

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

2. The Great Chapter (2. Mahāvaggapāḷi)

2. The Great Discourse on Causation (2. Mahānidānasuttaṃ)

[DN 15, PTS 2.55–2.71]



PaliVerse

1. The Collection of the Long Discourses

2. The Great Chapter

2. The Great Discourse on Causation

Dependent Origination

95. 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. Then the Venerable Ānanda approached the Blessed One, and 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.

96. "'There is ageing and death with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for ageing and death?', 'Birth is the condition for ageing and death' should be said to this.

"'There is birth with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for birth?', 'Existence is the condition for birth' should be said to this.

"'There is existence with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for existence?', 'Clinging is the condition for existence' should be said to this.

"'There is clinging with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for clinging?', 'Craving is the condition for clinging' should be said to this.

"'There is craving with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for craving?', 'Feeling is the condition for craving' should be said to this.

"'There is feeling with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for feeling?', 'Contact is the condition for feeling' should be said to this.

"'There is contact with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for contact?', 'Mentality-materiality is the condition for contact' should be said to this.

"'There is mentality-materiality with this as condition' - thus being asked, Ānanda,

'there is' should be said to this. If one should say 'What is the condition for mentality-materiality?', 'Consciousness is the condition for mentality-materiality' should be said to this.

"'There is consciousness with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for consciousness?', 'Mentality-materiality is the condition for consciousness' should be said to this.

97. "Thus indeed, Ānanda, with mentality-materiality as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality 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.

98. "'Birth is the condition for ageing and death' - thus indeed this was said. Now, Ānanda, by this method too it should be known how birth is the condition for ageing and death. For if, Ānanda, birth were not to exist at all, in any way whatsoever, for anyone anywhere, that is to say - of gods for the state of being a god, or of gandhabbas for the state of being a gandhabba, or of demons for the state of being a demon, or of beings for the state of being a being, or of humans for the state of being a human, or of quadrupeds for the state of being a quadruped, or of birds for the state of being a bird, or of reptiles for the state of being a reptile - if, Ānanda, for those various beings there were no birth for that particular state of being. With birth being altogether absent, from the cessation of birth, would ageing and death be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for ageing and death, namely birth."

99. "'Existence is the condition for birth' - thus indeed this was said. Now, Ānanda, by this method too it should be known how existence is the condition for birth. For if, Ānanda, existence were not to exist at all, in any way whatsoever, for anyone anywhere, that is to say - sensual existence or fine-material existence or immaterial existence, with existence being altogether absent, from the cessation of existence, would birth be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for birth, namely existence."

100. "'With clinging as condition, existence' - thus indeed this was said. Now, Ānanda, by this method too it should be known how clinging is the condition for existence. For if, Ānanda, clinging were not to exist at all, in any way whatsoever, for anyone anywhere, that is to say - clinging to sensual pleasures or clinging to views or clinging to moral rules and austerities or clinging to the doctrine of self, with clinging being altogether absent, from the cessation of clinging, would existence be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for existence, namely clinging."

101. "'Craving is the condition for clinging' - thus indeed this was said. Now, Ānanda, by this method too it should be known how craving is the condition for clinging. For if, Ānanda, craving were not to exist at all, in any way whatsoever, for anyone anywhere, that is to say - craving for visible form, craving for sound, craving for

odour, craving for flavour, craving for tangible object, craving for mental objects - with craving being altogether absent, from the cessation of craving, would clinging be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for clinging, namely craving."

102. "'Feeling is the condition for craving' - thus indeed this was said. Now, Ānanda, by this method too it should be known how feeling is the condition for craving. For if, Ānanda, feeling were not to exist at all, in any way whatsoever, for anyone anywhere, that is to say - 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, with feeling being altogether absent, from the cessation of feeling, would craving be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for craving, namely feeling."

103. "Thus indeed, Ānanda, dependent on feeling there is craving, dependent on craving there is quest, dependent on quest there is material gain, dependent on material gain there is judgment, dependent on judgment there is desire and lust, dependent on desire and lust there is holding, dependent on holding there is possession, dependent on possession there is stinginess, dependent on stinginess there is safeguarding. On account of safeguarding, taking up of sticks, taking up of knives, disputes, strife, contention, recrimination, divisive speech, and false speech - many evil unwholesome mental states come to be.

