagavā) about the attainment of this arahattaphala; yet you said, there was non-attainment of supernormal psychic powers. How should I understand that?" "Friend Susima, we are the ones who have attained emancipation by Insight (*paññāvimutta*)²."

"Venerable Sirs, I have not grasped the wider meaning of what you have stated briefly to me; I request you, Venerable Sirs, would you explain this in such a way that I may grasp the wider meaning of what you have stated briefly?" "Friend Susima, you may understand it or you may not understand it, but we have attained emancipation by Insight."

Then the Venerable Susima rose from his seat and went to where the Bhagavā was. After paying homage to the Bhagavā, he sat down at a suitable place. Having thus sat down, the Venerable Susima recounted to the Bhagavā the whole conversation that took place between him and the bhikkhus. (And the Bhagavā said:) "Susima, Insight knowledge (i.e., dhammatṭhitiñāṇa, the last stage of vipassanā Insight) comes first; Magga Insight which comprehends Nibbāna comes later."

"Venerable Sir, I have not grasped the wider meaning of what the Bhagavā has stated briefly; may I make the request, Venerable Sir; may the Bhagavā explain this in such a way that I may grasp the wider meaning of what the Bhagavā explain this in such a way that I may grasp the wider meaning of what the Bhagavā has stated briefly." "Susima, you may understand it or you may not understand it, but Insight knowledge comes first; Magga Insight which comprehends Nibbāna comes later."

2. *paññāvimutta*: here, arahats who have won release from defilements through sheer practice of Insight-development, without attaining supernormal psychic powers.

"Susima, what do you think of this? Is Corporeality permanent or impermanent?"

"Impermanent, Venerable Sir."

"That which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Is it proper to consider what is impermanent, painful and subject to change, as: 'This is mine; this is I; this is my Self (atta)'?"

"Indeed no, Venerable Sir."

"Susima, what do you think of this? Is Sensation permanent or impermanent?"

"Impermanent, Venerable Sir."

"That which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Is it proper to consider what is impermanent, painful and subject to change, as: 'This is mine; this is I; this is my Self (atta)'?"

"Indeed no, Venerable Sir."

"Susima, what do you think of this? Is Perception permanent or impermanent?"

"Impermanent, Venerable Sir." ...p...

"Susima, what do you think of this? Are volitional activities permanent or impermanent?"

"Impermanent, Venerable Sir."

"That which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Is it proper to consider what is impermanent, painful and subject to change, as: 'This is mine; this is I; this is my Self (atta)'?"

"Indeed no, Venerable Sir."

"Susima, what do you think of this? Is Consciousness permanent or impermanent?"

"Impermanent, Venerable Sir."

"That which is impermanent, is it painful or pleasant?"

"Painful, Venerable Sir."

"Is it proper to consider what is impermanent, painful and subject to change, as: 'This is mine; this is I; this is my Self (atta)'?"

"Indeed no, Venerable Sir."

"Therefore, Susima, whatever Corporeality there is in this world, all Corporeality, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived as it really is with insight-wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta).'

"Whatever Sensation there is in this world, all Sensation, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived as it really is with insight-wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta).'

"Whatever Perception there is in this world, ...p...

"Whatever volitional activity there is in this world, all volitional activity, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived as it really is with insight-wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta).'

"Whatever Consciousness there is in this world, all Consciousness, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived as it really is with insight-wisdom, thus: 'This is not mine; this is not I; this is not my Self (atta).'

"Susima! On perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, with Sensation, with Perception, with volitional activities, and with Consciousness. On being disgusted (thus), he

is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows: 'Rebirth is no more; accomplished is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do (for such realization).'

"Susima, do you see that 'dependent on Rebirth, ageing-and-death arises'?" "Yes, I do, Venerable Sir." "Susima, do you see that 'dependent on bhava, Rebirth arises'?" "Yes, I do, Venerable Sir." "Susima, do you see that 'dependent on Clinging, bhava arises'?" "Yes, I do, Venerable Sir." "Susima, do you see that 'dependent on Craving, Clinging arises'?" "Yes, I do, Venerable Sir." "Susima, do you see that 'dependent on Sensation, Craving arises'; that 'dependent on Contact, Sensation arises'; that 'dependent on the six Sense-bases, Contact arises'; that 'dependent on mind-and-body, the six Sense-bases arise'; that 'dependent on Consciousness, mind-and-body arises'; that 'dependent on volitional activities, Consciousness arises'; that 'dependent on Ignorance, volitional activities arise'?" "Yes, I do, Venerable Sir."

