

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

2. The Book of Causation (2. Nidānavaggo)

1. Connected Discourses on Causation (1. Nidānasaṃyuttaṃ)

[SN 12.1-213, PTS 2.1-2.133]



PaliVerse

3. The Collection of the Connected Discourses

2. The Book of Causation

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

The Connected Collection

The Book of Causation

1. Connected Discourses on Causation

1. The Chapter on the Buddha

1. The Discourse on Dependent Origination

1. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will teach you, monks, dependent origination; listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is dependent origination? With ignorance as condition, monks, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering. This is called, monks, dependent origination.

But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. The first.

2. The Discourse on Analysis

2. He was dwelling at Sāvattthī, etc. "I will teach you, monks, dependent origination and I will analyse it. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is dependent origination? With ignorance as condition, monks, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering.

"And what, monks, is ageing and death? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings; this is called ageing. Whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body of those various beings from those various orders of beings, this is called death. Thus this ageing and this death. This is called, monks, ageing and death.

"And what, monks, is birth? Whatever birth, coming into being, descent, production, reconception, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings. This is called, monks, birth.

"And what, monks, is existence? There are, monks, these three existences - sensual existence, fine-material existence, immaterial existence. This is called, monks, existence.

"And what, monks, is clinging? There are, monks, these four kinds of clinging - clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self. This is called, monks, clinging.

"And what, monks, is craving? There are, monks, these six classes of craving -craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. This is called, monks, craving.

"And what, monks, is feeling? There are, monks, these six classes of feeling -feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called, monks, feeling.

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

"And what, monks, is the six sense bases? The eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base - this is called, monks, the six sense bases.

"And what, monks, is mentality-materiality? Feeling, perception, volition, contact, attention - this is called mentality. The four primary elements and the materiality derived from the four primary elements. This is called materiality. Thus this mentality and this materiality. This is called, monks, mentality-materiality.

"And what, monks, is consciousness? There are, monks, these six classes of consciousness - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called, monks, consciousness.

"And what, monks, are activities? There are these three activities, monks - bodily activity, verbal activity, mental activity. These are called, monks, activities.

"And what, monks, is ignorance? Whatever, monks, is not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering. This is called, monks, ignorance.

"Thus indeed, monks, with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. thus is the cessation of this whole mass of suffering." The second.

3. The Discourse on Practice

3. He was dwelling at Sāvattthī, etc. "I will teach you, monks, wrong practice and right practice. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is wrong practice? With ignorance as condition, monks, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. This is called, monks, wrong practice.

"And what, monks, is right practice? But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering. This is called, monks, right practice." The third.

4. The Discourse on Vipassī

4. He was dwelling at Sāvattthī, etc. "Monks, to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, before the enlightenment, while still unenlightened, being just a Bodhisatta, this occurred - 'Alas, this world has fallen into difficulty - it is born and ages and dies and passes away and is reborn. And yet it does not understand the escape from this suffering of ageing and death. When indeed will the escape from this suffering of ageing and death become known?'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does ageing and death exist? What is the condition for ageing and death?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When birth exists, ageing and death exists; birth is the condition for ageing and death.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does birth exist? What is the condition for birth?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When existence exists, birth exists; existence is the condition for birth.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does existence exist? What is the condition for existence?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When clinging exists, existence exists; clinging is the condition for existence.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does clinging exist? What is the condition for clinging?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When craving exists, clinging exists; craving is the condition for clinging.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does craving exist? What is the condition for craving?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When feeling exists, craving exists; feeling is the condition for craving.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does feeling exist? What is the condition for feeling?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When contact exists, feeling exists; contact is the condition for feeling.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does contact exist? What is the condition for contact?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When the six sense bases exist, contact exists; the six sense bases are the condition for contact.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists do the six sense bases exist? What is the condition for the six sense bases?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When mentality-materiality exists, the six sense bases exist; mentality-materiality is the condition for the six sense bases.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does mentality-materiality exist? What is the condition for mentality-materiality?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When consciousness exists, mentality-materiality exists; consciousness is the condition for mentality-materiality.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does consciousness exist? What is the condition for consciousness?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When activities exist, consciousness exists; activities are the condition for consciousness.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists do activities exist? What is the condition for activities?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When ignorance exists,

activities exist; ignorance is the condition for activities.'

"Thus indeed, with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. 'Origin, origin' - thus, monks, for the Bodhisatta Vipassī, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does ageing and death not exist? From the cessation of what comes the cessation of ageing and death?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When birth is absent, ageing and death does not exist; from the cessation of birth comes the cessation of ageing and death.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does birth not exist? From the cessation of what comes the cessation of birth?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When existence is absent, birth does not exist; from the cessation of existence comes the cessation of birth.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does existence not exist? From the cessation of what comes the cessation of existence?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When clinging is absent, existence does not exist; from the cessation of clinging comes the cessation of existence.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does clinging not exist? From the cessation of what comes the cessation of clinging?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When craving is absent, clinging does not exist; from the cessation of craving comes the cessation of clinging.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does craving not exist? From the cessation of what comes the cessation of craving?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When feeling is absent, craving does not exist; from the cessation of feeling comes the cessation of craving.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does feeling not exist? From the cessation of what comes the cessation of feeling?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When contact is absent, feeling does not exist; from the cessation of contact comes the cessation of feeling.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does contact not exist? From the cessation of what comes the cessation of contact?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When the six sense bases are absent, contact does not exist; from the cessation of the six sense bases comes the cessation of contact.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent do the six sense bases not exist? From the cessation of what comes the cessation of the six sense bases?' Then, monks, through wise attention, there was a full realisation by

wisdom for the Bodhisatta Vipassī: 'When mentality-materiality is absent, the six sense bases do not exist; from the cessation of mentality-materiality comes the cessation of the six sense bases.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does mentality-materiality not exist? From the cessation of what comes the cessation of mentality-materiality?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When consciousness is absent, mentality-materiality does not exist; from the cessation of consciousness comes the cessation of mentality-materiality.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does consciousness not exist? From the cessation of what comes the cessation of consciousness?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When activities are absent, consciousness does not exist; from the cessation of activities comes the cessation of consciousness.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent do activities not exist? From the cessation of what comes the cessation of activities?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When ignorance is absent, activities do not exist; from the cessation of ignorance comes the cessation of activities.'

Thus indeed, from the cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering. 'Cessation, cessation' - thus, monks, for the Bodhisatta Vipassī, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose." The fourth.

5. The Discourse on Sikhī

5. Monks, to the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One... etc.

6. The Discourse on Vessabhū

6. Monks, to the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One... etc.

7. The Discourse on Kakusandha

7. Monks, to the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One... etc.

8. The Discourse on Koṇāgamana

8. Monks, to the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One... etc.

9. The Discourse on Kassapa

9. Monks, to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One... etc.

10. The Discourse on Gotama

10. "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'Alas, this world has fallen into difficulty - it is born and ages and dies and passes away and is reborn. And yet it does not understand the escape from this suffering of ageing and death. When indeed will the escape from this suffering of ageing and death become known?'

"This occurred to me, monks - 'When what exists does ageing and death exist? What is the condition for ageing and death?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When birth exists, ageing and death exists; birth is the condition for ageing and death.'

"This occurred to me, monks - 'When what exists does birth exist? etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... When what exists do activities exist? What is the condition for activities?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When ignorance exists, activities exist; ignorance is the condition for activities.'

"Thus indeed, with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. 'Origin, origin' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"This occurred to me, monks - 'When what is absent does ageing and death not exist? From the cessation of what comes the cessation of ageing and death?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When birth is absent, ageing and death does not exist; from the cessation of birth comes the cessation of ageing and death.'

"This occurred to me, monks - 'When what is absent does birth not exist? etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... When what is absent do activities not exist? From the cessation of what comes the cessation of activities?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When ignorance is absent, activities do not exist; from the cessation of ignorance comes the cessation of activities.'

Thus indeed, from the cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering. 'Cessation, cessation' - thus for me, monks, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose." The tenth.

The Chapter on the Buddha is first.

Its summary:

The Teaching, Analysis, and Practice,
Vipassī, Sikhī, and Vessabhū;
Kakusandha, Koṇāgamana, Kassapa,
And the great sage of the Sakyans, Gotama.

2. The Chapter on Nutriment

1. The Discourse on Nutriment

11. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park... etc. said this - "Monks, there are these four nutriments for the presence of beings or for the support of those seeking birth. Which four? Edible food - gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth. These, monks, are the four nutriments for the presence of beings or for the support of those seeking birth."

"These four nutriments, monks, what is their source, what is their origin, what gives birth to them, what is their production? These four nutriments have craving as their source, craving as their origin, craving gives birth to them, craving is their production. And this craving, monks, what is its source, what is its origin, what gives birth to it, what is its production? Craving has feeling as its source, feeling as its origin, feeling gives birth to it, feeling is its production. And this feeling, monks, what is its source, what is its origin, what gives birth to it, what is its production? Feeling has contact as its source, contact as its origin, contact gives birth to it, contact is its production. And this contact, monks, what is its source, what is its origin, what gives birth to it, what is its production? Contact has the six sense bases as its source, the six sense bases as its origin, the six sense bases give birth to it, the six sense bases are its production. And these six sense bases, monks, what is their source, what is their origin, what gives birth to them, what is their production? The six sense bases have mentality-materiality as their source, mentality-materiality as their origin, mentality-materiality gives birth to them, mentality-materiality is their production. And this mentality-materiality, monks, what is its source, what is its origin, what gives birth to it, what is its production? Mentality-materiality has consciousness as its source, consciousness as its origin, consciousness gives birth to it, consciousness is its production. And this consciousness, monks, what is its source, what is its origin, what gives birth to it, what is its production? Consciousness has activities as its source, activities as its origin, activities give birth to it, activities are its production. And these activities, monks, what is their source, what is their origin, what gives birth to them, what is their production? Activities have ignorance as their source, ignorance as their origin, ignorance gives birth to them, ignorance is their production.

"Thus indeed, monks, with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness etc. thus is the cessation of this whole mass of suffering."The first.

2. The Discourse on Moliyaphagguna

12. He was dwelling at Sāvattthī, etc. "Monks, there are these four nutriments for the presence of beings or for the support of those seeking birth. Which four? Edible food - gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth. These, monks, are the four nutriments for the presence of beings or for the support of those seeking birth."

When this was said, the Venerable Moliyaphagguna said this to the Blessed One - "Who, venerable sir, takes consciousness as nutriment?" "That is not a proper question," the Blessed One said - "I do not say 'takes.' If I were to say 'takes,' therein the proper question would be - 'Who, venerable sir, takes?' But I do not speak thus. If anyone were to ask me, not speaking thus - 'For what, venerable sir, is consciousness as nutriment?' - this is a proper question. Therein the proper explanation is - 'Consciousness as nutriment is a condition for the production of future rebirth; when that has come to be, there are the six sense bases; with the six sense bases as condition, contact.'"

"Who, venerable sir, touches?" "That is not a proper question," the Blessed One said - "I do not say 'touches.' If I were to say 'touches,' therein the proper question would be - 'Who, venerable sir, touches?' But I do not speak thus. If anyone were to ask me, not speaking thus - 'What is the condition for contact, venerable sir?' - this is a proper question. Therein the proper explanation is - 'With the six sense bases as condition, contact; with contact as condition, feeling.'"

"Who, venerable sir, feels?" "That is not a proper question," the Blessed One said - "I do not say 'feels.' If I were to say 'feels,' therein the proper question would be - 'Who, venerable sir, feels?' But I do not speak thus. If anyone were to ask me, not speaking thus - 'What is the condition for feeling, venerable sir?' - this is a proper question. Therein the proper explanation is - 'With contact as condition, feeling; with feeling as condition, craving.'"

"Who, venerable sir, craves?" "That is not a proper question," the Blessed One said - "I do not say 'craves.' If I were to say 'craves,' then this would be a proper question - 'Who, venerable sir, craves?' But I do not speak thus. If anyone were to ask me, not speaking thus - 'What, venerable sir, is the condition for craving?' - this is a proper question. Therein the proper explanation is - 'With feeling as condition, craving; with craving as condition, clinging.'"

"Who, venerable sir, clings?" "That is not a proper question," the Blessed One said - "I do not say 'clings.' If I were to say 'clings,' then this would be a proper question - 'Who, venerable sir, clings?' But I do not speak thus. If anyone were to ask me, not speaking thus - 'What, venerable sir, is the condition for clinging?' - this is a proper question. Therein the proper explanation is - 'With craving as condition, clinging; with clinging as condition, existence,' etc. Thus is the origin of this whole mass of suffering.

"But, Phagguna, from the complete fading away and cessation of the six sense bases of contact comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering." The second.

3. The Discourse on Ascetics and Brahmins

13. He was dwelling at Sāvattthī, etc. "Whatever ascetics or brahmins, monks, who do not understand ageing and death, do not understand the origin of ageing and death, do not understand the cessation of ageing and death, do not understand the practice leading to the cessation of ageing and death; birth... etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... do not understand activities, do not understand the origin of activities, do not understand the cessation of activities, do not understand the practice leading to the cessation of activities, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand ageing and death, understand the origin of ageing and death, understand the cessation of ageing and death, understand the practice leading to the cessation of ageing and death; birth... etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... understand activities, understand the origin of activities, understand the cessation of activities, understand the practice leading to the cessation of activities, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves." The third.

4. The Second Discourse on Ascetics and Brahmins

14. He was dwelling at Sāvattthī, etc. "Whatever ascetics or brahmins, monks, who do not understand these phenomena, do not understand the origin of these phenomena, do not understand the cessation of these phenomena, do not understand the practice leading to the cessation of these phenomena, which phenomena do they not understand, of which phenomena do they not understand the origin, of which phenomena do they not understand the cessation, of which phenomena do they not understand the practice leading to cessation?"

"They do not understand ageing and death, do not understand the origin of ageing and death, do not understand the cessation of ageing and death, do not understand the practice leading to the cessation of ageing and death; birth... etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... they do not understand activities, do not understand the origin of activities, do not understand the cessation of activities, do not understand the practice leading to the cessation of activities. They do not understand these phenomena, do not understand the origin of these phenomena, do not understand the cessation of these phenomena, do not understand the practice leading to the cessation of these phenomena. They are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand these phenomena, understand the origin of these phenomena, understand the cessation of these phenomena, understand the practice leading to the cessation of these phenomena, which phenomena do they understand, of which phenomena do they understand the origin, of which phenomena do they understand the cessation, of which phenomena do they understand the practice leading to cessation?"

"They understand ageing and death, understand the origin of ageing and death, understand the cessation of ageing and death, understand the practice leading to the cessation of ageing and death; birth... etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... they understand activities, understand the origin of activities, understand the cessation of activities, understand the practice leading to the cessation of activities. They understand these phenomena, understand the origin of these phenomena, understand the cessation of these phenomena, understand the practice leading to the cessation of these phenomena. They are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins. And those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves." The fourth.

5. The Discourse on Kaccānagotta

15. He was dwelling at Sāvattthī. Then the Venerable Kaccānagotta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Kaccānagotta said this to the Blessed One - "'Right view, right view', venerable sir, is said. In what respect, venerable sir, is there right view?"

"This world, Kaccāna, for the most part depends upon a duality -upon existence and non-existence. But for one who sees the origin of the world as it really is with right wisdom, there is no notion of non-existence regarding the world. And for one who sees the cessation of the world as it really is with right wisdom, there is no notion of existence regarding the world. This world, Kaccāna, for the most part is shackled by involvement, clinging, and adherence. But this one does not approach, does not cling to, does not determine that involvement and clinging, that mental standpoint, adherence, and underlying tendency - 'myself'. 'It is only suffering that arises when arising, it is suffering that ceases when ceasing' - he is not uncertain, he does not doubt sceptically; his knowledge here is not dependent on others. To this extent, Kaccāna, there is right view.

"'All exists' - this, Kaccāna, is one extreme. 'All does not exist' - this is the second extreme. Not approaching these two extremes, Kaccāna, the Truth-finder expounds the Teaching by the middle - 'With ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering.'"The fifth.

6. The Discourse on the Speaker of the Teaching

16. At Sāvattthī... Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "'One who is speaker of the Teaching, one who is speaker of the Teaching', venerable sir, is said. In what respect, venerable sir, is one speaker of the Teaching?"

"If a monk expounds the Teaching for disenchantment, dispassion, and cessation of ageing and death, it is fitting to say 'a monk who is speaker of the Teaching'. If a monk is practising for disenchantment, dispassion, and cessation of ageing and death, it is fitting to say 'a monk practising in accordance with the Teaching'. If a monk is liberated through non-clinging through disenchantment, dispassion, and cessation of ageing and death, it is fitting to say 'a monk who has attained Nibbāna in this present life'.

"If a monk regarding birth... etc. if a monk regarding existence... if a monk regarding clinging... if a monk regarding craving... if a monk regarding feeling... if a monk regarding contact... if a monk regarding the six sense bases... if a monk regarding mentality-materiality... if a monk regarding consciousness... if a monk regarding activities... If a monk expounds the Teaching for disenchantment, dispassion, and cessation of ignorance, it is fitting to say 'a monk who is speaker of the Teaching'. If a monk is practising for disenchantment, dispassion, and cessation of ignorance, it is fitting to say 'a monk practising in accordance with the Teaching'. If a monk is liberated through non-clinging through disenchantment, dispassion, and cessation of ignorance, it is fitting to say 'a monk who has attained Nibbāna in this present life'."

7. The Discourse on the Naked Ascetic Kassapa

17. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. The naked ascetic Kassapa saw the Blessed One coming from afar. Having seen him, he approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, the naked ascetic Kassapa said this to the Blessed One - "We would ask Master Gotama a certain point, if Master Gotama gives us permission for the answering of a question."

"It is not the right time yet, Kassapa, for a question; we have entered an inhabited area." For the second time the naked ascetic Kassapa said this to the Blessed One: "We would ask Master Gotama a certain point, if Master Gotama gives us permission for the answering of a question." "It is not the right time yet, Kassapa, for a question; we have entered an inhabited area." For the third time the naked ascetic Kassapa... etc. we have entered an inhabited area. When this was said, the naked ascetic Kassapa said this to the Blessed One - "But we do not wish to ask Master Gotama very much." "Ask, Kassapa, whatever you wish."

"What then, Master Gotama, is suffering self-made?" "Do not say so, Kassapa," the Blessed One said. "What then, Master Gotama, is suffering made by another?" "Do not say so, Kassapa," the Blessed One said. "What then, Master Gotama, is suffering both self-made and made by another?" "Do not say so, Kassapa," the Blessed One said. "What then, Master Gotama, is suffering neither self-made nor made by another

but fortuitously arisen?" "Do not say so, Kassapa," the Blessed One said. "What then, Master Gotama, is there no suffering?" "It is not, Kassapa, that there is no suffering. There is indeed, Kassapa, suffering." "Then Master Gotama does not know suffering, does not see it." "It is not, Kassapa, that I do not know suffering, that I do not see it. I do know, Kassapa, suffering; I do see, Kassapa, suffering."

"Why is it, Master Gotama, that when asked 'Is suffering self-made?' you say 'Not so, Kassapa'? Why then, Master Gotama, when asked 'Is suffering made by another?' you say 'Not so, Kassapa'? Why is it, Master Gotama, that when asked 'Is suffering both self-made and made by another?' you say 'Not so, Kassapa'? Why then, Master Gotama, when asked 'Is suffering neither self-made nor made by another but fortuitously arisen?' you say 'Not so, Kassapa'? Why is it, Master Gotama, that when asked 'Is there no suffering?' you say 'It is not, Kassapa, that there is no suffering; there is indeed, Kassapa, suffering'? When asked 'Then Master Gotama does not know, does not see suffering,' you say 'It is not that I, Kassapa, do not know, do not see suffering. I do know, Kassapa, suffering; I do see, Kassapa, suffering.' Let the Blessed One explain suffering to me, venerable sir. Let the Blessed One teach suffering to me, venerable sir."

"The one who acts is the one who experiences,' Kassapa - saying thus 'suffering is self-made' from the very beginning, this amounts to eternalism. 'One acts, another experiences,' Kassapa - for one overwhelmed by feeling, saying thus 'suffering is made by another,' this amounts to annihilationism. Not approaching these two extremes, Kassapa, the Truth-finder expounds the Teaching by the middle - 'With ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering.'"