"Susima, do you see that 'with the cessation of Rebirth, ageing-and-death ceases'?" "Yes, I do, Venerable Sir." "Susima, do you see that 'with the cessation of bhava, Rebirth ceases'?" "Yes, I do, Venerable Sir." "Susima, do you see that 'with the cessation of Clinging, bhava ceases'; that 'with the cessation of Craving, Clinging ceases'; that 'with the cessation of Sensation, Craving ceases'; that 'with the cessation of Contact, Sensation ceases'; that 'with the cessation of the six Sense-bases, Contact ceases'; that 'with the cessation of mind-and-body, the six Sense-bases cease'; that 'with the cessation of Consciousness mind-and-body ceases'; that 'with the cessation of volitional activities, Consciousness ceases'; that 'with the cessation of Ignorance, volitional activities cease'?" "Yes, I do, Venerable Sir."

"Knowing and seeing thus. do you enjoy the many and various supernormal psychic powers? — From being one, can you become many; and from being many can you become one? Can you become visible or invisible at will? Can you go through a wall, a rampart or a mountain, unhindered as though going through space?

Can you plunge into or out of the earth as though plunging into or out of water? Can you walk on the water without parting it, as though on earth? Can you travel in space, seated cross-legged, like a winged bird? Can you touch and stroke with your hand the moon and sun which are so mighty and powerful? Have you mastery over this body at will to reach even as far as the Brahmā world?" "No, I cannot, Venerable Sir."

"Knowing and seeing thus, Susima, can you hear with the divine-hearing power which is extremely clear, surpassing the hearing power of men, both the scunds devas and men, whether far or near?" "No, I cannot, Venerable Sir."

"Knowing and seeing thus, Susima, can you discriminatingly know the minds of others with your own mind? Can you know the mind with attachment as mind with attachment? ...p... Can you know the liberated mind as liberated mind?" "No, I cannot, Venerable Sir."

"Knowing and seeing thus, Susima, can you recall many past existences? For example, can you recollect one existence, ...p... Can you, in this manner, recollect many and varied existences with their characteristics and related facts?" "No, I cannot, Venerable Sir."

"Knowing and seeing thus, Susima, with the divine power of sight, which is extremely clear, surpassing the sight of men, can you see beings in the process of passing away ...p... beings arising according to their own kamma-actions?" "No, I cannot, Venerable Sir."

"Knowing and seeing thus, Susima, can you remain mentally absorbed in tranquil arūpa jhānas which transcend the rūpa jhānas, and overcome the five hindrances?" "No, I cannot, Venerable Sir."

"Susima, in this matter, you have given your replies³ (that you see that dependent on Rebirth, ageing-and-death arises, etc.); yet you said there was non-attainment of supernormal psychic powers. How

3. **replies:** *veyyākaranam*: Susima's reply that he understands the Theory of Cause and Effect indicates his having gained arahatta magga, although he has not claimed it.

should I take this?"

Thereupon, the Venerable Susima laid himself down in obeisance with his head at the feet of the Bhagavā and said thus: "Venerable Sir, I was overwhelmed by a fault, being foolish, being bewildered and being unwise. I entered the Order to steal the dhamma in the Teaching which is well-taught. Venerable Sir, I request the Bhagavā to accept the admission of my guilt so that I can restrain myself in the future."

"Susima, true indeed that you were overwhelmed by a fault, being foolish, being bewildered and being unwise. You entered the Order to steal the dhamma in the Teaching which is well-taught. Suppose, Susima, a wicked thief were caught and shown to the King, saying, 'Your Majesty, this is a wicked thief. Let your Majesty give him a punishment as your Majesty might please.' Then the King might order his men: 'Men, tie up this man's hands firmly behind his back with stout ropes, shave his head with a razor and, beating loud drums, lead him around from street to street, from cross-road to cross-road. Then take him out of the town by the Southern gate and, on the south side of the town, cut off his head.'