When this was said, the naked ascetic Kassapa said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, etc. so that those with eyes might see forms; just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May I, venerable sir, receive the going forth in the presence of the Blessed One, may I receive the full ordination."

"Kassapa, whoever was formerly of another sect and wishes for the going forth in this Teaching and discipline, wishes for full ordination, he undergoes probation for four months. After the elapse of four months, monks having won the favour give the going forth and give full ordination for monkhood. But here the difference among individuals is known to me."

"If, venerable sir, one who was formerly of another sect wishes for the going forth in this Teaching and discipline, wishes for full ordination, he undergoes probation for four months. After the elapse of four months, monks having won the favour give the going forth and give full ordination for monkhood. I will undergo probation for four years. After the elapse of four years, let monks having won the favour give the going forth and give full ordination for monkhood."

The naked ascetic Kassapa received the going forth in the presence of the Blessed One, he received full ordination. And not long after being fully ordained, the Venerable Kassapa, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness - the final goal of the holy life, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Kassapa became one of the Worthy Ones. The seventh.

8. The Discourse on Timbaruka

18. He was dwelling at Sāvattthī. Then the wandering ascetic Timbaruka approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Timbaruka said this to the Blessed One -

"What then, Master Gotama, is pleasure and pain self-made?" "Do not say so, Timbaruka," the Blessed One said. "What then, Master Gotama, is pleasure and pain made by another?" "Do not say so, Timbaruka," the Blessed One said. "What then, Master Gotama, is pleasure and pain both self-made and made by another?" "Do not say so, Timbaruka," the Blessed One said. "What then, Master Gotama, is pleasure and pain neither self-made nor made by another but fortuitously arisen?" "Do not say so, Timbaruka," the Blessed One said. "What then, Master Gotama, is there no pleasure and pain?" "It is not, Timbaruka, that there is no pleasure and pain; there is indeed, Timbaruka, pleasure and pain." "Then Master Gotama does not know pleasure and pain, does not see it?" "It is not, Timbaruka, that I do not know pleasure and pain, that I do not see it. I do know, Timbaruka, pleasure and pain; I do see, Timbaruka, pleasure and pain."

"Why is it, Master Gotama, that when asked 'Is pleasure and pain self-made?' you say 'Do not say so, Timbaruka'? Why is it, Master Gotama, that when asked 'Is pleasure and pain made by another?' you say 'Do not say so, Timbaruka'? Why is it, Master Gotama, that when asked 'Is pleasure and pain both self-made and made by another?' you say 'Do not say so, Timbaruka'? Why is it, Master Gotama, that when asked 'Is pleasure and pain neither self-made nor made by another but fortuitously arisen?' you say 'Do not say so, Timbaruka'? Why is it, Master Gotama, that when asked 'Is there no pleasure and pain?' you say 'It is not, Timbaruka, that there is no pleasure and pain; there is indeed, Timbaruka, pleasure and pain'? When asked 'Then Master Gotama does not know pleasure and pain, does not see it,' you say 'It is not, Timbaruka, that I do not know pleasure and pain, that I do not see it. I do know, Timbaruka, pleasure and pain; I do see, Timbaruka, pleasure and pain.' Let Master Gotama explain pleasure and pain to me. Let Master Gotama teach pleasure and pain to me."

"'That feeling, he feels' - Timbaruka, saying thus from the beginning, 'pleasure and pain are self-made,' I do not speak thus. 'One feeling, another feels' - Timbaruka, for one overwhelmed by feeling, saying thus 'pleasure and pain are made by another,' I do not speak thus. Not approaching these two extremes, Timbaruka, the Truth-finder

expounds the Teaching by the middle - 'With ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering.'"

When this was said, the wandering ascetic Timbaruka said this to the Blessed One - "Excellent, Master Gotama! Etc. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The eighth.

9. The Discourse on Fools and Wise Men

19. He was dwelling at Sāvattthī, etc. "For a fool, monks, hindered by ignorance, associated with craving, thus this body has arisen. Thus this body and externally mentality-materiality, thus this is a dyad, dependent on the dyad is contact, the six sense bases only, touched by which the fool experiences pleasure and pain, or by one or other of them."

"For a wise person, monks, hindered by ignorance, associated with craving, thus this body has arisen. Thus this body and externally mentality-materiality, thus this is a dyad, dependent on the dyad is contact, the six sense bases only, touched by which the wise person experiences pleasure and pain, or by one or other of them."

"Therein, monks, what is the distinction, what is the disparity, what is the difference between a wise person and a fool?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it."

"If so, monks, listen, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"By whatever ignorance, monks, the fool was hindered, by whatever craving he was associated, thus this body has arisen, that very ignorance of the fool has not been abandoned, that craving has not been eliminated. What is the reason for this? The fool, monks, did not practise the holy life rightly for the complete destruction of suffering. Therefore the fool, upon the body's collapse, goes to a new body; being one who goes to a new body, he is not released from birth, from ageing and death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. He is not released from suffering, I say.

"By whatever ignorance, monks, the wise person was hindered, by whatever craving he was associated, thus this body has arisen, that very ignorance of the wise person has been abandoned, that craving has been eliminated. What is the reason for this? The wise person, monks, practised the holy life rightly for the complete destruction of suffering. Therefore the wise person, upon the body's collapse, does not go to a new body. Being one who does not go to a new body, he is released from birth, from ageing and death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. He is released from suffering, I say. This, monks, is the distinction, this is the disparity, this is the difference between a wise person and a

fool, that is to say, abiding by the holy life." The ninth.

10. The Discourse on Conditions

20. He was dwelling at Sāvaththī, etc. "I will teach you, monks, dependent origination and the dependently arisen phenomena. Listen to that, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is dependent origination? With birth as condition, monks, ageing and death. Whether there is an arising of Truth-finders or whether there is no arising of Truth-finders, that element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena, specific conditionality. The Truth-finder awakens to that, fully realises that. Having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear. And he says 'See' - 'With birth as condition, monks, ageing and death.'

With existence as condition, monks, birth, etc. With clinging as condition, monks, existence... With craving as condition, monks, clinging... With feeling as condition, monks, craving... With contact as condition, monks, feeling... With the six sense bases as condition, monks, contact... With mentality-materiality as condition, monks, the six sense bases... With consciousness as condition, monks, mentality-materiality... With activities as condition, monks, consciousness... With ignorance as condition, monks, activities. Whether there is an arising of Truth-finders or whether there is no arising of Truth-finders, that element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena, specific conditionality. The Truth-finder awakens to that, fully realises that. Having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear. And he says 'See' - 'With ignorance as condition, monks, activities.' Thus indeed, monks, whatever actuality, unerringness, not-otherwiseness, specific conditionality there is - this is called, monks, dependent origination.

"And what, monks, are the dependently arisen phenomena? Ageing and death, monks, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. Birth, monks, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. Existence, monks, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. Clinging, monks, etc. Craving, monks... Feeling, monks... Contact, monks... The six sense bases, monks... Mentality-materiality, monks... Consciousness, monks... Activities, monks... Ignorance, monks, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. These are called, monks, the dependently arisen phenomena.

"When, monks, for a noble disciple this dependent origination and these dependently arisen phenomena are well seen as they really are with right wisdom, he will certainly not run back to the past - 'Did I exist in the past period of time, or did I not exist in the past period of time, what was I in the past period of time, how was I in the past period

of time, having been what, what did I become in the past period of time?'; or run forward to the future - 'Shall I exist in the future period of time, or shall I not exist in the future period of time, what shall I be in the future period of time, how shall I be in the future period of time, having been what, what shall I become in the future period of time?'; or regarding the present period of time at this moment, he will be internally doubtful - 'Am I, or am I not, what am I, how am I, where has this being come from, where will he be going?' - this is impossible. What is the reason for this? For, monks, this dependent origination and these dependently arisen phenomena are well seen as they really are with right wisdom by the noble disciple." The tenth.

The Chapter on Nutriment is second.

Its summary:

Nutriment and Phagguna, and two on ascetics and brahmins;
Kaccānagotta, the speaker of the Teaching, the naked ascetic, and with
Timbaruka;
The fool and the wise one, and the tenth on condition.

3. The Chapter on the Ten Powers

1. The Discourse on the Ten Powers

21. He was dwelling at Sāvattthī, etc. "Monks, the Truth-finder, endowed with ten powers and endowed with four grounds of self-confidence, acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel - such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception, such is the origin of perception, such is the passing away of perception; such are activities, such is the origin of activities, such is the passing away of activities; such is consciousness, such is the origin of consciousness, such is the passing away of consciousness. Thus when this exists, that comes to be; from the arising of this, that arises. When this is absent, that does not exist; from the cessation of this, that ceases. That is to say, with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. thus is the cessation of this whole mass of suffering."The first.

2. The Second Discourse on the Ten Powers

22. He was dwelling at Sāvattthī, etc. "Monks, the Truth-finder, endowed with ten powers and endowed with four grounds of self-confidence, acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception, such is the origin of perception, such is the passing away of perception; such are activities, such is the origin of activities, such is the passing away of activities; such is consciousness, such is the origin of consciousness, such is the passing away of consciousness. Thus when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation

of this, that ceases. That is to say, with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering.'

"Thus, monks, the Teaching has been well proclaimed by me, manifest, unveiled, made clear, with the rags cut off. When the Teaching has been thus well proclaimed by me, monks, manifest, unveiled, made clear, with the rags cut off, it is fitting for a son of good family who has gone forth out of faith to arouse energy - 'Let only skin and sinews and bones remain, let the flesh and blood in the body dry up. What is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy.'

"Monks, the lazy one dwells in suffering, mixed up with evil unwholesome mental states, and neglects a great benefit for oneself. But, monks, one who has aroused energy dwells in happiness, secluded from evil unwholesome mental states, and fulfils a great benefit for oneself. Not by the inferior, monks, is there attainment of the highest. But by the highest, monks, is there attainment of the highest. This holy life is like the cream to be drunk, monks; the Teacher is present before you. Therefore, monks, arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. 'Thus this going forth of ours will not be barren but fruitful and yielding growth. And the services of those whose requisites of robes, almsfood, lodging and medicine for the sick we use will be of great fruit and great benefit to them' - thus indeed, monks, should you train. For indeed, monks, one seeing one's own benefit should strive with diligence; for indeed, monks, one seeing the benefit of others should strive with diligence; for indeed, monks, one seeing the benefit of both should strive with diligence." The second.

3. The Discourse on Proximate Cause

23. He was dwelling at Sāvatthī, etc. "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees, not for one who does not know, not for one who does not see. And what, monks, knowing what, seeing what, is there elimination of mental corruptions? Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... etc. such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness. Thus, monks, for one knowing thus, for one seeing thus, there is elimination of mental corruptions."

"And that knowledge of destruction in destruction, monks, that too I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of the knowledge of destruction? 'Liberation' should be said. Liberation too, monks, I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of liberation? 'Dispassion' should be said. Dispassion too, monks, I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of dispassion? 'Disenchantment' should be said. Disenchantment too, monks, I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of disenchantment? 'Knowledge and vision of things as they really are' should be said. Knowledge and vision of things as

they really are too, monks, I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of knowledge and vision of things as they really are? 'Concentration' should be said. Concentration too, monks, I say has a proximate cause, not without a proximate cause.

"And what, monks, is the proximate cause of concentration? 'Happiness' should be said. Happiness too, monks, I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of happiness? 'Tranquillity' should be said. Tranquillity too, monks, I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of tranquillity? 'Rapture' should be said. Rapture too, monks, I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of rapture? 'Gladness' should be said. Gladness too, monks, I say has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of gladness? 'Faith' should be said. Faith too, monks, I say has a proximate cause, not without a proximate cause.

"And what, monks, is the proximate cause of faith? 'Suffering' should be said. Suffering too I say, monks, has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of suffering? 'Birth' should be said. Birth too I say, monks, has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of birth? 'Existence' should be said. Existence too I say, monks, has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of existence? 'Clinging' should be said. Clinging too I say, monks, has a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of clinging? 'Craving' should be said. Craving too I say, monks, has a proximate cause, not without a proximate cause.

"And what, monks, is the proximate cause of craving? 'Feeling' should be said... etc. 'Contact' should be said... 'The six sense bases' should be said... 'Mentality-materiality' should be said... 'Consciousness' should be said... 'Activities' should be said. Activities too I say, monks, have a proximate cause, not without a proximate cause. And what, monks, is the proximate cause of activities? 'Ignorance' should be said.

"Thus indeed, monks, with ignorance as proximate cause, activities; with activities as proximate cause, consciousness; with consciousness as proximate cause, mentality-materiality; with mentality-materiality as proximate cause, the six sense bases; with the six sense bases as proximate cause, contact; with contact as proximate cause, feeling; with feeling as proximate cause, craving; with craving as proximate cause, clinging; with clinging as proximate cause, existence; with existence as proximate cause, birth; with birth as proximate cause, suffering; with suffering as proximate cause, faith; with faith as proximate cause, gladness; with gladness as proximate cause, joy; with joy as proximate cause, tranquillity; with tranquillity as proximate cause, happiness; with happiness as proximate cause, concentration; with concentration as proximate cause, knowledge and vision of things as they really are; with knowledge and vision of things as they really are as proximate cause, disenchantment; with disenchantment as proximate cause, dispassion; with dispassion as proximate cause, liberation; with liberation as proximate cause, knowledge of elimination.

"Just as, monks, when the sky rains with large drops on the upper mountain, that water flowing according to the slope fills the mountain grottoes, clefts, and channels. The mountain grottoes, clefts, and channels being full, fill the small pools. The small pools being full, fill the large pools. The large pools being full, fill the rivulets. The rivulets being full, fill the great rivers. The great rivers being full, fill the great ocean.

"Just so, monks, with ignorance as proximate cause, activities; with activities as proximate cause, consciousness; with consciousness as proximate cause, mentality-materiality; with mentality-materiality as proximate cause, the six sense bases; with the six sense bases as proximate cause, contact; with contact as proximate cause, feeling; with feeling as proximate cause, craving; with craving as proximate cause, clinging; with clinging as proximate cause, existence; with existence as proximate cause, birth; with birth as proximate cause, suffering; with suffering as proximate cause, faith; with faith as proximate cause, gladness; with gladness as proximate cause, rapture; with rapture as proximate cause, tranquillity; with tranquillity as proximate cause, happiness; with happiness as proximate cause, concentration; with concentration as proximate cause, knowledge and vision of things as they really are; with knowledge and vision of things as they really are as proximate cause, disenchantment; with disenchantment as proximate cause, dispassion; with dispassion as proximate cause, liberation; with liberation as proximate cause, knowledge of elimination." The third.

4. The Discourse on Those of Other Sects

24. He was dwelling at Rājagaha in the Bamboo Grove. Then the Venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Then this occurred to the Venerable Sāriputta: "It is still very early to walk for almsfood in Rājagaha. What if I were to approach the park of the heterodox wandering ascetics?"

Then the Venerable Sāriputta approached the park of the heterodox wandering ascetics; having approached, he exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, he sat down to one side. To the Venerable Sāriputta seated to one side, those heterodox wandering ascetics said this:

"There are, friend Sāriputta, some ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be self-made. There are also, friend Sāriputta, some ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be made by another. There are, friend Sāriputta, some ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be both self-made and made by another. There are also, friend Sāriputta, some ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be neither self-made nor made by another but fortuitously arisen. Now, friend Sāriputta, what does the ascetic Gotama assert here, what does he proclaim? And how, answering, would we be ones who speak what has been said by the ascetic Gotama, and would not misrepresent the ascetic Gotama with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position?"

"Suffering has been declared by the Blessed One to be dependently arisen, friend.

Dependent on what? Dependent on contact.' Thus speaking, one would be one who speaks what has been said by the Blessed One, and would not misrepresent the Blessed One with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position.

"Therein, friend, as to those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be self-made, that too is conditioned by contact. And those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be made by another, that too is conditioned by contact. And those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be both self-made and made by another, that too is conditioned by contact. And those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be neither self-made nor made by another but fortuitously arisen, that too is conditioned by contact.

"Therein, friend, as to those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be self-made, that they should experience this without contact - this is impossible. And those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be made by another, that they should experience this without contact - this is impossible. And those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be both self-made and made by another, that they should experience this without contact - this is impossible. And those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be neither self-made nor made by another but fortuitously arisen, that they should experience this without contact - this is impossible."

The Venerable Ānanda heard this friendly conversation of the Venerable Sāriputta with those heterodox wandering ascetics. Then the Venerable Ānanda, having walked for almsfood in Rājagaha, after the meal, having returned from his alms round, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda reported to the Blessed One all the friendly conversation that the Venerable Sāriputta had with those heterodox wandering ascetics.

"Good, good, Ānanda, as Sāriputta answering rightly would answer. Suffering, Ānanda, has been declared by me to be dependently arisen. Dependent on what? Dependent on contact.' Thus speaking, one would be one who speaks what has been said by me, and would not misrepresent me with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position.

"Therein, Ānanda, as to those ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be self-made, that too is conditioned by contact. And those who... etc. and those who... etc. and those ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be neither self-made nor made by another but fortuitously arisen, that too is conditioned by contact.

"Therein, Ānanda, as to those ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be self-made, that they should experience this without contact - this is impossible. And those who... etc. and those who... etc. and those ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be neither self-made nor made by another but fortuitously arisen, that they should experience this without contact - this is impossible.

"On one occasion, Ānanda, I was dwelling right here at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then, Ānanda, having dressed in the earlier period of the day, taking my bowl and robe, I entered Rājagaha for almsfood. This occurred to me, Ānanda - 'It is still very early to walk for almsfood in Rājagaha. What if I were to approach the park of the heterodox wandering ascetics?'

"Then, Ānanda, I approached the park of the heterodox wandering ascetics; having approached, I exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, I sat down to one side. To me seated to one side, Ānanda, those heterodox wandering ascetics said this -

'There are, friend Gotama, some ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be self-made. And there are, friend Gotama, some ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be made by another. There are, friend Gotama, some ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be both self-made and made by another. And there are, friend Gotama, some ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be neither self-made nor made by another but fortuitously arisen. Here, what does the venerable Gotama assert, what does he proclaim? And how answering would we be ones who speak what has been said by the venerable Gotama, and would not misrepresent the venerable Gotama with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position?'

"When this was said, Ānanda, I said this to those heterodox wandering ascetics - 'Suffering, friends, has been declared by me to be dependently arisen. Dependent on what? Dependent on contact.' Thus speaking, one would be one who speaks what has been said by me, and would not misrepresent me with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position.'

"Therein, friend, as to those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be self-made, that too is conditioned by contact. And those who... etc. and those who... etc. and those ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be neither self-made nor made by another but fortuitously arisen, that too is conditioned by contact.

"Therein, friend, as to those ascetics and brahmins who hold the view of the efficacy of kamma and declare suffering to be self-made, that they should experience this without contact - this is impossible. And those who... etc. and those who... etc. and those ascetics and brahmins who hold the view of the efficacy of karma and declare suffering to be neither self-made nor made by another but fortuitously arisen, that they should experience this without contact - this is impossible." "Wonderful,

venerable sir, marvellous, venerable sir! For indeed the entire meaning will have been spoken in a single phrase. Could this same meaning, venerable sir, when spoken in detail, be both profound and profound in appearance?"

"If so, Ānanda, let that occur to you here." "If, venerable sir, they were to ask me thus - 'Friend Ānanda, ageing and death, what is their source, what is their origin, what gives birth to them, what is their production?' Thus asked, venerable sir, I would answer thus - 'Friend, ageing and death have birth as their source, birth as their origin, birth gives birth to them, birth is their production.' Thus asked, venerable sir, I would answer thus.

"If, venerable sir, they were to ask me thus - 'But friend Ānanda, birth, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, venerable sir, I would answer thus - 'Friend, birth has existence as its source, existence as its origin, existence gives birth to it, existence is its production.' Thus asked, venerable sir, I would answer thus.

"If, venerable sir, they were to ask me thus - 'But friend Ānanda, existence, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, venerable sir, I would answer thus - 'Friend, existence has clinging as its source, clinging as its origin, clinging gives birth to it, clinging is its production.' Thus asked, venerable sir, I would answer thus.

"If, venerable sir, they were to ask me thus - 'But friend, clinging, etc. 'But friend, craving, etc. 'But friend, feeling, etc. If, venerable sir, they were to ask me thus - 'But friend Ānanda, contact, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, venerable sir, I would answer thus - 'Friend, contact has the six sense bases as its source, the six sense bases as its origin, the six sense bases give birth to it, the six sense bases are its production.' 'But, friend, from the complete fading away and cessation of the six sense bases of contact comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering.' Thus asked, venerable sir, I would answer thus." The fourth.

5. The Discourse on Bhūmija

25. He was dwelling at Sāvattṥī. Then the Venerable Bhūmija, in the evening, having emerged from seclusion, approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Bhūmija said this to the Venerable Sāriputta -

"There are, friend Sāriputta, some ascetics and brahmins who hold the view of the efficacy of kamma and declare pleasure and pain to be self-made. There are also, friend Sāriputta, some ascetics and brahmins who hold the view of the efficacy of kamma and declare pleasure and pain to be made by another. There are, friend Sāriputta, some ascetics and brahmins who hold the view of the efficacy of kamma

and declare pleasure and pain to be both self-made and made by another. There are also, friend Sāriputta, some ascetics and brahmins who hold the view of the efficacy of kamma and declare pleasure and pain to be neither self-made nor made by another but fortuitously arisen. Here, friend Sāriputta, what does the Blessed One assert, what does he proclaim, and how answering would we be ones who speak what has been said by the Blessed One, and would not misrepresent the Blessed One with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position?"

"Pleasure and pain have been declared by the Blessed One to be dependently arisen, friend. Dependent on what? Dependent on contact.' Thus speaking, one would be one who speaks what has been said by the Blessed One, and would not misrepresent the Blessed One with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position.

"Therein, friend, those ascetics and brahmins who hold the view of the efficacy of kamma and declare pleasure and pain to be self-made, that too is conditioned by contact. And those who... etc. and those who... etc. and those ascetics and brahmins who hold the view of the efficacy of kamma and declare pleasure and pain to be neither self-made nor made by another but fortuitously arisen, that too is conditioned by contact.

"Therein, friend, those ascetics and brahmins who hold the view of the efficacy of kamma and declare pleasure and pain to be self-made, that they should experience this without contact - this is impossible. And those who, etc. ... and those who... etc. and those ascetics and brahmins who hold the view of the efficacy of kamma and declare pleasure and pain to be neither self-made nor made by another but fortuitously arisen, that they should experience this without contact - this is impossible."

The Venerable Ānanda heard this friendly conversation of the Venerable Sāriputta with the Venerable Bhūmija. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda reported to the Blessed One all the friendly conversation that the Venerable Sāriputta had with the Venerable Bhūmija.

"Good, good, Ānanda, as Sāriputta answering rightly would answer. Pleasure and pain, Ānanda, have been declared by me to be dependently arisen. Dependent on what? Dependent on contact.' Thus speaking, one would be one who speaks what has been said by me, and would not misrepresent me with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position.

"Therein, Ānanda, as to those ascetics and brahmins who hold the view of the efficacy of karma and declare pleasure and pain to be self-made, that too is conditioned by contact. And those who... etc. and those who... etc. and those ascetics and brahmins who hold the view of the efficacy of karma and declare pleasure and pain to be neither self-made nor made by another but fortuitously arisen, that too is conditioned by contact.

"Therein, Ānanda, as to those ascetics and brahmins who hold the view of the efficacy of karma and declare pleasure and pain to be self-made, that they should experience this without contact - this is impossible. And those who... etc. and those who... etc. and those ascetics and brahmins who hold the view of the efficacy of karma and declare pleasure and pain to be neither self-made nor made by another but fortuitously arisen, that they should experience this without contact - this is impossible.

"If, Ānanda, there is body, because of bodily volition there arises internal pleasure and pain. If, Ānanda, there is speech, because of verbal volition there arises internal pleasure and pain. If, Ānanda, there is mind, because of mental volition there arises internal pleasure and pain, and with ignorance as condition.

"Either oneself, Ānanda, generates that bodily activity, because of which condition there arises for him internal pleasure and pain. Or others, Ānanda, generate that bodily activity, because of which condition there arises for him internal pleasure and pain. Or fully aware, Ānanda, one generates that bodily activity, because of which condition there arises for him internal pleasure and pain. Or not fully aware, Ānanda, one generates that bodily activity, because of which condition there arises for him internal pleasure and pain.

"Either oneself, Ānanda, generates that verbal activity, because of which condition there arises for him internal pleasure and pain. Or others, Ānanda, generate that verbal activity, because of which condition there arises for him internal pleasure and pain. Or fully aware, Ānanda, etc. or not fully aware, Ānanda, one generates that verbal activity, because of which condition there arises for him internal pleasure and pain.

"Either oneself, Ānanda, generates that mental activity, because of which condition there arises for him internal pleasure and pain. Or others, Ānanda, generate that mental activity, because of which condition there arises for him internal pleasure and pain. Or fully aware, Ānanda, etc. or not fully aware, Ānanda, one generates that mental activity, because of which condition there arises for him internal pleasure and pain.

"In these states, Ānanda, ignorance is involved. But from the complete fading away and cessation of ignorance, Ānanda, that body does not exist because of which condition there arises for him internal pleasure and pain. That speech does not exist because of which condition there arises for him internal pleasure and pain. That mind does not exist because of which condition there arises for him internal pleasure and pain. That field does not exist, etc. that site does not exist, etc. that base does not exist, etc. that cause does not exist because of which condition there arises for him internal pleasure and pain." The fifth.

6. The Discourse on Upavāṇa

26. He was dwelling at Sāvattthī. Then the Venerable Upavāṇa approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Upavāṇa said this to the Blessed One -

"There are, venerable sir, some ascetics and brahmins who declare suffering to be self-made. And there are, venerable sir, some ascetics and brahmins who declare suffering to be made by another. And there are, venerable sir, some ascetics and brahmins who declare suffering to be both self-made and made by another. And there are, venerable sir, some ascetics and brahmins who declare suffering to be neither self-made nor made by another but fortuitously arisen. Here, venerable sir, what does the Blessed One assert, what does he proclaim, and how answering would we be ones who speak what has been said by the Blessed One, and would not misrepresent the Blessed One with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position?"

"Suffering, Upavāṇa, has been declared by me to be dependently arisen. Dependent on what? Dependent on contact.' Thus speaking, one would be one who speaks what has been said by me, and would not misrepresent me with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position.

"Therein, Upavāṇa, those ascetics and brahmins who declare suffering to be self-made, that too is conditioned by contact. And those who... etc. and those who... etc. and those ascetics and brahmins who declare suffering to be neither self-made nor made by another but fortuitously arisen, that too is conditioned by contact.

"Therein, Upavāṇa, those ascetics and brahmins who declare suffering to be self-made, that they should experience this without contact - this is impossible. And those who... etc. and those who... etc. and those ascetics and brahmins who declare suffering to be neither self-made nor made by another but fortuitously arisen, that they should experience this without contact - this is impossible." The sixth.

7. The Discourse on Conditions

27. He was dwelling at Sāvattṭhī, etc. "With ignorance as condition, monks, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering.

"And what, monks, is ageing and death? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings - this is called ageing. Whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body of those various beings from those various orders of beings; this is called death. Thus this ageing and this death. This is called, monks, ageing and death. From the origin of birth is the origin of ageing and death; from the cessation of birth is the cessation of ageing and death. It is just this noble eightfold path that is the practice leading to the cessation of ageing and death. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what, monks, is birth? Etc. And what, monks, is existence? And what, monks, is clinging? And what, monks, is craving? And what, monks, is feeling? And what, monks, is contact? And what, monks, is the six sense bases? And what, monks, is mentality-materiality? And what, monks, is consciousness?

"And what, monks, are activities? There are these three activities, monks -bodily activity, verbal activity, mental activity. These are called, monks, activities. From the origin of ignorance is the origin of activities; from the cessation of ignorance is the cessation of activities. It is just this noble eightfold path that is the practice leading to the cessation of activities. That is: right view, etc. right concentration.

"Since, monks, a noble disciple thus understands condition, thus understands the origin of condition, thus understands the cessation of condition, thus understands the practice leading to the cessation of condition. This is called, monks, a noble disciple who is accomplished in right view, and also accomplished in vision, and also has arrived at this Good Teaching, and also sees this Good Teaching, and also is endowed with a learner's knowledge, and also is endowed with a learner's true knowledge, and also has attained the stream of the Teaching, and also is a noble one of penetrative wisdom, and also stands having reached the door to the Deathless." The seventh.

8. The Discourse on the Monk

28. He was dwelling at Sāvaththī, etc. There, etc. Here, monks, a monk understands ageing and death, understands the origin of ageing and death, understands the cessation of ageing and death, understands the practice leading to the cessation of ageing and death, understands birth, etc. understands existence... understands clinging... understands craving... understands feeling... understands contact... understands the six sense bases... understands mentality-materiality... understands consciousness... understands activities, understands the origin of activities, understands the cessation of activities, understands the practice leading to the cessation of activities.

"And what, monks, is ageing and death? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings - this is called ageing. Whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body of those various beings from those various orders of beings; this is called death. Thus this ageing and this death. This is called, monks, ageing and death. From the origin of birth is the origin of ageing and death; from the cessation of birth is the cessation of ageing and death. It is just this noble eightfold path that is the practice leading to the cessation of ageing and death. That is: right view, etc. right concentration.

"And what, monks, is birth? Etc. And what, monks, is existence? And what, monks, is clinging? feeling... contact... the six sense bases... mentality-materiality... consciousness...

"And what, monks, are activities? There are these three activities, monks -bodily activity, verbal activity, mental activity. These are called, monks, activities. From the origin of ignorance is the origin of activities; from the cessation of ignorance is the cessation of activities. It is just this noble eightfold path that is the practice leading to the cessation of activities. That is: right view, etc. right concentration.

"Since, monks, a monk thus understands ageing and death, thus understands the origin of ageing and death, thus understands the cessation of ageing and death, thus understands the practice leading to the cessation of ageing and death, thus

understands birth, etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... activities... the origin of activities... the cessation of activities... thus understands the practice leading to the cessation of activities. This is called, monks, a monk who is accomplished in right view, and also accomplished in vision, and also has arrived at this Good Teaching, and also sees this Good Teaching, and also is endowed with a learner's knowledge, and also is endowed with a learner's true knowledge, and also has attained the stream of the Teaching, and also is a noble one of penetrative wisdom, and also stands having reached the door to the Deathless." The eighth.

9. The Discourse on Ascetics and Brahmins

29. He was dwelling at Sāvattthī, etc. There, etc. "Whatever ascetics or brahmins, monks, who do not fully understand ageing and death, do not fully understand the origin of ageing and death, do not fully understand the cessation of ageing and death, do not fully understand the practice leading to the cessation of ageing and death, do not fully understand birth, etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... activities... the origin of activities... the cessation of activities... do not fully understand the practice leading to the cessation of activities. They are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins. And those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves."

"But whatever ascetics or brahmins, monks, who fully understand ageing and death, fully understand the origin of ageing and death, fully understand the cessation of ageing and death, fully understand the practice leading to the cessation of ageing and death, fully understand birth, etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... fully understand activities, fully understand the origin of activities, fully understand the cessation of activities, fully understand the practice leading to the cessation of activities. They are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins. And those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves." The ninth.

10. The Second Discourse on Ascetics and Brahmins

30. He was dwelling at Sāvattthī, etc. There, etc. "Whatever ascetics or brahmins, monks, who do not understand ageing and death, do not understand the origin of ageing and death, do not understand the cessation of ageing and death, do not understand the practice leading to the cessation of ageing and death, that they indeed will transcend ageing and death and remain - this is impossible. They do not understand birth, etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... they do not understand activities, do not understand the origin of activities, do not understand the cessation of activities, do not understand the practice leading to the cessation of activities, that they indeed will transcend activities and remain - this is impossible."

"But whatever ascetics or brahmins, monks, who understand ageing and death, understand the origin of ageing and death, understand the cessation of ageing and

death, understand the practice leading to the cessation of ageing and death, that they indeed will transcend ageing and death and remain - this is possible. They understand birth, etc. existence... clinging... craving... feeling... contact... the six sense bases... mentality-materiality... consciousness... they understand activities, understand the origin of activities, understand the cessation of activities, understand the practice leading to the cessation of activities. That they indeed will transcend activities and remain - this is possible." The tenth.

The Chapter on the Ten Powers is third.

Its summary:

Two on the ten powers and proximate cause, the heterodox and Bhūmija;
Upavāṇa, condition, monk, and two on ascetics and brahmins.

4. The Chapter on Kaḷāra the Khattiya

1. The Discourse on What Has Come to Be

31. On one occasion the Blessed One was dwelling at Sāvattṥī. There the Blessed One addressed the Venerable Sāriputta - "This was said, Sāriputta, in the Pārāyana, in Ajita's Question -

'Those who have comprehended the teachings, and the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.'

"How, Sāriputta, should the meaning of what was spoken in brief be seen in detail?"
When this was said, the Venerable Sāriputta remained silent. For the second time the Blessed One addressed the Venerable Sāriputta... etc. For the second time the Venerable Sāriputta remained silent. For the third time the Blessed One addressed the Venerable Sāriputta - "This was said, Sāriputta, in the Pārāyana, in Ajita's Question -

'Those who have comprehended the teachings, and the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.'

"How, Sāriputta, should the meaning of what was spoken in brief be seen in detail?"
For the third time the Venerable Sāriputta remained silent.

"Do you see, Sāriputta, 'This has come to be'?" 'This has come to be' - venerable sir, one sees as it really is with right wisdom. Having seen 'This has come to be' as it really is with right wisdom, one is practising for disenchantment, dispassion, and cessation of what has come to be. 'It has originated from that nutriment' - one sees as it really is with right wisdom. Having seen 'It has originated from that nutriment' as it really is with right wisdom, one is practising for disenchantment, dispassion, and cessation of what has originated from nutriment. 'From the cessation of that nutriment, what has come to be has the nature of cessation' - one sees as it really is with right wisdom. Having seen 'From the cessation of that nutriment, what has come to be has the nature of cessation' as it really is with right wisdom, one is practising for disenchantment, dispassion, and cessation of what has the nature of cessation. Thus indeed, venerable sir, one is a trainee.

"And how, venerable sir, is one who has comprehended the teachings? 'This has come to be' - venerable sir, one sees as it really is with right wisdom. Having seen 'This has come to be' as it really is with right wisdom, through disenchantment, dispassion, and cessation of what has come to be, one is liberated by non-clinging. 'It has originated from that nutriment' - one sees as it really is with right wisdom. Having seen 'It has originated from that nutriment' as it really is with right wisdom, through disenchantment, dispassion, and cessation of what has originated from nutriment, one is liberated by non-clinging. 'From the cessation of that nutriment, what has come to be has the nature of cessation' - one sees as it really is with right wisdom. Having seen 'From the cessation of that nutriment, what has come to be has the nature of cessation' as it really is with right wisdom, through disenchantment, dispassion, and cessation of what has the nature of cessation, one is liberated by non-clinging. Thus indeed, venerable sir, one is one who has comprehended the teachings. Thus indeed, venerable sir, that which was said in the Pārāyana, in Ajita's Question -

'Those who have comprehended the teachings, and the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.'

"I, venerable sir, understand in detail the meaning of what was spoken in brief thus."

"Good, good, Sāriputta, 'This has come to be,' Sāriputta, one sees as it really is with right wisdom. Having seen 'This has come to be' as it really is with right wisdom, one is practising for disenchantment, dispassion, and cessation of what has come to be. 'It has originated from that nutriment' - one sees as it really is with right wisdom. Having seen 'It has originated from that nutriment' as it really is with right wisdom, one is practising for disenchantment, dispassion, and cessation of what has originated from nutriment. 'From the cessation of that nutriment, what has come to be has the nature of cessation' - one sees as it really is with right wisdom. Having seen 'From the cessation of that nutriment, what has come to be has the nature of cessation' as it really is with right wisdom, one is practising for disenchantment, dispassion, and cessation of what has the nature of cessation. Thus indeed, Sāriputta, one is a trainee.

"And how, Sāriputta, is one who has understood the phenomena? 'This has come to be,' Sāriputta, one sees as it really is with right wisdom. Having seen 'This has come to be' as it really is with right wisdom, through disenchantment, dispassion, and cessation of what has come to be, one is liberated by non-clinging. 'It has originated from that nutriment' - one sees as it really is with right wisdom. Having seen 'It has originated from that nutriment' as it really is with right wisdom, through disenchantment, dispassion, and cessation of what has originated from nutriment, one is liberated by non-clinging. 'From the cessation of that nutriment, what has come to be has the nature of cessation' - one sees as it really is with right wisdom. Having seen 'From the cessation of that nutriment, what has come to be has the nature of cessation' as it really is with right wisdom, through disenchantment, dispassion, and cessation of what has the nature of cessation, one is liberated by non-clinging. Thus indeed, Sāriputta, is one who has understood the phenomena. Thus indeed, Sāriputta, what was said in the Pārāyana, in the Questions of Ajita -

'Those who have comprehended the teachings, and the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.'

This, Sāriputta, is how the meaning of what was spoken in brief should be seen in detail." The first.

2. The Discourse on Kaḷāra

32. He was dwelling at Sāvattṥī. Then the monk Kaḷārakhattiyo approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the monk Kaḷārakhattiyo said this to the Venerable Sāriputta - "Moḷiyaphagga, friend Sāriputta, the monk, having rejected the training, has returned to the lower life. Surely that venerable one did not find comfort in this Teaching and discipline. Has the Venerable Sāriputta then attained comfort in this Teaching and discipline?"

"I indeed, friend, am not uncertain." "And in the future, friend?"

"I indeed, friend, do not doubt sceptically."

Then the monk Kaḷārakhattiyo, having risen from his seat, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the monk Kaḷārakhattiyo said this to the Blessed One - "Venerable sir, the Venerable Sāriputta has declared the final liberating knowledge - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being.'"

Then the Blessed One addressed a certain monk - "Come, monk, in my name address Sāriputta - 'The Teacher calls you, friend Sāriputta.'" "Yes, venerable sir," that monk replied to the Blessed One and approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta - "The Teacher calls you, friend Sāriputta." "Yes, friend," the Venerable Sāriputta replied to that monk and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Sāriputta seated to one side, the Blessed One said this: "Is it true, Sāriputta, that you have declared the final liberating knowledge - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being'?" "No indeed, venerable sir, the meaning was not spoken with those terms, with those phrases." "By whatever method, Sāriputta, a son of good family declares the final liberating knowledge, what has been declared should be seen as declared." "Did I not also, venerable sir, say thus - 'No indeed, venerable sir, the meaning was not spoken with those terms, with those phrases'?"

"If, Sāriputta, they were to ask you thus - 'But knowing in what way, friend Sāriputta, seeing in what way, was final liberating knowledge declared by you - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being'?' Thus asked, Sāriputta, how would you answer?"

"If, venerable sir, they were to ask me thus - 'But knowing in what way, friend Sāriputta, seeing in what way, was final liberating knowledge declared by you - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being'?' Thus asked, venerable sir, I

would answer thus - 'Friend, birth has a source; through the elimination of that source, when it is eliminated, it is known "I am eliminated." Having known "I am eliminated" - birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being.' Thus asked, venerable sir, I would answer thus."

"But if, Sāriputta, they were to ask you thus - 'But friend Sāriputta, birth, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, Sāriputta, how would you answer?" "If, venerable sir, they were to ask me thus - 'But friend Sāriputta, birth, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, venerable sir, I would answer thus - 'Friend, birth has existence as its source, existence as its origin, existence gives birth to it, existence is its production.' Thus asked, venerable sir, I would answer thus."

"But if, Sāriputta, they were to ask you thus - 'But friend Sāriputta, existence, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, Sāriputta, how would you answer?" "If, venerable sir, they were to ask me thus - 'But friend Sāriputta, existence, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, venerable sir, I would answer thus - 'Friend, existence has clinging as its source, clinging as its origin, clinging gives birth to it, clinging is its production.' Thus asked, venerable sir, I would answer thus."