Suppose, the King's men tied up the thief's hands firmly behind his back with stout ropes and shaved his head with a razor; and then beating loud drums, they led him around from street to street, from cross-road to cross-road. Then they took him out of the town by the Southern gate and, on the south side of the town, cut off his head. What do you think of this, Susima? Would that man, through that severe punishment, suffer physical pain and mental distress?" "Indeed, he would, Venerable Sir."

"Susima, that man, through that severe punishment, would suffer physical pain and mental distress; but entering the Order with a view to steal the dhamma in the Teaching which is well-taught would bring unwholesome consequences much more painful, much more severe. In fact it would result in falling into states of ruin, (*vinipāta*). But now, as you have realized your fault as a fault and have undertaken to make amends appropriate to the fault, we accept your admission. Susima, realizing one's guilt, making

appropriate amends and abstaining from such misdeeds in the future means prosperity in the Ariya Teaching."

End of the Tenth Sutta

End of the Mahā Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

(viii) SAMAṆA BRĀHMAṆA VAGGA

**1. Jarāmaraṇa Sutta
2 - 11. Jāti Suttādi Dasaka**

1. JARĀMAṆA SUTTA

Discourse on Ageing-and-Death

71. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. There the Bhagavā ...p... Bhikkhus, there are samaṇas and brāhmaṇas who are ignorant of ageing-and-death, ignorant of the origin of ageing-and-death, ignorant of the cessation of ageing-and-death, ignorant of the practice leading to the cessation of ageing-and-death. These samaṇas and brāhmaṇas are not deserving of being called (true) samaṇas and brāhmaṇas. Furthermore these venerable ones are not in a position to realize and attain by themselves in this very life, through Magga-Insight (abhiññā), the benefits of being samaṇas or of being brāhmaṇas.

There are, bhikkhus, samaṇas and brāhmaṇas who comprehend ageing-and-death, ...p... who comprehend the practice leading to the cessation of ageing-and-death. These samaṇas and brāhmaṇas are deserving of being called (true) samaṇas and brāhmaṇas. Furthermore these venerable ones are in a position to realize and attain by themselves in this very life, through Magga-Insight, the benefits of being samaṇas and brāhmaṇas. (This is one complete sutta on which the following ten suttas, i.e., Nos. 2 to 11 are modelled.)

End of the First Sutta

2 - 11. JĀTI SUTTĀDI DASAKA

Ten Discourses Beginning with the Discourse on Rebirth

72. The Bhagavā was staying at Sāvattṭhī (He said:) There are ... Ignorant of Rebirth; ...p... ignorant of bhava; ...p... ignorant of Clinging; ...p... ignorant of Craving; ...p... ignorant of Sensation; ...p... ignorant of Contact; ...p... ignorant of the six Sense-bases; ...p... ignorant of mind-and-body; ... ignorant of Consciousness; ...p... ignorant of volitional activities; ignorant of the origin of volitional activities; ignorant of the cessation of volitional activities; ignorant of the practice leading to the cessation of volitional activities ...p... who comprehend ...p... to realize and attain by themselves in this very life, through Magga-Insight, the benefits of being samaṇas and brāhmaṇas.

End of the Eleventh Sutta

End of the Samaṇa Brāhmaṇa Vagga

Namo tassa bhagavato arahato sammāsambuddhassa

(ix) ANTARA PEYYĀLA

Vaggas with repetitions in between

(i) Satthu Vagga

**(ii) - (xi) Sikkhā Vaggādi
Peyyāla Ekādasaka**

(i) Satthu Vagga

1. SATTHU SUTTA

Discourse on the Need for Teachers

73. The Bhagavā was staying at Sāvattthī (He said:) Bhikkhus, whosoever does not know, does not see ageing-and-death, fundamentally and truly, should look for a teacher¹ in order to comprehend ageing-and-death fundamentally and truly. Whosoever does not know, does not see the origin of ageing-and-death, fundamentally and truly, should look for a teacher in order to comprehend the origin of ageing-and-death fundamentally and truly. Whosoever does not know, does not see the cessation of ageing-and-death, fundamentally and truly, should look for a teacher in order to comprehend the cessation of ageing-and-death, fundamentally and truly. Whosoever does not know, does not see the practice leading to the cessation of ageing-and-death, fundamentally and truly, should look for a teacher in order to comprehend the practice leading to the cessation of ageing-and-death, fundamentally and truly. (This is a complete discourse.)