"But if, Sāriputta, they were to ask you thus - 'But friend, clinging, etc. But if, Sāriputta, they were to ask you thus - 'But friend Sāriputta, craving, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, Sāriputta, how would you answer?" "If, venerable sir, they were to ask me thus - 'But friend Sāriputta, craving, what is its source, what is its origin, what gives birth to it, what is its production?' Thus asked, venerable sir, I would answer thus - 'Friend, craving has feeling as its source, feeling as its origin, feeling gives birth to it, feeling is its production.' Thus asked, venerable sir, I would answer thus."

"But if, Sāriputta, they were to ask you thus - 'How knowing, friend Sāriputta, how seeing, did that delight in feelings not arise for you?' Thus asked, Sāriputta, how would you answer?" "If, venerable sir, they were to ask me thus - 'How knowing, friend Sāriputta, how seeing, did that delight in feelings not arise for you?' - thus asked, venerable sir, I would answer thus - 'Friend, there are these three feelings. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. These three feelings, friend, are impermanent. What is impermanent, that is suffering - this being understood, that delight in feelings did not arise for me.' Thus asked, venerable sir, I would answer thus."

"Good, good, Sāriputta. This too, Sāriputta, is a method for the explanation of this very meaning in brief - 'Whatever is felt, that is in suffering.'"

"But if, Sāriputta, they were to ask you thus - 'Through what deliverance, friend Sāriputta, was final liberating knowledge declared by you - "Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being"?' Thus asked, Sāriputta, how would you answer?" "If, venerable sir, they were to ask me thus - 'Through what deliverance, friend Sāriputta, was final liberating knowledge declared by you - "Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this

state of being"?' Thus asked, venerable sir, I would answer thus - 'Through internal deliverance, friend, through the elimination of all clinging, I dwell thus mindful in such a way that for one dwelling mindful, the mental corruptions do not flow in, and I do not despise myself.' Thus asked, venerable sir, I would answer thus."

"Good, good, Sāriputta. This too, Sāriputta, is a method for the explanation of this very meaning in brief - 'Those mental corruptions spoken of by the ascetic, regarding those I am not uncertain, that they have been abandoned by me - I do not doubt.'" This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

There the Venerable Sāriputta, not long after the Blessed One had departed, addressed the monks - "Friends, unannounced to me beforehand, the Blessed One asked me the first question, and there was hesitation for me. But when, friends, the Blessed One gave thanks for the first question, this occurred to me - If the Blessed One were to ask me about this matter for a day with various terms and various methods, I would answer the Blessed One about this matter for a day with various terms and various methods. If the Blessed One were to ask me about this matter for a night with various terms and various methods, I would answer the Blessed One about this matter for a night with various terms and various methods. If the Blessed One were to ask me about this matter for a night and day with various terms and various methods, I would answer the Blessed One about this matter for a night and day with various terms and various methods. If the Blessed One were to ask me about this matter for two nights and days, etc. I would answer the Blessed One about this matter for two nights and days, etc. If the Blessed One were to ask me about this matter for three nights and days, etc. I would answer the Blessed One about this matter for three nights and days, etc. If the Blessed One were to ask me about this matter for four nights and days, etc. I would answer the Blessed One about this matter for four nights and days, etc. If the Blessed One were to ask me about this matter for five nights and days, etc. I would answer the Blessed One about this matter for five nights and days, etc. If the Blessed One were to ask me about this matter for six nights and days, etc. I would answer the Blessed One about this matter for six nights and days, etc. If the Blessed One were to ask me about this matter for seven nights and days with various terms and various methods, I would answer the Blessed One about this matter for seven nights and days with various terms and various methods."

Then the monk Kaḷārakhattiyo, having risen from his seat, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the monk Kaḷārakhattiyo said this to the Blessed One - "Venerable sir, a lion's roar has been roared by the Venerable Sāriputta - 'Friend, the Blessed One asked me the first question unannounced, and there was hesitation on my part. But when, friends, the Blessed One gave thanks for the first question, this occurred to me - If the Blessed One were to ask me about this matter for a day with various terms and various methods of exposition, I would answer the Blessed One about this matter for a day with various terms and various methods of exposition; if for a night... etc. if the Blessed One were to ask me for a night and day... etc. if the Blessed One were to ask me for two nights and days... etc. three... four... five... six... If

the Blessed One were to ask me about this matter for seven nights and days with various terms and various methods, I would answer the Blessed One about this matter for seven nights and days with various terms and various methods."

"For, monk, the element of phenomena has been thoroughly penetrated by Sāriputta, and because of the thorough penetration of that element of phenomena, if I were to ask Sāriputta about this matter for a day with various terms and various methods of exposition, Sāriputta would answer me about this matter for a day with various terms and various methods of exposition. If I were to ask Sāriputta about this matter for a night with various terms and various methods of exposition, Sāriputta would answer me about this matter for a night... etc. If I were to ask Sāriputta about this matter for a night and day, Sāriputta would answer me about this matter for a night and day... If I were to ask Sāriputta about this matter for two nights and days, Sāriputta would answer me about this matter for two nights and days... If I were to ask Sāriputta about this matter for three nights and days, Sāriputta would answer me about this matter for three nights and days... If I were to ask Sāriputta about this matter for four nights and days, Sāriputta would answer me about this matter for four nights and days... If I were to ask Sāriputta about this matter for five nights and days, Sāriputta would answer me about this matter for five nights and days... If I were to ask Sāriputta about this matter for six nights and days, Sāriputta would answer me about this matter for six nights and days... If I were to ask Sāriputta about this matter for seven nights and days with various terms and various methods of exposition, Sāriputta would answer me about this matter for seven nights and days with various terms and various methods of exposition." The second.

3. The Discourse on Cases of Knowledge

33. At Sāvattthī, etc. "I will teach you, monks, forty-four cases of knowledge. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"What, monks, are the forty-four cases of knowledge? Knowledge of ageing and death, knowledge of the origin of ageing and death, knowledge of the cessation of ageing and death, knowledge of the practice leading to the cessation of ageing and death; knowledge of birth, knowledge of the origin of birth, knowledge of the cessation of birth, knowledge of the practice leading to the cessation of birth; knowledge of existence, knowledge of the origin of existence, knowledge of the cessation of existence, knowledge of the practice leading to the cessation of existence; knowledge of clinging, knowledge of the origin of clinging, knowledge of the cessation of clinging, knowledge of the practice leading to the cessation of clinging; knowledge of craving, knowledge of the origin of craving, knowledge of the cessation of craving, knowledge of the practice leading to the cessation of craving; knowledge of feeling, knowledge of the origin of feeling, knowledge of the cessation of feeling, knowledge of the practice leading to the cessation of feeling; knowledge of contact, etc. knowledge of the six sense bases, knowledge of mentality-materiality, knowledge of consciousness, knowledge of activities, knowledge of the origin of activities, knowledge of the cessation of activities, knowledge of the practice leading to the cessation of activities. These are called, monks, the forty-four cases of knowledge.

"And what, monks, is ageing and death? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings, this is called ageing. Whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body of those various beings from those various orders of beings. This is called death. Thus this ageing and this death; this is called, monks, ageing and death.

"From the origin of birth is the origin of ageing and death; from the cessation of birth is the cessation of ageing and death; it is just this noble eightfold path that is the practice leading to the cessation of ageing and death, as follows - right view, etc. right concentration.

"Since, monks, a noble disciple thus understands ageing and death, thus understands the origin of ageing and death, thus understands the cessation of ageing and death, thus understands the practice leading to the cessation of ageing and death, this is his knowledge of phenomena. He, by this phenomenon that is seen, known, immediate, attained, and penetrated, draws an inference regarding the past and future.

"Whatever ascetics or brahmins in the past period of time directly knew ageing and death, directly knew the origin of ageing and death, directly knew the cessation of ageing and death, directly knew the practice leading to the cessation of ageing and death, all of them directly knew in just the same way as I do now.

"And whatever ascetics or brahmins in the future period of time will directly know ageing and death, will directly know the origin of ageing and death, will directly know the cessation of ageing and death, will directly know the practice leading to the cessation of ageing and death, all of them will directly know in just the same way as I do now." This is his inferential knowledge.

"Since, monks, for a noble disciple these two knowledges are pure and bright - knowledge of phenomena and inferential knowledge. This is called, monks, a noble disciple who is accomplished in right view, and also accomplished in vision, and also has arrived at this Good Teaching, and also sees this Good Teaching, and also is endowed with a learner's knowledge, and also is endowed with a learner's true knowledge, and also has attained the stream of the Teaching, and also is a noble one of penetrative wisdom, and also stands having reached the door to the Deathless."

"And what, monks, is birth? Etc. And what, monks, is existence? And what, monks, is clinging? And what, monks, is craving? And what, monks, is feeling? And what, monks, is contact? And what, monks, is the six sense bases? And what, monks, is mentality-materiality? And what, monks, is consciousness? And what, monks, are activities? There are these three activities, monks - bodily activity, verbal activity, mental activity. These are called, monks, activities.

"From the origin of ignorance is the origin of activities; from the cessation of ignorance is the cessation of activities; it is just this noble eightfold path that is the practice leading to the cessation of activities, as follows - right view, etc. right concentration.

"Since, monks, a noble disciple thus understands activities, thus understands the origin of activities, thus understands the cessation of activities, thus understands the practice leading to the cessation of activities, this is his knowledge of phenomena. He, by this phenomenon that is seen, known, immediate, attained, and penetrated, draws an inference regarding the past and future.

"Whatever ascetics or brahmins in the past period of time directly knew activities, directly knew the origin of activities, directly knew the cessation of activities, directly knew the practice leading to the cessation of activities, all of them directly knew in just the same way as I do now.

"And whatever ascetics or brahmins in the future period of time will directly know activities, will directly know the origin of activities, will directly know the cessation of activities, will directly know the practice leading to the cessation of activities, all of them will directly know in just the same way as I do now. This is his inferential knowledge.

"Since, monks, for a noble disciple these two knowledges are pure and bright - knowledge of phenomena and inferential knowledge. This is called, monks, a noble disciple who is accomplished in right view, and also accomplished in vision, and also has arrived at this Good Teaching, and also sees this Good Teaching, and also is endowed with a learner's knowledge, and also is endowed with a learner's true knowledge, and also has attained the stream of the Teaching, and also is a noble one of penetrative wisdom, and also stands having reached the door to the Deathless." The third.

4. The Second Discourse on Cases of Knowledge

34. He was dwelling at Sāvattthī, etc. "I will teach you, monks, seventy-seven cases of knowledge. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"What, monks, are the seventy-seven cases of knowledge? The knowledge that 'birth is the condition for ageing and death'; the knowledge that 'when birth is absent, there is no ageing and death'; the knowledge that in the past too 'birth is the condition for ageing and death', the knowledge that 'when birth is absent, there is no ageing and death'; the knowledge that in the future too 'birth is the condition for ageing and death', the knowledge that 'when birth is absent, there is no ageing and death'; the knowledge that whatever is that knowledge of the stability of phenomena, that too is subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation.

The knowledge that 'existence is the condition for birth', etc. the knowledge that 'clinging is the condition for existence', the knowledge that 'craving is the condition for clinging', the knowledge that 'feeling is the condition for craving', the knowledge that 'contact is the condition for feeling', the knowledge that 'the six sense bases are the condition for contact', the knowledge that 'mentality-materiality is the condition for the six sense bases', the knowledge that 'consciousness is the condition for mentality-materiality', the knowledge that 'activities are the condition for consciousness'; the knowledge that 'ignorance is the condition for activities', the knowledge that 'when ignorance is absent, there are no activities'; the knowledge

that in the past too 'ignorance is the condition for activities', the knowledge that 'when ignorance is absent, there are no activities'; the knowledge that in the future too 'ignorance is the condition for activities', the knowledge that 'when ignorance is absent, there are no activities'; the knowledge that whatever is that knowledge of the stability of phenomena, that too is subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. These are called, monks, the seventy-seven cases of knowledge." The fourth.

5. The Discourse on Ignorance as Condition

35. He was dwelling at Sāvattthī, etc. "With ignorance as condition, monks, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering." When this was said, a certain monk said this to the Blessed One - "What indeed, venerable sir, is ageing and death, and to whom does this ageing and death belong?" "That is not a proper question," the Blessed One said. "Whoever, monk, would say 'What is ageing and death, and to whom does this ageing and death belong?' or whoever, monk, would say 'Ageing and death is one thing, and this ageing and death belongs to another' - both of these are one in meaning, only different in phrasing. Monk, if there is the view 'The soul is the same as the body,' there is no abiding by the holy life. Monk, if there is the view 'The soul is one thing and the body another,' there is no abiding by the holy life. Not approaching these two extremes, monk, the Truth-finder expounds the Teaching by the middle - 'Birth is the condition for ageing and death.'"

"What indeed, venerable sir, is birth, and to whom does this birth belong?" "That is not a proper question," the Blessed One said. "Whoever, monk, would say 'What is birth, and to whom does this birth belong?' or whoever, monk, would say 'Birth is one thing, and this birth belongs to another' - both of these are one in meaning, only different in phrasing. Monk, if there is the view 'The soul is the same as the body,' there is no abiding by the holy life. Monk, if there is the view 'The soul is one thing and the body another,' there is no abiding by the holy life. Not approaching these two extremes, monk, the Truth-finder expounds the Teaching by the middle - 'Existence is the condition for birth.'"

"What indeed, venerable sir, is existence, and to whom does this existence belong?" "That is not a proper question," the Blessed One said. "Whoever, monk, would say 'What is existence, and to whom does this existence belong?' or whoever, monk, would say 'Existence is one thing, and this existence belongs to another' - both of these are one in meaning, only different in phrasing. Monk, if there is the view 'The soul is the same as the body,' there is no abiding by the holy life; monk, if there is the view 'The soul is one thing and the body another,' there is no abiding by the holy life. Not approaching these two extremes, monk, the Truth-finder expounds the Teaching by the middle - 'Clinging is the condition for existence,' etc. 'Craving is the condition for clinging,' 'Feeling is the condition for craving,' 'Contact is the condition for feeling,' 'The six sense bases are the condition for contact,' 'Mentality-materiality is the condition for the six sense bases,' 'Consciousness is the condition for mentality-materiality,' 'Activities are the condition for consciousness.'"

"What, venerable sir, are activities, and to whom are these activities?" "That is not a proper question," the Blessed One said, "'What are activities, and to whom are these activities?' - thus, monk, whoever would say, or 'Activities are one thing, and these activities belong to another' - thus, monk, whoever would say, both of these are one in meaning, only different in phrasing. Monk, if there is the view 'The soul is the same as the body,' there is no abiding by the holy life; monk, if there is the view 'The soul is one thing and the body another,' there is no abiding by the holy life. Not approaching these two extremes, monk, the Truth-finder expounds the Teaching by the middle - 'ignorance is the condition for activities.'"

"But, monk, from the complete fading away and cessation of ignorance, whatever wriggings, contortions, and struggles there are - 'What is ageing and death, and to whom is this ageing and death?' or 'Ageing and death is one thing, and this ageing and death belongs to another' or 'the soul is the same as the body' or 'the soul is one thing and the body another.' All those have been abandoned, their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future.

"But, monk, from the complete fading away and cessation of ignorance, whatever wriggings, contortions, and struggles there are - 'What is birth, and to whom is this birth?' or 'Birth is one thing, and this birth belongs to another' or 'the soul is the same as the body' or 'the soul is one thing and the body another.' All those have been abandoned, their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future.

"But, monk, from the complete fading away and cessation of ignorance, whatever wriggings, contortions, and struggles there are - What is existence... etc. what is clinging... what is craving... what is feeling... what is contact... what is the six sense bases... what is mentality-materiality... what is consciousness... etc.

"But, monk, from the complete fading away and cessation of ignorance, whatever wriggings, contortions, and struggles there are - 'What are activities, and to whom are these activities?' or 'Activities are one thing, and these activities belong to another' or 'the soul is the same as the body' or 'the soul is one thing and the body another.' All those have been abandoned, their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future." The fifth.

6. The Second Discourse on Ignorance as Condition

36. He was dwelling at Sāvaththī, etc. "With ignorance as condition, monks, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering.

"'What is ageing and death, and to whom does this ageing and death belong?' - thus, monks, whoever would say, or 'Ageing and death is one thing, and this ageing and death belongs to another' - thus, monks, whoever would say, both of these are one in meaning, only different in phrasing. Monks, if there is the view 'The soul is the same as the body,' there is no abiding by the holy life. Monks, if there is the view 'The soul is one thing and the body another,' there is no abiding by the holy life. Not approaching these two extremes, monks, the Truth-finder expounds the Teaching by the middle - 'Birth is the condition for ageing and death.'"

"What is birth... etc. what is existence... what is clinging... what is craving... what is feeling... what is contact... what is the six sense bases... what is mentality-materiality... what is consciousness... 'What are activities, and to whom are these activities?' - thus, monks, whoever would say, or 'Activities are one thing, and these activities belong to another' - thus, monks, whoever would say, both of these are one in meaning, only different in phrasing. Monks, if there is the view 'The soul is the same as the body,' there is no abiding by the holy life. Monks, if there is the view 'The soul is one thing and the body another,' there is no abiding by the holy life. Not approaching these two extremes, monks, the Truth-finder expounds the Teaching by the middle - 'ignorance is the condition for activities.'"

"But from the complete fading away and cessation of ignorance, whatever wriggings, contortions, and struggles there are - 'What is ageing and death, and to whom is this ageing and death?' or 'Ageing and death is one thing, and this ageing and death belongs to another' or 'the soul is the same as the body' or 'the soul is one thing and the body another.' All those have been abandoned, their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future.

"But from the complete fading away and cessation of ignorance, whatever wriggings, contortions, and struggles there are - 'What is birth... etc. what is existence... what is clinging... what is craving... what is feeling... what is contact... what is the six sense bases... what is mentality-materiality... what is consciousness... 'What are activities, and to whom are these activities?' or 'Activities are one thing, and these activities belong to another'; 'the soul is the same as the body' or 'the soul is one thing and the body another.' All those have been abandoned, their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future." The sixth.

7. The Discourse on Not Yours

37. He was dwelling at Sāvattthī, etc. "This body, monks, is not yours nor that of others. This, monks, is old action, conditioned, fashioned by volition, that is to be experienced, should be seen thus."

"Therein, monks, a learned noble disciple attends wisely to dependent origination itself - 'Thus when this exists, that comes to be; from the arising of this, that arises; when this is absent, this does not exist; from the cessation of this, this ceases, that is to say - with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering.'" The seventh.

8. The Discourse on Volition

38. At Sāvattthī. "Whatever, monks, one intends, whatever one plans, whatever one has underlying tendencies towards, this becomes an object for the presence of consciousness. When there is an object, there is a support for consciousness. When that consciousness is established and has grown, there is the production of rebirth in the future. When there is the production of rebirth in the future, birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be in the future. Thus is the origin of this whole mass of suffering."

"If, monks, one does not intend, does not plan, but has underlying tendencies, this becomes an object for the presence of consciousness. When there is an object, there is a support for consciousness. When that consciousness is established and has grown, there is the production of rebirth in the future. When there is the production of rebirth in the future, birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be in the future. Thus is the origin of this whole mass of suffering.

"But when, monks, one does not intend, does not plan, and does not have underlying tendencies, this does not become an object for the presence of consciousness. When there is no object, there is no support for consciousness. When that consciousness is unestablished and has not grown, there is no production of rebirth in the future. When there is no production of rebirth in the future, birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease in the future. Thus is the cessation of this whole mass of suffering." The eighth.

9. The Second Discourse on Volition

39. He was dwelling at Sāvaththī, etc. "Whatever, monks, one intends, whatever one plans, whatever one has underlying tendencies towards, this becomes an object for the presence of consciousness. When there is an object, there is a support for consciousness. When that consciousness is established and has grown, there is a descent of mentality-materiality. With mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling, etc. craving... clinging... existence... birth... with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering."

"If, monks, one does not intend, does not plan, but has underlying tendencies, this becomes an object for the presence of consciousness. When there is an object, there is a support for consciousness. When that consciousness is established and has grown, there is a descent of mentality-materiality. With mentality-materiality as condition, the six sense bases, etc. Thus is the origin of this whole mass of suffering.

"But when, monks, one does not intend, does not plan, and does not have underlying tendencies, this does not become an object for the presence of consciousness. When there is no object, there is no support for consciousness. When that consciousness is unestablished and has not grown, there is no descent of mentality-materiality. From the cessation of mentality-materiality comes the cessation of the six sense bases, etc. thus is the cessation of this whole mass of suffering." The ninth.

10. The Third Discourse on Volition

40. He was dwelling at Sāvaththī, etc. "Whatever, monks, one intends, whatever one plans, whatever one has underlying tendencies towards, this becomes an object for the presence of consciousness. When there is an object, there is a support for consciousness. When that consciousness is established and has grown, there is inclination. When there is inclination, there is coming and going. When there is coming and going, there is passing away and rebirth. When there is passing away and rebirth, birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be in the future. Thus is the origin of this whole mass of suffering."

"If, monks, one does not intend, does not plan, but has underlying tendencies, this becomes an object for the presence of consciousness. When there is an object, there is a support for consciousness. When that consciousness is established and has grown, there is inclination. When there is inclination, there is coming and going. When there is coming and going, there is passing away and rebirth. When there is passing away and rebirth, birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be in the future. Thus is the origin of this whole mass of suffering.

"But when, monks, one does not intend, does not plan, and does not have underlying tendencies, this does not become an object for the presence of consciousness. When there is no object, there is no support for consciousness. When that consciousness is unestablished and has not grown, there is no inclination. When there is no inclination there is no coming and going. When there is no coming and going there is no passing away and rebirth. When there is no passing away and rebirth, birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease in the future. Thus is the cessation of this whole mass of suffering." The tenth.

The Chapter on Kaḷāra the Khattiya is fourth.

Its summary:

What Has Come to Be, Kaḷāra, and two on Cases of Knowledge;
Two on Ignorance as Condition, Not from You, and three on Volition.

5. The Chapter on Householders

1. The Discourse on the Five Perils and Enmities

41. He was dwelling at Sāvattṥī. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this -

"When, householder, for a noble disciple five fears and enmities are allayed, and he is endowed with the four factors of stream-entry, and the noble method is well seen and thoroughly penetrated by him with wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"What are the five fears and enmities that are allayed? Whatever fear and enmity, householder, one who kills living beings produces pertaining to the present life on account of killing living beings, and produces pertaining to the future life, and experiences mental suffering and displeasure - for one who abstains from killing living beings, that fear and enmity is thus allayed.

"Whatever fear and enmity, householder, one who takes what is not given produces pertaining to the present life on account of taking what is not given, and produces pertaining to the future life, and experiences mental suffering and displeasure - for one who abstains from taking what is not given, that fear and enmity is thus allayed.

"Whatever fear and enmity, householder, one who engages in sexual misconduct produces pertaining to the present life on account of sexual misconduct, and produces pertaining to the future life, and experiences mental suffering and displeasure - for one who abstains from sexual misconduct, that fear and enmity is thus allayed.

"Whatever fear and enmity, householder, a liar produces pertaining to the present life on account of lying, and produces pertaining to the future life, and experiences mental suffering and displeasure - for one who abstains from lying, that fear and enmity is thus allayed.

"Whatever fear and enmity, householder, one who indulges in spirits, liquor, and intoxicants that cause negligence produces pertaining to the present life on account of spirits, liquor, and intoxicants that cause negligence, and produces pertaining to the future life, and experiences mental suffering and displeasure - for one who abstains from spirits, liquor, and intoxicants that cause negligence, that fear and enmity is thus allayed. These are the five fears and enmities that are allayed.

"With which four factors of stream-entry is he endowed? Here, householder, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.'

"He is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.'

"He is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the Blessed One's disciples is practising properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.'

"He is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. With these four factors of stream-entry he is endowed.

"And what is the noble method that is well seen and thoroughly penetrated by him with wisdom? Here, householder, a noble disciple attends wisely to dependent origination itself: 'Thus when this exists, that comes to be; when this is absent, that does not exist; from the arising of this, that arises; from the cessation of this, that ceases. That is to say, with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of

activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering." "This is the noble method that is well seen and thoroughly penetrated by him with wisdom.

"When, householder, for a noble disciple these five fears and enmities are allayed, he is endowed with these four factors of stream-entry, and this noble true method is well seen and thoroughly penetrated by wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

2. The Second Discourse on the Five Perils and Enmities

42. He was dwelling at Sāvaththī, etc. "When, monks, for a noble disciple five fears and enmities are allayed, and he is endowed with the four factors of stream-entry, and the noble method is well seen and thoroughly penetrated by him with wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"What are the five fears and enmities that are allayed? Whatever, monks, one who kills living beings, etc. Whatever, monks, one who takes what is not given, etc. Whatever, monks, one who engages in sexual misconduct... Whatever, monks, a liar... Whatever, monks, one who indulges in spirits, liquor, and intoxicants that cause negligence, etc. These are the five fears and enmities that are allayed.

"With which four factors of stream-entry is he endowed? Here, monks, a noble disciple towards the Buddha, etc. Towards the Teaching... Towards the Community... He is endowed with morality pleasing to the noble ones. With these four factors of stream-entry he is endowed.

"And what is the noble method that is well seen and thoroughly penetrated by him with wisdom? Here, monks, a noble disciple attends wisely and thoroughly to dependent origination itself, etc. This is the noble method that is well seen and thoroughly penetrated by him with wisdom.

"When, monks, for a noble disciple these five fears and enmities are allayed, he is endowed with these four factors of stream-entry, and this noble method is well seen and thoroughly penetrated by him with wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' The second.

3. The Discourse on Suffering

43. He was dwelling at Sāvaththī, etc. "I will teach you, monks, the origin and passing away of suffering. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is the origin of suffering? Dependent on the eye and forms, eye-

consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. This, monks, is the origin of suffering.

"Dependent on the ear and sounds, ear-consciousness arises, etc. dependent on the nose and odours, etc. dependent on the tongue and flavours, etc. dependent on the body and tangible objects, etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. This, monks, is the origin of suffering.

"And what, monks, is the passing away of suffering? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. This, monks, is the passing away of suffering.

"Dependent on the ear and sounds, ear-consciousness arises, etc. dependent on the nose and odours, etc. dependent on the tongue and flavours, etc. dependent on the body and tangible objects, etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. This, monks, is the passing away of suffering." The third.

4. The Discourse on the World

44. He was dwelling at Sāvattthī, etc. "I will teach you, monks, the origin and passing away of the world. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is the origin of the world? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. This, monks, is the origin of the world.

"Dependent on the ear and sounds, etc. dependent on the nose and odours... dependent on the tongue and flavours... dependent on the body and tangible objects... dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling, etc. with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. This, monks, is the origin of the world.

"And what, monks, is the passing away of the world? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. Thus is the cessation of this whole mass of suffering. This, monks, is the passing away of the world.

"Dependent on the ear and sounds, etc. dependent on the nose and odours... dependent on the tongue and flavours... dependent on the body and tangible objects... dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. Thus is the cessation of this whole mass of suffering. This, monks, is the passing away of the world." The fourth.

5. The Discourse on Relatives

45. Thus have I heard - On one occasion the Blessed One was dwelling at Ñātika in the brick house. Then the Blessed One, gone to a private place, in seclusion, spoke this exposition of the Teaching -

"Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging, etc. Thus is the origin of this whole mass of suffering.

"Dependent on the ear and sounds, etc. dependent on the nose and odours... dependent on the tongue and flavours... dependent on the body and tangible objects... dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging, etc. Thus is the origin of this whole mass of suffering.

"Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. Thus is the cessation of this whole mass of suffering.

"Dependent on the ear and sounds, etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. thus is the cessation of this whole mass of suffering."

Now at that time a certain monk was standing within earshot of the Blessed One. The Blessed One saw that monk standing within earshot. Having seen him, he said this to that monk - "Did you hear, monk, this exposition of the Teaching?" "Yes, venerable

sir." "Learn, monk, this exposition of the Teaching; master, monk, this exposition of the Teaching; remember, monk, this exposition of the Teaching. This exposition of the Teaching is beneficial, monk, and is fundamental to the holy life." The fifth.

6. The Discourse about a Certain Brahmin

46. He was dwelling at Sāvattthī. Then a certain brahmin approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, that brahmin said this to the Blessed One -

"What then, Master Gotama, does the one who acts experience the result?""The one who acts experiences the result' - this, brahmin, is one extreme."

"What then, Master Gotama, does one act and another experience the result?""One acts, another experiences the result' - this, brahmin, is the second extreme. Not approaching these two extremes, brahmin, the Truth-finder expounds the Teaching by the middle - 'With ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness etc. Thus is the cessation of this whole mass of suffering.'"

When this was said, that brahmin said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The sixth.

7. The Discourse to Jāṇussoṇi

47. He was dwelling at Sāvattthī. Then the brahmin Jāṇussoṇi approached the Blessed One; having approached, together with the Blessed One... etc. Seated to one side, the brahmin Jāṇussoṇi said this to the Blessed One -

"What then, Master Gotama, does all exist?""All exists' - this, brahmin, is one extreme."

"What then, Master Gotama, does all not exist?""All does not exist' - this, brahmin, is the second extreme. Not approaching these two extremes, brahmin, the Truth-finder expounds the Teaching by the middle - 'With ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering.'"

When this was said, the brahmin Jāṇussoṇi said this to the Blessed One - "Excellent, Master Gotama! Etc. gone for refuge for life." The seventh.

8. The Discourse on the Cosmologist

48. He was dwelling at Sāvattthī. Then a brahmin who was a worldly philosopher approached the Blessed One... etc. Seated to one side, the brahmin who was a worldly philosopher said this to the Blessed One -

"What then, Master Gotama, does all exist?" "'All exists', brahmin, this is the first worldly knowledge."

"What then, Master Gotama, does all not exist?" "'All does not exist', brahmin, this is the second worldly knowledge."

"What then, Master Gotama, is all a unity?" "'All is a unity', brahmin, this is the third worldly knowledge."

"What then, Master Gotama, is all a plurality?" "'All is a plurality', brahmin, this is the fourth worldly knowledge."

"Not approaching these two extremes, brahmin, the Truth-finder expounds the Teaching by the middle - 'With ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering.'"

When this was said, the brahmin who was a worldly philosopher said this to the Blessed One - "Excellent, Master Gotama! Etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life." The eighth.

9. The Discourse on the Noble Disciple

49. He was dwelling at Sāvattthī, etc. "Monks, for an instructed noble disciple it is not thus - 'What now, when what exists does what exist, from the arising of what does what arise? When what exists does mentality-materiality exist, when what exists do the six sense bases exist, when what exists does contact exist, when what exists does feeling exist, when what exists does craving exist, when what exists does clinging exist, when what exists does existence exist, when what exists does birth exist, when what exists does ageing and death exist?'

"But, monks, for an instructed noble disciple there is knowledge here not dependent on others - 'When this exists, that comes to be; from the arising of this, that arises. When consciousness exists, mentality-materiality exists; when mentality-materiality exists, the six sense bases exist; when the six sense bases exist, contact exists; when contact exists, feeling exists; when feeling exists, craving exists; when craving exists, clinging exists; when clinging exists, existence exists; when existence exists, birth exists; when birth exists, ageing and death exist.' He thus understands: 'Thus this world arises.'"

"Monks, for an instructed noble disciple it is not thus - 'What now, when what is absent does what not exist, from the cessation of what does what cease? When what is absent does mentality-materiality not exist, when what is absent do the six sense bases not exist, when what is absent does contact not exist, when what is absent does feeling not exist, when what is absent does craving not exist, when what is absent does clinging not exist, when what is absent does existence not exist, when what is absent does birth not exist, when what is absent does ageing and death not exist?'

"But, monks, for an instructed noble disciple there is knowledge here not dependent on others - 'When this is absent, that does not exist; from the cessation of this, that ceases. When consciousness is absent, mentality-materiality does not exist; when mentality-materiality is absent, the six sense bases do not exist, etc. existence does not exist, birth does not exist, when birth is absent, ageing and death do not exist.' He thus understands: 'Thus this world ceases.'"

"Since, monks, a noble disciple thus understands as it really is the origin and passing away of the world, this is called, monks, a noble disciple who is accomplished in right view, and also... etc. stands having reached the door to the Deathless." The ninth.

10. The Second Discourse on the Noble Disciple

50. He was dwelling at Sāvaththī, etc. "Monks, for an instructed noble disciple it is not thus - 'What now, when what exists does what exist, from the arising of what does what arise? When what exists do activities exist, when what exists does consciousness exist, when what exists does mentality-materiality exist, when what exists do the six sense bases exist, when what exists does contact exist, when what exists does feeling exist, when what exists does craving exist, when what exists does clinging exist, when what exists does existence exist, when what exists does birth exist, when what exists does ageing and death exist?'

"But, monks, for an instructed noble disciple there is knowledge here not dependent on others - 'When this exists, that comes to be; from the arising of this, that arises. When ignorance exists, activities exist; when activities exist, consciousness exists; When consciousness exists, mentality-materiality exists; when mentality-materiality exists, the six sense bases exist; when the six sense bases exist, contact exists; when contact exists, feeling exists; when feeling exists, craving exists; when craving exists, clinging exists; when clinging exists, existence exists; when existence exists, birth exists; when birth exists, ageing and death exist.' He thus understands: 'Thus this world arises.'"

"Monks, for an instructed noble disciple it is not thus - 'What now, when what is absent does what not exist, from the cessation of what does what cease? When what is absent do activities not exist, when what is absent does consciousness not exist, when what is absent does mentality-materiality not exist, when what is absent do the six sense bases not exist, when what is absent does contact not exist, when what is absent does feeling not exist, when what is absent does craving not exist, etc. clinging... existence... birth... when what is absent does ageing and death not exist?'

"But, monks, for an instructed noble disciple there is knowledge here not dependent on others - 'When this is absent, that does not exist; from the cessation of this, that ceases. When ignorance is absent, activities do not exist; when activities are absent, consciousness does not exist; When consciousness is absent, mentality-materiality does not exist; when mentality-materiality is absent, the six sense bases do not exist, etc. when birth is absent, ageing and death do not exist.' He thus understands: 'Thus this world ceases.'"

"Since, monks, a noble disciple thus understands as it really is the origin and passing away of the world, this is called, monks, a noble disciple who is accomplished in right view, and also accomplished in vision, and also has arrived at this Good Teaching, and

also sees this Good Teaching, and also is endowed with a learner's knowledge, and also is endowed with a learner's true knowledge, and also has attained the stream of the Teaching, and also is a noble one of penetrative wisdom, and also stands having reached the door to the Deathless." The tenth.

The Chapter on Householders is fifth.

Its summary:

Two on the five perils of enmity were spoken, suffering and the world and Ñātika;
A certain one and Jāṇussoṇi, and with the cosmologist as eighth;
Two on the noble disciple were spoken, by that the chapter is called.

6. The Chapter on Suffering

1. The Discourse on Investigation

51. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"In what respect, monks, should a monk investigating investigate for the complete destruction of suffering in every respect?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it." "If so, monks, listen, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Here, monks, a monk investigating investigates - 'This manifold, various suffering that arises in the world - ageing and death; what is the source of this suffering, what is its origin, what gives birth to it, what is its production? When what exists does ageing and death exist, when what is absent does ageing and death not exist?' He investigating thus understands - 'This manifold, various suffering that arises in the world - ageing and death, this suffering has birth as its source, birth as its origin, birth gives birth to it, birth is its production. When birth exists, ageing and death exist; when birth is absent, ageing and death do not exist.'

"He understands ageing and death, understands the origin of ageing and death, understands the cessation of ageing and death, and understands the practice that is suitable for leading to the cessation of ageing and death; he is thus practising and living in conformity with the Teaching; this is called, monks, a monk practising for the complete destruction of suffering in every respect, for the cessation of ageing and death.

"Then further, investigating he investigates - 'But this birth, what is its source, what is its origin, what gives birth to it, what is its production? When what exists does birth exist, when what is absent does birth not exist?' He investigating thus understands -

'Birth has existence as its source, existence as its origin, existence gives birth to it, existence is its production; when existence exists, birth exists; when existence is absent, birth does not exist.'

"He understands birth, understands the origin of birth, understands the cessation of birth, and understands the practice that is suitable for leading to the cessation of birth; he is thus practising and living in conformity with the Teaching; this is called, monks, a monk practising for the complete destruction of suffering in every respect, for the cessation of birth.

"Then further, investigating he investigates - 'But this existence, what is its source?... etc. But this clinging, what is its source?... But this craving, what is its source?... feeling... contact... But these six sense bases, what is their source?... But this mentality-materiality... But this consciousness... But these activities, what is their source, what is their origin, what gives birth to them, what is their production? When what exists do activities exist, when what is absent do activities not exist?' He investigating thus understands - 'Activities have ignorance as their source, ignorance as their origin, ignorance gives birth to them, ignorance is their production; when ignorance exists, activities exist; when ignorance is absent, activities do not exist.'"

"He understands activities, understands the origin of activities, understands the cessation of activities, and understands the practice leading to the cessation of activities that is suitable for it, and he is practising accordingly, living in conformity with the Teaching; this is called, monks, a monk practising in every respect rightly for the complete destruction of suffering, for the cessation of activities.

"When, monks, a person gone to ignorance generates a meritorious volitional activity, consciousness fares on to the meritorious. If he generates a demeritorious volitional activity, consciousness fares on to the demeritorious. If he generates an imperturbable volitional activity, consciousness fares on to the imperturbable. But when, monks, for a monk ignorance has been abandoned and true knowledge has arisen, he, through the fading away of ignorance and the arising of true knowledge, neither generates meritorious volitional activity, nor generates demeritorious volitional activity, nor generates imperturbable volitional activity. Not generating, not constructing, he does not cling to anything in the world; not clinging, he is not agitated; not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'

"If he feels a pleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in. If he feels a painful feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in. If he feels a neither-unpleasant-nor-pleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in. If he feels a pleasant feeling, he feels it unbound. If he feels a painful feeling, he feels it unbound. If he feels a neither-unpleasant-nor-pleasant feeling, he feels it unbound.

"Feeling a feeling bounded by the body, he understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life.' He understands: 'Upon the body's collapse, beyond the exhaustion of life,

right here all that is felt, not delighted in, will become cool; the bodily remains will be left over.'

"Just as, monks, a man having lifted a hot pot from a potter's kiln might set it down on a level piece of ground. There whatever heat there is would be appeased right there, the potsherds would remain. Just so, monks, a monk feeling a feeling bounded by the body understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life.' He understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool; the bodily remains will be left over.'

"What do you think, monks, would a monk who has eliminated the mental corruptions generate meritorious volitional activity or demeritorious volitional activity or imperturbable volitional activity?" "No, Venerable Sir." "Or else, with activities being altogether absent, from the cessation of activities, would consciousness be discerned?" "No, Venerable Sir." "Or else, with consciousness being altogether absent, from the cessation of consciousness, would mentality-materiality be discerned?" "No, Venerable Sir." "Or else, with mentality-materiality being altogether absent, from the cessation of mentality-materiality, would the six sense bases be discerned?" "No, Venerable Sir." "Or else, with the six sense bases being altogether absent, from the cessation of the six sense bases, would contact be discerned?" "No, Venerable Sir." "Or else, with contact being altogether absent, from the cessation of contact, would feeling be discerned?" "No, Venerable Sir." "Or else, with feeling being altogether absent, from the cessation of feeling, would craving be discerned?" "No, Venerable Sir." "Or else, with craving being altogether absent, from the cessation of craving, would clinging be discerned?" "No, Venerable Sir." "Or else, with clinging being altogether absent, from the cessation of clinging, would existence be discerned?" "No, Venerable Sir." "Or else, with existence being altogether absent, from the cessation of existence, would birth be discerned?" "No, Venerable Sir." "Or else, with birth being altogether absent, from the cessation of birth, would ageing and death be discerned?" "No, Venerable Sir."

"Good, good, monks, thus it is, monks, not otherwise. Have faith in me regarding this, monks, resolve upon it, be without uncertainty here, without doubt. This itself is the end of suffering." The first.

2. The Discourse on Clinging

52. He was dwelling at Sāvattthī, etc. "Monks, for one dwelling observing gratification in phenomena subject to clinging, craving increases. With craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering."

"Just as, monks, a great mass of fire of ten or twenty or thirty or forty cartloads of wood might burn. There a man from time to time might throw in dry grass, might throw in dry cow-dung, might throw in dry wood. Thus indeed, monks, that great mass of fire, with that nutriment, with that fuel, would burn for a long time, for a long duration. Just so, monks, for one dwelling observing gratification in phenomena subject to clinging, craving increases. With craving as condition, clinging, etc. Thus is the origin of this whole mass of suffering."