End of the First Sutta

(The following discourses Nos. 2 to 10, where repetitions are omitted, should be read in full as in this discourse.)

1. **teacher: satthā:** refers to the Buddha and the ariya disciples who benefit an aspirant by their teachings that lead to the attainment of Magga-Insight.

2-11. DUTIYA SATTHU SUTTĀDI DASAKA

Ten Discourses Beginning with the Second Discourse on the Need for Teachers

(2) Whosoever, bhikkhus, does not know, does not see Rebirth, fundamentally and truly, ...p...

(3) Whosoever, bhikkhus, does not know, does not see bhava, fundamentally and truly, ...p...

(4) Whosoever, bhikkhus, does not know, does not see Clinging, fundamentally and truly, ...p...

(5) Whosoever, bhikkhus, does not know, does not see Craving, fundamentally and truly, ...p...

(6) Whosoever, bhikkhus, does not know, does not see Sensation, fundamentally and truly, ...p...

(7) Whosoever, bhikkhus, does not know, does not see Contact, fundamentally and truly, ...p...

(8) Whosoever, bhikkhus, does not know, does not see the six Sense-bases, fundamentally and truly, ...p...

(9) Whosoever, bhikkhus, does not know, does not see mind-and-body, fundamentally and truly, ...p...

(10) Whosoever, bhikkhus, does not know, does not see Consciousness, fundamentally and truly, ...p...

(11) Whosoever, bhikkhus, does not know, does not see volitional activities, fundamentally and truly, should look for a teacher in order to comprehend volitional activities, fundamentally and truly. Whosoever, bhikkhus, does not know, does not see the origin of volitional activities, fundamentally and truly, should look for a teacher in order to comprehend the origin of volitional activities, fundamentally and truly. Whosoever, bhikkhus, does not know, does not see the cessation of volitional activities fundamentally and truly, should look for a teacher in order to comprehend the cessation of volitional activities, fundamentally and truly. Whosoever,

bhikkhus, does not know, does not see the practice leading to the cessation of volitional activities, fundamentally and truly, should look for a teacher in order to comprehend the practice leading to the cessation of volitional activities, fundamentally and truly.

End of the Eleventh Sutta

(All the above discourses should be analysed according to the Four Ariya Truths.)

(ii)-(xii) Skikkhā Vaggādi Peyyāla Ekādasaka

Eleven Vaggas with Repetitions Beginning with the
Vagga on Training

(ii) Bhikkhus, whosoever does not know, does not see ageing-and-death, fundamentally and truly, should train oneself in order to comprehend ageing-and-death, fundamentally and truly, ...p...

(All repetitions which are omitted should be analysed according to the Four Ariya Truths.)

(iii) Bhikkhus, whosoever does not know ageing-and-death ...p... should make an endeavour ...p...

(iv) Bhikkhus, whosoever does not know ageing-and-death ...p... should have ardent desire ...p...

(v)' Bhikkhus, whosoever does not know ageing-and-death ...p... should make strenuous effort ...p...

(vi) Bhikkhus, whosoever does not know ageing-and-death ...p... should make unrelenting effort ...p...

(vii) Bhikkhus, whosoever does not know ageing-and-death ...p... should have arduous zeal ...p...

(viii) Bhikkhus, whosoever does not know ageing-and-death ...p... should make effort ...p...

(ix) Bhikkhus, whosoever does not know ageing-and-death ...p... should strive with steadfast perseverance ...p...

(x) Bhikkhus, whosoever does not know ageing-and-death ...p... should exercise mindfulness ...p...

- (xi) Bhikkhus, whosoever does not know ageing-and-death ...p... should exercise clear comprehension ...p...
- (xii) Bhikkhus, whosoever does not know ageing-and-death ...p... should exercise vigilance ...p...

End of the Antara Peyyāla

END OF THE NIDĀNA SĀMYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

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