"Monks, for one dwelling observing danger in phenomena subject to clinging, craving ceases. From the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering.

"Just as, monks, a great mass of fire of ten or twenty or thirty or forty cartloads of wood might burn; there a man would not from time to time throw in dry grass, would not throw in dry cow-dung, would not throw in dry wood. Thus indeed, monks, that great mass of fire, through the exhaustion of the former fuel and through the non-supply of other fuel, being without nutriment, would be extinguished. Just so, monks, for one dwelling observing danger in phenomena subject to clinging, craving ceases; from the cessation of craving comes the cessation of clinging, etc. thus is the cessation of this whole mass of suffering." The second.

3. The Discourse on Mental Fetters

53. He was dwelling at Sāvattthī etc. "Monks, for one dwelling observing gratification in phenomena subject to mental fetters, craving increases. With craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering."

"Just as, monks, an oil lamp would burn dependent on oil and dependent on a wick. There a man from time to time would pour in oil and would supply the wick. Thus indeed, monks, that oil lamp, with that nutriment, with that fuel, would burn for a long time, for a long duration. Just so, monks, for one dwelling observing gratification in phenomena subject to mental fetters, craving increases. With craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering.

"Monks, for one dwelling observing danger in phenomena subject to mental fetters, craving ceases. From the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering.

"Just as, monks, an oil lamp would burn dependent on oil and dependent on a wick. There a man would not from time to time pour in oil, would not supply the wick. Thus indeed, monks, that oil lamp, through the exhaustion of the former fuel and through the non-supply of other fuel, being without nutriment, would be extinguished. Just so, monks, for one dwelling observing danger in phenomena subject to mental fetters, craving ceases. From the cessation of craving comes the cessation of clinging, etc. thus is the cessation of this whole mass of suffering." The third.

4. The Second Discourse on Mental Fetters

54. He was dwelling at Sāvattthī etc. "Just as, monks, an oil lamp would burn dependent on oil and dependent on a wick. There a man from time to time would pour in oil and would supply the wick. Thus indeed, monks, that oil lamp, with that nutriment, with that fuel, would burn for a long time, for a long duration. Just so, monks, for one dwelling observing gratification in phenomena subject to mental fetters, craving increases. With craving as condition, clinging, etc. Thus is the origin of this whole mass of suffering."

"Just as, monks, an oil lamp would burn dependent on oil and dependent on a wick. There a man would not from time to time pour in oil, would not supply the wick. Thus indeed, monks, that oil lamp, through the exhaustion of the former fuel and through the non-supply of other fuel, being without nutriment, would be extinguished. Just so, monks, for one dwelling observing danger in phenomena subject to mental fetters, craving ceases. From the cessation of craving comes the cessation of clinging, etc. thus is the cessation of this whole mass of suffering." The fourth.

5. The Discourse on the Great Tree

55. He was dwelling at Sāvattthī, etc. "Monks, for one dwelling observing gratification in phenomena subject to clinging, craving increases. With craving as condition, clinging; with clinging as condition, existence, etc. Thus is the origin of this whole mass of suffering."

"Just as, monks, a great tree. Whatever roots of it go downwards, and whatever go sideways, all those bring nutriment upwards. Thus indeed, monks, that great tree, with that nutriment, with that fuel, would remain for a long time, for a long duration. Just so, monks, for one dwelling observing gratification in phenomena subject to clinging, craving increases. With craving as condition, clinging, etc. Thus is the origin of this whole mass of suffering."

"Monks, for one dwelling observing danger in phenomena subject to clinging, craving ceases. From the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. Thus is the cessation of this whole mass of suffering."

"Just as, monks, a great tree. Then a man might come along having taken a spade and basket. He might cut that tree at the root, having cut the root he might dig around it, having dug around it he might pull out the roots, even those as small as a usīra grass stalk. He might cut that tree into fragments, having cut it into fragments he might split it, having split it he might make it into splinters, having made it into splinters he might dry it in wind and heat; having dried it in wind and heat he might burn it with fire, having burnt it with fire he might make it into ashes, having made it into ashes he might winnow it in a strong wind or let it be carried away by a swift-flowing river. Thus indeed, monks, that great tree would be with its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just so, monks, for one dwelling observing danger in phenomena subject to clinging, craving ceases. From the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. thus is the cessation of this whole mass of suffering." The fifth.

6. The Second Discourse on the Great Tree

56. He was dwelling at Sāvaththī, etc. "Just as, monks, a great tree. Whatever roots of it go downwards, and whatever go sideways, all those bring nutriment upwards. Thus indeed, monks, that great tree, with that nutriment, with that fuel, would remain for a long time, for a long duration. Just so, monks, for one dwelling observing gratification in phenomena subject to clinging, craving increases. With craving as condition, clinging etc. Thus is the origin of this whole mass of suffering."

"Just as, monks, a great tree. Then a man might come along having taken a spade and basket. He might cut that tree at the root, having cut the root he might dig around it, having dug around it he might pull out the roots, etc. Or let it be carried away by a swift-flowing river. Thus indeed, monks, that great tree would be with its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just so, monks, for one dwelling observing danger in phenomena subject to clinging, craving ceases. From the cessation of craving comes the cessation of clinging, etc. thus is the cessation of this whole mass of suffering."The sixth.

7. The Discourse on the Young Tree

57. He was dwelling at Sāvaththī, etc. "Monks, for one dwelling observing gratification in phenomena subject to mental fetters, craving increases. With craving as condition, clinging, etc. Thus is the origin of this whole mass of suffering."

"Just as, monks, there might be a young tree. A man from time to time might clean its roots, from time to time might give it soil, from time to time might give it water. Thus indeed, monks, that young tree, with that nutriment, with that fuel, would attain growth, increase, and expansion. Just so, monks, for one dwelling observing gratification in phenomena subject to mental fetters, craving increases. With craving as condition, clinging, etc. Thus is the origin of this whole mass of suffering."

"Monks, for one dwelling observing danger in phenomena subject to mental fetters, craving ceases. From the cessation of craving comes the cessation of clinging, etc. Thus is the cessation of this whole mass of suffering."

"Just as, monks, there might be a young tree. Then a man might come along having taken a spade and basket, etc. Or let it be carried away by a swift-flowing river. Thus indeed, monks, that young tree would be with its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just so, monks, for one dwelling observing danger in phenomena subject to mental fetters, craving ceases. From the cessation of craving comes the cessation of clinging, etc. thus is the cessation of this whole mass of suffering." The seventh.

8. The Discourse on Mentality-Materiality

58. He was dwelling at Sāvaththī, etc. "Monks, for one dwelling observing gratification in phenomena subject to mental fetters, there is a descent of mentality-materiality. With mentality-materiality as condition, the six sense bases, etc. Thus is the origin of this whole mass of suffering."

"Just as, monks, a great tree. Whatever roots of it go downwards, and whatever go sideways, all those bring nutriment upwards. Thus indeed, monks, that great tree, with that nutriment, with that fuel, would remain for a long time, for a long duration."

Just so, monks, for one dwelling observing gratification in phenomena subject to mental fetters, there is a descent of mentality-materiality, etc.

"Monks, for one dwelling observing danger in phenomena subject to mental fetters, there is no descent of mentality-materiality. From the cessation of mentality-materiality comes the cessation of the six sense bases, etc. Thus is the cessation of this whole mass of suffering.

"Just as, monks, a great tree. Then a man might come along having taken a spade and basket, etc. subject to non-arising in the future. Just so, monks, for one dwelling observing danger in phenomena subject to mental fetters, there is no descent of mentality-materiality. From the cessation of mentality-materiality comes the cessation of the six sense bases, etc. thus is the cessation of this whole mass of suffering." The eighth.

9. The Discourse on Consciousness

59. He was dwelling at Sāvattthī, etc. "Monks, for one dwelling observing gratification in phenomena subject to mental fetters, there is a descent of consciousness. With consciousness as condition, mentality-materiality, etc. Thus is the origin of this whole mass of suffering."

"Just as, monks, a great tree. Whatever roots of it, etc. Just so, monks, for one dwelling observing gratification in phenomena subject to mental fetters, there is a descent of consciousness, etc.

"Monks, for one dwelling observing danger in phenomena subject to mental fetters, there is no descent of consciousness. From the cessation of consciousness comes the cessation of mentality-materiality, etc. Thus is the cessation of this whole mass of suffering.

"Just as, monks, a great tree. Then a man might come along having taken a spade and basket, etc. subject to non-arising in the future. Just so, monks, for one dwelling observing danger in phenomena subject to mental fetters, there is no descent of consciousness. From the cessation of consciousness comes the cessation of mentality-materiality, etc. thus is the cessation of this whole mass of suffering." The ninth.

10. The Discourse on Causation

60. On one occasion the Blessed One was dwelling among the Kurus, where there was a market town of the Kurus named Kammāsaddhamma. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! How deep this dependent origination is, Venerable Sir, and how deep its appearance, and yet to me it seems as if utterly clear."

"Do not say so, Ānanda, do not say so, Ānanda! This dependent origination is deep, Ānanda, and deep in its appearance. Through not understanding, through not penetrating this teaching, Ānanda, this generation has become like a tangled ball of thread, like a matted ball of string, like muñja grass and pabbaja reeds, and does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round

of rebirths.

"Ānanda, for one dwelling observing gratification in phenomena subject to clinging, craving increases. With craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering.

"Just as, Ānanda, a great tree. Whatever roots of it go downwards, and whatever go sideways, all those bring nutriment upwards. Thus indeed, Ānanda, that great tree, with that nutriment, with that fuel, would remain for a long time, for a long duration. Just so, Ānanda, for one dwelling observing gratification in phenomena subject to clinging, craving increases. With craving as condition, clinging; with clinging as condition, existence, etc. Thus is the origin of this whole mass of suffering.

"Ānanda, for one dwelling observing danger in phenomena subject to clinging, craving ceases. From the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. Thus is the cessation of this whole mass of suffering.

"Just as, Ānanda, a great tree. Then a man might come along having taken a spade and basket. He might cut that tree at the root, having cut the root he might dig around it, having dug around it he might pull out the roots, even those as small as a *usīra* grass stalk. He might cut that tree into fragments. Having cut it into fragments he might split it; having split it he might make it into splinters, having made it into splinters he might dry it in wind and heat, having dried it in wind and heat he might burn it with fire, having burnt it with fire he might make it into ashes, having made it into ashes he might winnow it in a strong wind or let it be carried away by a swift-flowing river. Thus indeed, Ānanda, that great tree would be with its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just so, Ānanda, for one dwelling observing danger in phenomena subject to clinging, craving ceases. From the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering." The tenth.

The Chapter on Suffering is sixth.

Its summary:

Investigation and Clinging, and two on Mental Fetters;
Two spoken with the Great Tree, and the seventh with the Young;
Mentality-Materiality and Consciousness, and with Causality - these are ten.

7. The Great Chapter

1. The Discourse on the Uninstructed

61. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park... etc. "An ignorant worldling, monks, might become disenchanted with this body made of the four primary elements, might

become dispassionate, might become liberated. What is the reason for this? There is seen, monks, the accumulation and diminution, the taking up and the laying down of this body made of the four primary elements. Therefore therein an ignorant worldling might become disenchanted, might become dispassionate, might become liberated.

"But that which is called mind, or mentality, or consciousness - therein an ignorant worldling is not able to become disenchanted, not able to become dispassionate, not able to become liberated. What is the reason for this? For a long time, monks, this has been clung to, appropriated, and adhered to by the ignorant worldling - 'This is mine, this I am, this is my self.' Therefore therein an ignorant worldling is not able to become disenchanted, not able to become dispassionate, not able to become liberated.

"It would be better, monks, for an ignorant worldling to approach this body made of the four primary elements as self rather than the mind. What is the reason for this? This body made of the four primary elements is seen lasting for one year, lasting for two years, lasting for three years, lasting for four years, lasting for five years, lasting for ten years, lasting for twenty years, lasting for thirty years, lasting for forty years, lasting for fifty years, lasting for a hundred years, and even longer.

"But that which is called mind, or mentality, or consciousness - by night and by day one thing arises and another ceases. Just as, monks, a monkey roaming through the forest wilds seizes a branch, and having released that, seizes another, and having released that, seizes another; just so, monks, that which is called mind, or mentality, or consciousness - by night and by day one thing arises and another ceases.

"Therein, monks, a learned noble disciple attends wisely to dependent origination itself - 'Thus when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation of this, that ceases that is to say, with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; etc. Thus is the cessation of this whole mass of suffering.'"

"Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The first.

2. The Second Discourse on the Uninstructed

62. He was dwelling at Sāvattthī, etc. "An ignorant worldling, monks, might become disenchanted with this body made of the four primary elements, might become dispassionate, might become liberated. What is the reason for this? There is seen, monks, the accumulation and diminution, the taking up and the laying down of this body made of the four primary elements. Therefore therein an ignorant worldling might become disenchanted, might become dispassionate, might become liberated.

But that which is called mind, or mentality, or consciousness - therein an ignorant worldling is not able to become disenchanted, not able to become dispassionate, not able to become liberated. What is the reason for this? For a long time, monks, this has been clung to, appropriated, and adhered to by the ignorant worldling - 'This is mine, this I am, this is my self.' Therefore therein an ignorant worldling is not able to become disenchanted, not able to become dispassionate, not able to become liberated."

"It would be better, monks, for an ignorant worldling to approach this body made of the four primary elements as self rather than the mind. What is the reason for this? This body made of the four primary elements is seen lasting for one year, lasting for two years, lasting for three years, lasting for four years, lasting for five years, lasting for ten years, lasting for twenty years, lasting for thirty years, lasting for forty years, lasting for fifty years, lasting for a hundred years, and even longer. But that which is called mind, or mentality, or consciousness - by night and by day one thing arises and another ceases.

"Therein, monks, a learned noble disciple attends wisely to dependent origination itself - 'Thus when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation of this, that ceases.' Dependent on contact experienced as pleasant, monks, a pleasant feeling arises. With the cessation of that very contact experienced as pleasant, whatever feeling arising from that, the pleasant feeling that arose dependent on contact experienced as pleasant, that ceases, that is appeased. Dependent on contact experienced as unpleasant, monks, an unpleasant feeling arises. With the cessation of that very contact experienced as unpleasant, whatever feeling arising from that, the unpleasant feeling that arose dependent on contact experienced as unpleasant, that ceases, that is appeased. Dependent on contact experienced as neither-unpleasant-nor-pleasant, monks, a neither-unpleasant-nor-pleasant feeling arises. With the cessation of that very contact experienced as neither-unpleasant-nor-pleasant, whatever feeling arising from that, the neither-unpleasant-nor-pleasant feeling that arose dependent on contact experienced as neither-unpleasant-nor-pleasant, that ceases, that is appeased.

"Just as, monks, from the friction and combination of two sticks, heat is produced, fire is generated. From the separation and dispersal of those very two sticks, whatever heat arising from that ceases, that is appeased; just so, monks, dependent on contact experienced as pleasant, a pleasant feeling arises. With the cessation of that very contact experienced as pleasant, whatever feeling arising from that, the pleasant feeling that arose dependent on contact experienced as pleasant, that ceases, that is appeased, etc. Dependent on contact experienced as neither-unpleasant-nor-pleasant, a neither-unpleasant-nor-pleasant feeling arises. With the cessation of that very contact experienced as neither-unpleasant-nor-pleasant, whatever feeling arising from that, the neither-unpleasant-nor-pleasant feeling that arose dependent on contact experienced as neither-unpleasant-nor-pleasant, that ceases, that is appeased.

"Seeing thus, monks, a learned noble disciple becomes disenchanted with contact, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness; being

disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The second.

3. The Discourse on the Simile of the Son's Flesh

63. At Sāvatthī... "Monks, there are these four nutriments for the presence of beings or for the support of those seeking birth. Which four? Edible food, gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth. These, monks, are the four nutriments for the presence of beings or for the support of those seeking birth."

"And how, monks, should edible food be seen? Just as, monks, a wife and husband, having taken a small provision, might set out on a wilderness path. They would have an only son, dear and agreeable. Then, monks, for those two, wife and husband, gone into the wilderness, that small amount of provision would go to utter elimination and exhaustion. And there would be for them a remainder of the wilderness not crossed over. Then, monks, for those two, wife and husband, it would occur thus - 'Our small amount of provision has been completely eliminated and exhausted. And there is this remainder of the wilderness not crossed over. What if we were to kill this only son, dear and agreeable, and having made dried meat and meat strips, eating the flesh of our son, we might thus cross over the remainder of the wilderness, lest all three of us perish.' Then, monks, those two, wife and husband, having killed that only son, dear and agreeable, and having made dried meat and meat strips, eating the flesh of their son, would thus cross over the remainder of the wilderness. They would eat the flesh of their son and beat their breasts - 'Where are you, only son, where are you, only son!'

"What do you think, monks, would they eat that food for amusement, or for intoxication, or for adornment, or for beautification?" "No, Venerable Sir." "Would they not, monks, eat that food only for the purpose of crossing over the wilderness?" "Yes, venerable sir." "Just so, monks, I say edible food should be seen." When edible food, monks, is fully understood, lust for the five strands of sensual pleasure is fully understood. When lust for the five strands of sensual pleasure is fully understood, there is no mental fetter by which a noble disciple, being fettered, would come back again to this world.

"And how, monks, should contact as nutriment be seen? Just as, monks, a skinless cow, if she were to stand depending on a wall. Whatever creatures dwelling on the wall, they would eat her. If she were to stand depending on a tree, whatever creatures dwelling on the tree, they would eat her. If she were to stand depending on water, whatever creatures dwelling in the water, they would eat her. If she were to stand depending on the open air, whatever creatures dwelling in the open air, they would eat her. For whatever, monks, that skinless cow were to stand depending on, whatever creatures dwelling there, they would eat her. Just so, monks, I say contact as nutriment should be seen. When contact as nutriment, monks, is fully understood, the three feelings are fully understood. When the three feelings are fully understood, I say there is nothing further to be done by a noble disciple.

"And how, monks, should mental volition as nutriment be seen? Just as, monks, there

might be a charcoal pit, more than a man's height deep, full of glowing embers, without flame, without smoke. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. Two strong men, having seized him by both arms, might drag him towards that charcoal pit. Then, monks, that man's volition would be far away, his longing would be far away, his aspiration would be far away. What is the reason for this? For thus, monks, it occurs to that man: 'I will fall into this charcoal pit, on that account I will undergo death or suffering like death.' Just so, monks, I say 'mental volition as nutriment should be seen.' When, monks, mental volition as nutriment is fully understood, the three cravings are fully understood. When the three cravings are fully understood, I say there is nothing further to be done by a noble disciple.

"And how, monks, should consciousness as nutriment be seen? Just as, monks, having seized a thief, a criminal, they might show him to the king - 'This, Sire, is a thief, a criminal; impose on him whatever punishment you wish.' The king might speak to him thus - 'Go, sirs, strike this man in the earlier period of the day with a hundred spears.' They would strike him in the earlier period of the day with a hundred spears. Then the king at the noon period of the day might speak thus - 'Hey, how is that man?' 'He is still alive, Sire.' The king might speak to him thus - 'Go, sirs, strike that man at the noon period of the day with a hundred spears.' They would strike him at the noon period of the day with a hundred spears. Then the king in the afternoon period of the day might speak thus - 'Hey, how is that man?' 'He is still alive, Sire.' The king might speak to him thus - 'Go, sirs, strike that man in the afternoon period of the day with a hundred spears.' They would strike him in the afternoon period of the day with a hundred spears. What do you think, monks, would that man, being struck during the day with three hundred spears, on that account experience suffering and displeasure?" "Even being struck with one spear, venerable sir, he would on that account experience suffering and displeasure; what then to say of being struck with three hundred spears!" "Just so, monks, I say consciousness as nutriment should be seen. When, monks, consciousness as nutriment is fully understood, mentality-materiality is fully understood; when mentality-materiality is fully understood, I say there is nothing further to be done by a noble disciple." The third.

4. The Discourse on the Presence of Lust

64. He was dwelling at Sāvattthī, etc. "Monks, there are these four nutriments for the presence of beings or for the support of those seeking birth. Which four? Edible food, gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth. These, monks, are the four nutriments for the presence of beings or for the support of those seeking birth."

"If, monks, regarding edible food there is lust, there is delight, there is craving, consciousness is established there and has grown. Where consciousness is established and has grown, there is a descent of mentality-materiality. Where there is a descent of mentality-materiality, there is growth of activities. Where there is growth of activities, there is the production of rebirth in the future. Where there is the production of rebirth in the future, there is birth, ageing and death in the future. Where there is birth, ageing and death in the future, that, monks, I say is with sorrow, with anguish, with tribulation.

"If, monks, regarding contact as nutriment, etc. if, monks, regarding mental volition as nutriment, if, monks, regarding consciousness as nutriment there is lust, there is delight, there is craving, consciousness is established there and has grown. Where consciousness is established and has grown, there is a descent of mentality-materiality. Where there is a descent of mentality-materiality, there is growth of activities. Where there is growth of activities, there is the production of rebirth in the future. Where there is the production of rebirth in the future, there is birth, ageing and death in the future. Where there is birth, ageing and death in the future, that, monks, I say is with sorrow, with anguish, with tribulation.

"Just as, monks, a washerman or a painter, with dye or lac or turmeric or indigo or crimson, on a well-polished board or wall or cloth, might create a woman's form or a man's form complete with all major and minor limbs; just so, monks, if regarding edible food there is lust, there is delight, there is craving, consciousness is established there and has grown. Where consciousness is established and has grown, there is a descent of mentality-materiality. Where there is a descent of mentality-materiality, there is growth of activities. Where there is growth of activities, there is the production of rebirth in the future. Where there is the production of rebirth in the future, there is birth, ageing and death in the future. Where there is birth, ageing and death in the future, that, monks, I say is with sorrow, with anguish, with tribulation.

"If, monks, regarding contact as nutriment, etc. if, monks, regarding mental volition as nutriment, if, monks, regarding consciousness as nutriment there is lust, there is delight, there is craving, consciousness is established there and has grown. Where consciousness is established and has grown, there is a descent of mentality-materiality. Where there is a descent of mentality-materiality, there is growth of activities. Where there is growth of activities, there is the production of rebirth in the future. Where there is the production of rebirth in the future, there is birth, ageing and death in the future. Where there is birth, ageing and death in the future, that, monks, I say is with sorrow, with anguish, with tribulation.

"If, monks, regarding edible food as nutriment there is no lust, there is no delight, there is no craving, consciousness there is unestablished, not grown. Where consciousness is unestablished, not grown, there is no descent of mentality-materiality. Where there is no descent of mentality-materiality, there is no growth of activities. Where there is no growth of activities, there is no production of rebirth in the future. Where there is no production of rebirth in the future, there is no birth, ageing, and death in the future. Where there is no birth, ageing, and death in the future, that, monks, I say is without sorrow, without anguish, without despair.

"If, monks, regarding contact as nutriment, etc. if, monks, regarding mental volition as nutriment, If, monks, regarding consciousness as nutriment there is no lust, there is no delight, there is no craving, consciousness there is unestablished, not grown. Where consciousness is unestablished, not grown, there is no descent of mentality-materiality. Where there is no descent of mentality-materiality, there is no growth of activities. Where there is no growth of activities, there is no production of rebirth in the future. Where there is no production of rebirth in the future, there is no birth, ageing, and death in the future. Where there is no birth, ageing, and death in the future, that, monks, I say is without sorrow, without anguish, without despair.

"Just as, monks, a pinnacle building or a pinnacle hall with windows on the northern or southern or eastern side, when the sun is rising, having entered through the window, where would the ray be established?" "On the western wall, venerable sir." "If, monks, there were no western wall, where would it be established?" "On the earth, venerable sir." "If, monks, there were no earth, where would it be established?" "In water, venerable sir." "If, monks, there were no water, where would it be established?" "Unestablished, venerable sir." "Just so, monks, if regarding edible food as nutriment there is no lust, there is no delight, there is no craving... etc.

"If, monks, regarding contact as nutriment... if, monks, regarding mental volition as nutriment, If, monks, regarding consciousness as nutriment there is no lust, there is no delight, there is no craving, consciousness there is unestablished, not grown. Where consciousness is unestablished, not grown, there is no descent of mentality-materiality. Where there is no descent of mentality-materiality, there is no growth of activities. Where there is no growth of activities, there is no production of rebirth in the future. Where there is no production of rebirth in the future, there is no birth, ageing, and death in the future. Where there is no birth, ageing, and death in the future, that, monks, I say is without sorrow, without anguish, without despair." The fourth.

5. The Discourse on the City

65. He was dwelling at Sāvattṭhī, etc. "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'Alas, this world has fallen into difficulty - it is born and ages and dies and passes away and is reborn. And yet it does not understand the escape from this suffering of ageing and death. When indeed will the escape from this suffering of ageing and death become known?' This occurred to me, monks - 'When what exists does ageing and death exist? What is the condition for ageing and death?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When birth exists, ageing and death exists; birth is the condition for ageing and death.'

"This occurred to me, monks - 'When what exists does birth exist? etc. existence exists... clinging exists... craving exists... feeling exists... contact exists... the six sense bases exist... mentality-materiality exists... What is the condition for mentality-materiality?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When consciousness exists, mentality-materiality exists; consciousness is the condition for mentality-materiality.' This occurred to me, monks - 'When what exists does consciousness exist? What is the condition for consciousness?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When mentality-materiality exists, consciousness exists; mentality-materiality is the condition for consciousness.'

"This occurred to me, monks - This consciousness turns back from mentality-materiality, it does not go further. To this extent one may be born or age or die or pass away or be reborn, that is to say: with mentality-materiality as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition,

contact, etc. Thus is the origin of this whole mass of suffering. 'Origin, origin' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"This occurred to me, monks - 'When what is absent does ageing and death not exist? From the cessation of what comes the cessation of ageing and death?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When birth is absent, ageing and death does not exist; from the cessation of birth comes the cessation of ageing and death.' This occurred to me, monks - 'When what is absent does birth not exist? etc. existence does not exist, clinging does not exist, craving does not exist, feeling does not exist, contact does not exist, the six sense bases do not exist, mentality-materiality does not exist. From the cessation of what comes the cessation of mentality-materiality?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When consciousness is absent, mentality-materiality does not exist; from the cessation of consciousness comes the cessation of mentality-materiality.'

"This occurred to me, monks - 'When what is absent does consciousness not exist? From the cessation of what comes the cessation of consciousness?' Then, monks, through wise attention, there was a full realisation by wisdom for me: 'When mentality-materiality is absent, consciousness does not exist; from the cessation of mentality-materiality comes the cessation of consciousness.'

"This occurred to me, monks - 'This path to enlightenment has been attained by me, that is to say: from the cessation of mentality-materiality comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; etc. Thus is the cessation of this whole mass of suffering. 'Cessation, cessation' - thus for me, monks, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"Just as, monks, a man roaming in the forest wilds might see an ancient path, an ancient road, followed by people of former times. He might follow that. Following that, he might see an ancient city, an ancient royal city, inhabited by people of former times, endowed with parks, endowed with groves, endowed with ponds, having ramparts, delightful. Then, monks, that man might report to the king or the king's chief minister - 'May you know, venerable sir - I saw, while roaming in the forest wilds, an ancient path, an ancient road, followed by people of former times; I followed that. Following that, I saw an ancient city, an ancient royal city, inhabited by people of former times, endowed with parks, endowed with groves, endowed with ponds, having ramparts, delightful. Venerable sir, have that city built.' Then, monks, that king or the king's chief minister might have that city built. That city at a later time would be successful and prosperous, belonging to the public, crowded with people, having attained growth and expansion. Just so, monks, I saw an ancient path, an ancient road, followed by the Perfectly Enlightened Ones of former times.

"And what, monks, is that ancient path, that ancient road, followed by the Perfectly Enlightened Ones of former times? It is just this noble eightfold path, as follows - right view, etc. right concentration. This, monks, is that ancient path, that ancient road,

followed by the Perfectly Enlightened Ones of former times; I followed that; following that, I directly knew ageing and death; I directly knew the origin of ageing and death; I directly knew the cessation of ageing and death; I directly knew the practice leading to the cessation of ageing and death. I followed that; following that, I directly knew birth, etc. I directly knew existence... I directly knew clinging... I directly knew craving... I directly knew feeling... I directly knew contact... I directly knew the six sense bases... I directly knew mentality-materiality... I directly knew consciousness. I followed that; following that, I directly knew activities; I directly knew the origin of activities; I directly knew the cessation of activities; I directly knew the practice leading to the cessation of activities. Having directly known that, I declared it to monks, nuns, male lay followers, and female lay followers. This holy life, monks, is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans." The fifth.

6. The Discourse on Exploration

66. Thus have I heard - On one occasion the Blessed One was dwelling among the Kurus, where there was a market town of the Kurus named Kammāsadhamma. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "Do you, monks, meditate on the inner meditation?" When this was said, a certain monk said this to the Blessed One - "I, venerable sir, meditate on the inner meditation." "In what way, then, monk, do you meditate on the inner meditation?" Then that monk explained. As that monk explained, that monk did not satisfy the Blessed One's mind.

When this was said, the Venerable Ānanda said this to the Blessed One - "This is the time, Blessed One; this is the time, Fortunate One; that the Blessed One would speak on the inner meditation. Having heard from the Blessed One, the monks will remember it." "Then, Ānanda, listen, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Here, monks, a monk meditating meditates on the inner meditation - 'This manifold, various suffering that arises in the world - ageing and death. What is the source of this suffering, what is its origin, what gives birth to it, what is its production? When what exists does ageing and death exist? When what is absent does ageing and death not exist?' He meditating thus knows - 'This manifold, various suffering that arises in the world - ageing and death. This suffering has clinging as its source, clinging as its origin, clinging gives birth to it, clinging is its production. When clinging exists, ageing and death exist; when clinging is absent, ageing and death do not exist.' He understands ageing and death, understands the origin of ageing and death, understands the cessation of ageing and death, and understands the practice that is suitable for leading to the cessation of ageing and death. He is thus practising and living in conformity with the Teaching. This is called, monks, a monk practising for the complete destruction of suffering in every respect, for the cessation of ageing and death.

"Then further, meditating thoroughly he meditates on the inner meditation - 'But this clinging, what is its source, what is its origin, what gives birth to it, what is its production? When what exists does clinging exist, when what is absent does clinging not exist?' He meditating thus knows - 'Clinging has craving as its source, craving as

its origin, craving gives birth to it, craving is its production; when craving exists, clinging exists; when craving is absent, clinging does not exist.' He understands clinging, understands the origin of clinging, understands the cessation of clinging, and understands the practice that is suitable for leading to the cessation of clinging. He is thus practising and living in conformity with the Teaching. This is called, monks, a monk practising for the complete destruction of suffering in every respect, for the cessation of clinging.

"Then further, meditating thoroughly he meditates on the inner meditation - 'But this craving, when arising, where does it arise, when settling, where does it settle?' He meditating thus knows - Whatever in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles. And what in the world has a dear nature and a pleasant nature? The eye in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. The ear in the world has a dear nature and a pleasant nature... etc. The nose in the world has a dear nature and a pleasant nature... The tongue in the world has a dear nature and a pleasant nature... The body in the world has a dear nature and a pleasant nature... The mind in the world has a dear nature and a pleasant nature; here this craving when arising arises, here when settling it settles.

"Whatever ascetics or brahmins, monks, in the past period of time, whatever in the world has a dear nature and a pleasant nature, they saw it as permanent, they saw it as happiness, they saw it as self, they saw it as health, they saw it as security. They increased craving. Those who increased craving, they increased clinging. Those who increased clinging, they increased suffering. Those who increased suffering, they were not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; they were not released from suffering, I say.

"And whatever ascetics or brahmins, monks, in the future period of time, whatever in the world has a dear nature and a pleasant nature, they will see it as permanent, they will see it as happiness, they will see it as self, they will see it as health, they will see it as security. They will increase craving. Those who will increase craving, they will increase clinging. Those who will increase clinging, they will increase suffering. Those who will increase suffering, they will not be released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; they will not be released from suffering, I say.

"And whatever ascetics or brahmins, monks, at present, whatever in the world has a dear nature and a pleasant nature, they see it as permanent, they see it as happiness, they see it as self, they see it as health, they see it as security. They increase craving. Those who increase craving, they increase clinging. Those who increase clinging, they increase suffering. Those who increase suffering, they are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; they are not released from suffering, I say.

"Just as, monks, a drinking bowl endowed with colour, endowed with odour, endowed with flavour. And it is conjoined with poison. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched. They might say to

him thus - 'This, hey man, is a drinking bowl endowed with colour, endowed with odour, endowed with flavour; and it is conjoined with poison. If you wish, drink it. As you drink it, it will be agreeable to you in colour, in odour, and in flavour; and having drunk it, on that account you will undergo death or suffering like death.' He, hastily, without reflecting, might drink it, might not give it up. On that account he might undergo death or suffering like death. Just so, monks, whatever ascetics or brahmins in the past period of time, whatever in the world has a dear nature... etc. in the future period of time... etc. at present, whatever ascetics or brahmins, whatever in the world has a dear nature and a pleasant nature, they see it as permanent, they see it as happiness, they see it as self, they see it as health, they see it as security, they increase craving. Those who increase craving, they increase clinging. Those who increase clinging, they increase suffering. Those who increase suffering, they are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; they are not released from suffering, I say.

"But whatever, monks, ascetics or brahmins in the past period of time, whatever in the world has a dear nature and a pleasant nature, they saw it as impermanent, they saw it as suffering, they saw it as non-self, they saw it as disease, they saw it as peril, they abandoned craving. Those who abandoned craving, they abandoned clinging. Those who abandoned clinging, they abandoned suffering. Those who abandoned suffering, they were released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; they were released from suffering, I say.

"And whatever, monks, ascetics or brahmins in the future period of time, whatever in the world has a dear nature and a pleasant nature, they will see it as impermanent, they will see it as suffering, they will see it as non-self, they will see it as disease, they will see it as peril, they will abandon craving. Those who will abandon craving... etc. they will be released from suffering, I say.

"And whatever, monks, ascetics or brahmins at present, whatever in the world has a dear nature and a pleasant nature, they see it as impermanent, they see it as suffering, they see it as non-self, they see it as disease, they see it as peril, they abandon craving. Those who abandon craving, they abandon clinging. Those who abandon clinging, they abandon suffering. Those who abandon suffering, they are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; they are released from suffering, I say.

"Just as, monks, a drinking bowl endowed with colour, endowed with odour, endowed with flavour. And it is conjoined with poison. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched. They might say to him thus - 'This, hey man, is a drinking bowl endowed with colour, endowed with odour, endowed with flavour, and it is conjoined with poison. If you wish, drink it. As you drink it, it will be agreeable to you in colour, in odour, and in flavour; and having drunk it, on that account you will undergo death or suffering like death.' Then, monks, it might occur to that man - 'It is possible for me to dispel this thirst for liquor with water, or to dispel it with whey, or to dispel it with salted gruel, or to dispel it with sour vinegar; but I would not drink that, which would be for my welfare and happiness for a long time.' He, having reflected, might not drink from that drinking bowl, might

give it up. On that account he might not undergo death or suffering like death. Just so, monks, whatever ascetics or brahmins in the past period of time, whatever in the world has a dear nature and a pleasant nature, they saw it as impermanent, they saw it as suffering, they saw it as non-self, they saw it as disease, they saw it as peril, they abandoned craving. Those who abandoned craving, they abandoned clinging. Those who abandoned clinging, they abandoned suffering. Those who abandoned suffering, they were released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; they were released from suffering, I say.

"And whatever, monks, in the future period of time... etc. at present ascetics or brahmins who see whatever in the world has a dear nature and a pleasant nature as impermanent, see it as suffering, see it as non-self, see it as a disease, see it as peril, they abandon craving. Those who abandon craving, they abandon clinging. Those who abandon clinging, they abandon suffering. Those who abandon suffering are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; they are released from suffering, I say." The sixth.

7. The Discourse on the Sheaf of Reeds

67. On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhika were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Mahākoṭṭhika, in the evening, having emerged from seclusion, approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta - "Now what, friend Sāriputta, is ageing and death self-made, is ageing and death made by another, is ageing and death both self-made and made by another, or is ageing and death neither self-made nor made by another but fortuitously arisen?" "No indeed, friend Koṭṭhika, ageing and death is not self-made, ageing and death is not made by another, ageing and death is not both self-made and made by another, nor is ageing and death neither self-made nor made by another but fortuitously arisen. But rather, birth is the condition for ageing and death."

"Now what, friend Sāriputta, is birth self-made, is birth made by another, is birth both self-made and made by another, or is birth neither self-made nor made by another but fortuitously arisen?" "No indeed, friend Koṭṭhika, birth is not self-made, birth is not made by another, birth is not both self-made and made by another, nor is birth neither self-made nor made by another but fortuitously arisen. But rather, existence is the condition for birth."

"Now what, friend Sāriputta, is existence self-made... etc. is clinging self-made... is craving self-made... is feeling self-made... is contact self-made... are the six sense bases self-made... is mentality-materiality self-made, is mentality-materiality made by another, is mentality-materiality both self-made and made by another, or is mentality-materiality neither self-made nor made by another but fortuitously arisen?" "No indeed, friend Koṭṭhika, mentality-materiality is not self-made, mentality-materiality is not made by another, mentality-materiality is not both self-made and

made by another, nor is mentality-materiality neither self-made nor made by another but fortuitously arisen. But rather, consciousness is the condition for mentality-materiality."

"Now what, friend Sāriputta, is consciousness self-made, is consciousness made by another, is consciousness both self-made and made by another, or is consciousness neither self-made nor made by another but fortuitously arisen?" "No indeed, friend Koṭṭhika, consciousness is not self-made, consciousness is not made by another, consciousness is not both self-made and made by another, nor is consciousness neither self-made nor made by another but fortuitously arisen. But rather, mentality-materiality is the condition for consciousness."

"Just now we understand the Venerable Sāriputta's statement thus - 'No indeed, friend Koṭṭhika, mentality-materiality is not self-made, mentality-materiality is not made by another, mentality-materiality is not both self-made and made by another, nor is mentality-materiality neither self-made nor made by another but fortuitously arisen. But rather, consciousness is the condition for mentality-materiality.'

"And yet just now we understand the Venerable Sāriputta's statement thus - 'No indeed, friend Koṭṭhika, consciousness is not self-made, consciousness is not made by another, consciousness is not both self-made and made by another, nor is consciousness neither self-made nor made by another but fortuitously arisen. But rather, mentality-materiality is the condition for consciousness.'

"But in what way, friend Sāriputta, is the meaning of this statement to be seen?" "If so, friend, I will make a simile for you. By means of a simile some wise men here understand the meaning of what is said. Just as, friend, two bundles of reeds might stand depending on each other. Just so, friend, with mentality-materiality as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact, etc. Thus is the origin of this whole mass of suffering. If, friend, one of those bundles of reeds were pulled away, one would fall; if the other were pulled away, the other would fall. Just so, friend, from the cessation of mentality-materiality comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; etc. thus is the cessation of this whole mass of suffering." "It is wonderful, friend Sāriputta; it is marvellous, friend Sāriputta! How well this has been spoken by the Venerable Sāriputta. And we rejoice in what the Venerable Sāriputta has said on these thirty-six grounds - 'If, friend, a monk expounds the Teaching for disenchantment, dispassion, and cessation of ageing and death, it is fitting to say "a monk who is speaker of the Teaching". If, friend, a monk is practising for disenchantment, dispassion, and cessation of ageing and death, it is fitting to say "a monk practising in accordance with the Teaching". If, friend, a monk is liberated through non-clinging through disenchantment, dispassion, and cessation of ageing and death, it is fitting to say "a monk who has attained Nibbāna in this present life". If regarding birth... if regarding existence... if regarding clinging... if regarding craving... if regarding feeling... if regarding contact... if regarding the six sense bases... if regarding mentality-materiality... if regarding consciousness... if regarding activities... If, friend, a monk expounds the Teaching for

disenchantment, dispassion, and cessation of ignorance, it is fitting to say "a monk who is speaker of the Teaching". If, friend, a monk is practising for disenchantment, dispassion, and cessation of ignorance, it is fitting to say "a monk practising in accordance with the Teaching". If, friend, a monk is liberated through non-clinging through disenchantment, dispassion, and cessation of ignorance, it is fitting to say "a monk who has attained Nibbāna in this present life".' The seventh.

8. The Discourse at Kosambī

68. On one occasion the Venerable Musila, the Venerable Paviṭṭha, the Venerable Nārada, and the Venerable Ānanda were dwelling at Kosambī in Ghosita's park. Then the Venerable Paviṭṭha said this to the Venerable Musila - "Apart from faith, friend Musila, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Musila have individual knowledge - 'Birth is the condition for ageing and death'?" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'Birth is the condition for ageing and death.'"

"Apart from faith, friend Musila, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Musila have individual knowledge - 'Existence is the condition for birth,' etc. 'Clinging is the condition for existence,' 'Craving is the condition for clinging,' 'Feeling is the condition for craving,' 'Contact is the condition for feeling,' 'The six sense bases are the condition for contact,' 'Mentality-materiality is the condition for the six sense bases,' 'Consciousness is the condition for mentality-materiality,' 'Activities are the condition for consciousness,' 'Ignorance is the condition for activities'?" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'Ignorance is the condition for activities.'"

"Apart from faith, friend Musila, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Musila have individual knowledge - 'From the cessation of birth comes the cessation of ageing and death'?" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'From the cessation of birth comes the cessation of ageing and death.'"

"Apart from faith, friend Musila, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Musila have individual knowledge - 'From the cessation of existence comes the cessation of birth,' etc. 'From the cessation of clinging comes the cessation of existence,' 'From the cessation of craving comes the cessation of clinging,' 'From the cessation of feeling comes the cessation of craving,' 'From the cessation of contact comes the cessation of feeling,' 'From the cessation of the six sense bases comes the cessation of contact,' 'From the cessation of mentality-

materiality comes the cessation of the six sense bases,' 'From the cessation of consciousness comes the cessation of mentality-materiality,' 'From the cessation of activities comes the cessation of consciousness,' 'From the cessation of ignorance comes the cessation of activities?'" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'From the cessation of ignorance comes the cessation of activities.'"

"Apart from faith, friend Musila, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Musila have individual knowledge - 'The cessation of existence is Nibbāna'?" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'The cessation of existence is Nibbāna.'"

"Then is the Venerable Musila a Worthy One who has eliminated the mental corruptions?" When this was said, the Venerable Musila remained silent. Then the Venerable Nārada said this to the Venerable Paviṭṭha - "Good, friend Paviṭṭha, may I receive this question. Ask me this question. I will answer this question for you." "Let the Venerable Nārada receive this question. I ask the Venerable Nārada this question. And let the Venerable Nārada answer this question for me."

"Apart from faith, friend Nārada, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Nārada have individual knowledge - 'Birth is the condition for ageing and death'?" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'Birth is the condition for ageing and death.'"

"Apart from faith, friend Nārada, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Nārada have individual knowledge - existence is the condition for birth, etc. ignorance is the condition for activities?" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'ignorance is the condition for activities.'"

"Apart from faith, friend Nārada, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Nārada have individual knowledge - 'From the cessation of birth comes the cessation of ageing and death'?" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'From the cessation of birth comes the cessation of ageing and death.'"

"Apart from faith, friend Nārada, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Nārada have individual knowledge - 'From the

cessation of existence comes the cessation of birth,' etc. 'From the cessation of ignorance comes the cessation of activities?'" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'From the cessation of ignorance comes the cessation of activities.'"

"Apart from faith, friend Nārada, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, does the Venerable Nārada have individual knowledge - 'The cessation of existence is Nibbāna?'" "Apart from faith, friend Paviṭṭha, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, I know this, I see this - 'The cessation of existence is Nibbāna.'"

"Then is the Venerable Nārada a Worthy One, one who has eliminated the mental corruptions?" "'The cessation of existence is Nibbāna' has been well seen by me, friend, as it really is with right wisdom, yet I am not a Worthy One, one who has eliminated the mental corruptions. Just as, friend, on a wilderness path there is a well. There would be neither a rope nor a water jar. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched; he would look into that well. He would have the knowledge 'water,' but he would not be able to touch it with his body and dwell. Just so, friend, 'The cessation of existence is Nibbāna' has been well seen as it really is with right wisdom, yet I am not a Worthy One, one who has eliminated the mental corruptions."

When this was said, the Venerable Ānanda said this to the Venerable Paviṭṭha -

"Speaking thus, friend Paviṭṭha, what do you say about the Venerable Nārada?"

"Speaking thus, friend Ānanda, I say nothing about the Venerable Nārada except what is good, except what is wholesome." The eighth.

9. The Discourse on Involvement

69. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṭhī in Jeta's Grove, Anāthapiṇḍika's park. There, etc. "The great ocean, monks, rising, causes the great rivers to rise; the great rivers rising cause the rivulets to rise; the rivulets rising cause the large pools to rise; the large pools rising cause the small pools to rise. Just so, monks, ignorance rising causes activities to rise; activities rising cause consciousness to rise; consciousness rising causes mentality-materiality to rise; mentality-materiality rising causes the six sense bases to rise; the six sense bases rising cause contact to rise; contact rising causes feeling to rise; feeling rising causes craving to rise; craving rising causes clinging to rise; clinging rising causes existence to rise; existence rising causes birth to rise; birth rising causes ageing and death to rise.

"The great ocean, monks, receding, causes the great rivers to recede; the great rivers receding cause the rivulets to recede; the rivulets receding cause the large pools to recede; the large pools receding cause the small pools to recede. Just so, monks, ignorance receding causes activities to recede; activities receding cause consciousness to recede; consciousness receding causes mentality-materiality to recede; mentality-materiality receding causes the six sense bases to recede; the six sense bases receding cause contact to recede; contact receding causes feeling to

recede; feeling receding causes craving to recede; craving receding causes clinging to recede; clinging receding causes existence to recede; existence receding causes birth to recede; birth receding causes ageing and death to recede." The ninth.

10. The Discourse on Susīma

70. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Blessed One was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. The Community of monks too was honoured, respected, revered, venerated, and esteemed, obtainers of the requisites of robes, almsfood, lodging and medicine for the sick. But the heterodox wandering ascetics were not honoured, not respected, not revered, not venerated, not esteemed, not obtainers of the requisites of robes, almsfood, lodging and medicine for the sick.

Now at that time the wandering ascetic Susīma was dwelling at Rājagaha together with a great assembly of wandering ascetics. Then the assembly of the wandering ascetic Susīma said this to the wandering ascetic Susīma - "Come, friend Susīma, live the holy life under the ascetic Gotama. Having learnt the Teaching thoroughly, you should teach it to us. Having learnt that Teaching thoroughly, we shall teach it to the householders. Thus we too shall be honoured, respected, revered, venerated, and esteemed, obtainers of the requisites of robes, almsfood, lodging and medicine for the sick." "Yes, friends," the wandering ascetic Susīma, having promised his assembly, approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Susīma said this to the Venerable Ānanda - "I wish, friend Ānanda, to live the holy life in this Teaching and discipline."

Then the Venerable Ānanda, having taken the wandering ascetic Susīma, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Venerable sir, this wandering ascetic Susīma says thus - 'I wish, friend Ānanda, to live the holy life in this Teaching and discipline.'" "Then, Ānanda, give Susīma the going forth." The wandering ascetic Susīma received the going forth in the presence of the Blessed One, he received full ordination.

Now at that time final liberating knowledge had been declared by several monks in the presence of the Blessed One - "We understand: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The Venerable Susīma heard - "It is said that final liberating knowledge has been declared by several monks in the presence of the Blessed One - 'We understand: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.''" Then the Venerable Susīma approached those monks; having approached, he exchanged friendly greetings with those monks. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Susīma said this to those monks - "Is it true that final liberating knowledge has been declared by the venerable ones in the presence of the

Blessed One - 'We understand: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being"'?" "Yes, friend."

"But do you venerable ones, knowing thus, seeing thus, experience the various kinds of supernormal power - having been one, you become many; having been many, you become one; appearing, vanishing, you go unhindered through walls, through ramparts, through mountains, just as through space; you dive in and out of the earth just as in water; you go on water without breaking it just as on earth; you travel cross-legged through space just as a winged bird; you fondle and stroke with your hand even the moon and sun, so mighty and powerful; you exercise mastery with your body even as far as the Brahma world?" "No indeed, friend."

"But do you venerable ones, knowing thus, seeing thus, with the divine ear element, purified and surpassing the human, hear both sounds - divine and human, whether far or near?" "No indeed, friend."

"But do you venerable ones, knowing thus, seeing thus, understand the minds of other beings, of other persons, having encompassed them with your own mind - do you understand a mind with lust as 'a mind with lust'; do you understand a mind without lust as 'a mind without lust'; do you understand a mind with hate as 'a mind with hate'; do you understand a mind without hate as 'a mind without hate'; do you understand a mind with delusion as 'a mind with delusion'; do you understand a mind without delusion as 'a mind without delusion'; do you understand a contracted mind as 'a contracted mind'; do you understand a distracted mind as 'a distracted mind'; do you understand an exalted mind as 'an exalted mind'; do you understand a not exalted mind as 'a not exalted mind'; do you understand a surpassed mind as 'a surpassed mind'; do you understand an unsurpassed mind as 'an unsurpassed mind'; do you understand a concentrated mind as 'a concentrated mind'; do you understand an unconcentrated mind as 'an unconcentrated mind'; do you understand a liberated mind as 'a liberated mind'; do you understand an unliberated mind as 'an unliberated mind'?" "No indeed, friend."

"But do you venerable ones, knowing thus, seeing thus, recollect manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms do you recollect manifold past lives?" "No indeed, friend."

"But do you venerable ones, knowing thus, seeing thus, with the divine eye, which is pure and surpasses the human, see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct,

revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell; But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world' - thus with the divine eye, which is pure and surpasses the human, do you see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand beings according to their actions?" "No indeed, friend."

"But do you venerable ones, knowing thus, seeing thus, having gone beyond material form, touch with the body and dwell in those peaceful deliverances that are immaterial?" "No indeed, friend."

"Here now, venerable ones, there is this declaration and the non-attainment of these states; what is this, friend?" "We are liberated by wisdom, friend Susīma."

"I do not understand in detail the meaning of what the venerable ones have spoken in brief. It would be good if the venerable ones would speak in such a way that I might understand in detail the meaning of what the venerable ones have spoken in brief." "Whether you understand or whether you do not understand, friend Susīma, we are liberated by wisdom."

Then the Venerable Susīma, having risen from his seat, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Susīma reported to the Blessed One all the friendly conversation he had with those monks. "First, Susīma, comes knowledge of the stability of phenomena, afterwards knowledge of Nibbāna."

"I, venerable sir, do not understand in detail the meaning of what the Blessed One has spoken in brief. It would be good, venerable sir, if the Blessed One would speak in such a way that I might understand in detail the meaning of what the Blessed One has spoken in brief." "Whether you understand or whether you do not understand, Susīma, first comes knowledge of the stability of phenomena, afterwards knowledge of Nibbāna."

"What do you think, Susīma, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Is feeling permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Is perception permanent or impermanent?" "Impermanent, venerable sir." Etc. "Are activities permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Is consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that

suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

"Therefore, Susima, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever feeling, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all feeling - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever perception... etc. Whatever activities, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all activities - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

"Seeing thus, Susima, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'

"Do you see, Susima, 'Birth is the condition for ageing and death'?" "Yes, venerable sir." "Do you see, Susima, 'Existence is the condition for birth'?" "Yes, venerable sir." "Do you see, Susima, 'Clinging is the condition for existence'?" "Yes, venerable sir." "Do you see, Susima, 'Craving is the condition for clinging'?" "Yes, venerable sir." "'Feeling is the condition for craving,' 'Contact is the condition for feeling,' 'The six sense bases are the condition for contact,' 'Mentality-materiality is the condition for the six sense bases,' 'Consciousness is the condition for mentality-materiality,' 'Activities are the condition for consciousness,' do you see, Susima, 'Ignorance is the condition for activities'?" "Yes, venerable sir."

"Do you see, Susima, 'From the cessation of birth comes the cessation of ageing and death'?" "Yes, venerable sir." "Do you see, Susima, 'From the cessation of existence comes the cessation of birth'?" "Yes, venerable sir." "'From the cessation of clinging comes the cessation of existence,' 'From the cessation of craving comes the cessation of clinging,' 'From the cessation of feeling comes the cessation of craving,' 'From the cessation of contact comes the cessation of feeling,' 'From the cessation of the six sense bases comes the cessation of contact,' 'From the cessation of mentality-materiality comes the cessation of the six sense bases,' 'From the cessation of consciousness comes the cessation of mentality-materiality,' 'From the cessation of activities comes the cessation of consciousness,' do you see, Susima, 'From the cessation of ignorance comes the cessation of activities'?" "Yes, venerable sir."

"But do you, Susīma, thus knowing, thus seeing, experience the various kinds of supernormal power - having been one, you become many; having been many, you become one; appearing, vanishing, you go unhindered through walls, through ramparts, through mountains, just as through space; you dive in and out of the earth just as in water; you go on water without breaking it just as on earth; you travel cross-legged through space just as a winged bird; you fondle and stroke with your hand even the moon and sun, so mighty and powerful; you exercise mastery with your body even as far as the Brahma world?" "No, Venerable Sir."

"But do you, Susīma, thus knowing, thus seeing, with the divine ear element, purified and surpassing the human, hear both sounds - divine and human, whether far or near?" "No, Venerable Sir."

"But do you, Susīma, thus knowing, thus seeing, understand the minds of other beings, of other persons, having encompassed them with your own mind - you understand a mind with lust as 'a mind with lust'... etc. you understand a liberated mind as 'a liberated mind'?" "No, Venerable Sir."

"But do you, Susīma, thus knowing, thus seeing, recollect manifold past lives, as follows - one birth... etc. thus with aspects and terms you recollect manifold past lives?" "No, Venerable Sir."

"But do you, Susīma, thus knowing, thus seeing, with the divine eye, purified and surpassing the human, see beings passing away... etc. you understand beings according to their actions?" "No, Venerable Sir."

"But do you, Susīma, thus knowing, thus seeing, having gone beyond material form, touch with the body and dwell in those peaceful deliverances that are immaterial?" "No, Venerable Sir."

"Now here, Susīma, there is this declaration and the non-attainment of these states; what is this, Susīma, how is this?"

Then the Venerable Susīma, having fallen at the Blessed One's feet with his head, said this to the Blessed One - "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I went forth as a thief of the Teaching in such a well-proclaimed Teaching and discipline. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future."

"Truly, Susīma, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you went forth as a thief of the Teaching in such a well-proclaimed Teaching and discipline. Just as, Susīma, having seized a thief, a criminal, they might show him to the king - 'This, Sire, is a thief, a criminal; impose on him whatever punishment you wish.' The king might speak to him thus - 'Go, sirs, having bound this man with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, cut off his head.' The king's men, having bound that man with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to

crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, might cut off his head. What do you think, Susīma, would that man on that account experience suffering and displeasure?" "Yes, venerable sir."

"Whatever suffering and displeasure, Susīma, that man would experience on that account. Whatever going forth of one who steals the Teaching in such a well-proclaimed Teaching and discipline, this is more painful in result and more bitter in result than that, and moreover it leads to the nether world. But since you, Susīma, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, Susīma, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future." The tenth.

The Great Chapter is seventh.

Its summary:

Two on the unlearned are spoken, and another with son's flesh;
There is lust and the city, meditation and the sheaf of reeds;
Kosambī and they approach, and the tenth with Susīma.

8. The Chapter on Ascetics and Brahmins

1. The Discourse on Ageing and Death

71. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One, etc. "Whatever ascetics or brahmins, monks, who do not understand ageing and death, do not understand the origin of ageing and death, do not understand the cessation of ageing and death, do not understand the practice leading to the cessation of ageing and death, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand ageing and death, etc. understand the practice, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves." The first.

2-11. The Decad Beginning with the Discourse on Birth

72. He was dwelling at Sāvattthī, etc. They do not understand birth, etc.

They do not understand existence, etc.

They do not understand clinging, etc.

They do not understand craving, etc.

They do not understand feeling, etc.

They do not understand contact, etc.

They do not understand the six sense bases, etc.

They do not understand mentality-materiality, etc.

They do not understand consciousness, etc.

"They do not understand activities, they do not understand the origin of activities, they do not understand the cessation of activities, they do not understand the practice leading to the cessation of activities, etc. They understand activities, etc. Having realised by direct knowledge themselves, having attained, they dwell."The eleventh.

The Chapter on Ascetics and Brahmins is eighth.

Its summary:

Eleven on conditions are spoken, with the analysis of the four truths;
The Chapter on Ascetics and Brahmins is the eighth in the Nidāna.

The summary of the chapters:

The Buddha, Nutriment, the Ten Powers, Kaḷāra, the Householder as fifth;
The Chapter on Suffering, the Great Chapter, the eighth is on Ascetics and Brahmins.

9. Intermediate Consecutive Repetitions

1. The Discourse on the Teacher

73. He was dwelling at Sāvattthī, etc. "Monks, by one not knowing, not seeing ageing and death as it really is, for knowledge of ageing and death as it really is, a teacher should be sought; by one not knowing, not seeing the origin of ageing and death as it really is, for knowledge of the origin of ageing and death as it really is, a teacher should be sought; by one not knowing, not seeing the cessation of ageing and death as it really is, for knowledge of the cessation of ageing and death as it really is, a teacher should be sought; by one not knowing, not seeing the practice leading to the cessation of ageing and death as it really is, for knowledge of the practice leading to the cessation of ageing and death as it really is, a teacher should be sought." The first.

2-11. The Decad Beginning with the Second Discourse on the Teacher

Monks, by one not knowing, not seeing birth as it really is, etc.

Monks, by one not knowing, not seeing existence as it really is, etc.

Monks, by one not knowing, not seeing clinging as it really is, etc.

Monks, by one not knowing, not seeing craving as it really is, etc.

Monks, by one not knowing, not seeing feeling as it really is, etc.

Monks, by one not knowing, not seeing contact as it really is, etc.

Monks, by one not knowing, not seeing the six sense bases as it really is, etc.

Monks, by one not knowing, not seeing mentality-materiality as it really is, etc.

Monks, by one not knowing, not seeing consciousness as it really is, etc.

"Monks, by one not knowing, not seeing activities as they really are, for knowledge of activities as they really are, a teacher should be sought; by one not knowing, not seeing the origin of activities as it really is, for knowledge of the origin of activities as it really is, a teacher should be sought; by one not knowing, not seeing the cessation of activities as it really is, for knowledge of the cessation of activities as it really is, a teacher should be sought; by one not knowing, not seeing the practice leading to the cessation of activities as it really is, for knowledge of the practice leading to the cessation of activities as it really is, a teacher should be sought." The eleventh.

2-12. The Eleven Repetitions Beginning with the Discourse on Training

"Monks, by one not knowing, not seeing ageing and death as it really is, for knowledge of ageing and death as it really is, training is to be done.

Monks, by one not knowing ageing and death, etc. exertion is to be done, etc.

Monks, by one not knowing ageing and death, etc. desire is to be done, etc.

Monks, by one not knowing ageing and death, etc. enthusiasm is to be done, etc.

Monks, by one not knowing ageing and death, etc. unremitting is to be done... etc.

Monks, by one not knowing ageing and death, etc. ardour is to be done... etc.

Monks, by one not knowing ageing and death, etc. energy is to be done... etc.

Monks, by one not knowing ageing and death, etc. perseverance is to be done... etc.

Monks, by one not knowing ageing and death, etc. mindfulness is to be done... etc.

Monks, by one not knowing ageing and death, etc. full awareness is to be done... etc.

Monks, by one not knowing ageing and death, etc. diligence is to be done... etc.

The Intermediate Repetition is ninth.

Its summary:

Teacher and training and exertion, desire, with enthusiasm as fifth;
Unremitting, ardour, energy, perseverance is mentioned;
And mindfulness and full awareness, with diligence makes twelve.

The discourses with intermediate repetitions are concluded.

The others are twelve, the discourses are thirty-two hundred;
They are spoken with the four truths, in the intermediate abbreviation section.

The summary in the intermediate repetitions is complete.

The Connected Discourses on Causation is complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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