104. "'On account of safeguarding, taking up of sticks, taking up of knives, disputes, strife, contention, recrimination, divisive speech, and false speech - many evil unwholesome mental states come to be' - thus indeed this was said. Now, Ānanda, by this method too it should be known how on account of safeguarding, taking up of sticks, taking up of knives, disputes, strife, contention, recrimination, divisive speech, and false speech - many evil unwholesome mental states come to be. For if, Ānanda, safeguarding were not to exist at all, in any way whatsoever, for anyone anywhere, with safeguarding being altogether absent, from the cessation of safeguarding, would taking up of sticks, taking up of knives, disputes, strife, contention, recrimination, divisive speech, and false speech - many evil unwholesome mental states come to be?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for taking up of sticks, taking up of knives, disputes, strife, contention, recrimination, divisive speech, and false speech - many evil unwholesome mental states to come to be, namely safeguarding.

105. "'Dependent on stinginess there is safeguarding' - thus indeed this was said. Now, Ānanda, by this method too it should be known how dependent on stinginess there is safeguarding. For if, Ānanda, stinginess were not to exist at all, in any way whatsoever, for anyone anywhere, with stinginess being altogether absent, from the cessation of stinginess, would safeguarding be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for safeguarding, namely stinginess."

106. "'Dependent on possession there is stinginess' - thus indeed this was said. Now, Ānanda, by this method too it should be known how dependent on possession there is stinginess. For if, Ānanda, possession were not to exist at all, in any way whatsoever,

for anyone anywhere, with possession being altogether absent, from the cessation of possession, would stinginess be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for stinginess, namely possession."

107. "'Dependent on holding there is possession' - thus indeed this was said. Now, Ānanda, by this method too it should be known how dependent on holding there is possession. For if, Ānanda, holding were not to exist at all, in any way whatsoever, for anyone anywhere, with holding being altogether absent, from the cessation of holding, would possession be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for possession - namely holding."

108. "'Dependent on desire and lust there is holding' - thus indeed this was said. Now, Ānanda, by this method too it should be known how dependent on desire and lust there is holding. For if, Ānanda, desire and lust were not to exist at all, in any way whatsoever, for anyone anywhere, with desire and lust being altogether absent, from the cessation of desire and lust, would holding be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for holding, namely desire and lust."

109. "'Dependent on judgment there is desire and lust' - thus indeed this was said. Now, Ānanda, by this method too it should be known how dependent on judgment there is desire and lust. For if, Ānanda, judgment were not to exist at all, in any way whatsoever, for anyone anywhere, with judgment being altogether absent, from the cessation of judgment, would desire and lust be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for desire and lust, namely judgment."

110. "'Dependent on material gain there is judgment' - thus indeed this was said. Now, Ānanda, by this method too it should be known how dependent on material gain there is judgment. For if, Ānanda, material gain were not to exist at all, in any way whatsoever, for anyone anywhere, with material gain being altogether absent, from the cessation of material gain, would judgment be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for judgment, namely material gain."

111. "'Dependent on quest there is material gain' - thus indeed this was said. Now, Ānanda, by this method too it should be known how dependent on quest there is material gain. For if, Ānanda, quest were not to exist at all, in any way whatsoever, for anyone anywhere, with quest being altogether absent, from the cessation of quest, would material gain be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for material gain, namely quest."

112. "'Dependent on craving there is quest' - thus indeed this was said. Now, Ānanda, by this method too it should be known how dependent on craving there is quest. For if, Ānanda, craving were not to exist at all, in any way whatsoever, for anyone anywhere, that is to say - sensual craving, craving for existence, craving for non-existence - with craving being altogether absent, from the cessation of craving, would quest be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the

cause, this is the source, this is the origin, this is the condition for quest, namely craving. Thus indeed, Ānanda, these two phenomena, being twofold, have one meeting point in feeling."

113. "'Feeling has contact as condition' - thus indeed this was said. Now, Ānanda, by this method too it should be known how feeling has contact as condition. For if, Ānanda, contact were not to exist at all, in any way whatsoever, for anyone anywhere, that is to say - eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact - with contact being altogether absent, from the cessation of contact, would feeling be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for feeling, namely contact."

114. "'Mentality-materiality is the condition for contact' - thus indeed this was said. Now, Ānanda, by this method too it should be known how mentality-materiality is the condition for contact. Ānanda, by whatever characteristics, by whatever signs, by whatever marks, by whatever descriptions there is a concept of the mental body, in the absence of those characteristics, those signs, those marks, those descriptions, would designation-contact be discerned in the material body?" "No, Venerable Sir." "Ānanda, by whatever characteristics, by whatever signs, by whatever marks, by whatever descriptions there is a concept of the material body, in those characteristics... etc. in the absence of those descriptions, would impingement-contact be discerned in the mental body?" "No, Venerable Sir." "Ānanda, by whatever characteristics... etc. by whatever descriptions there is a concept of the mental body and the material body, in those characteristics... etc. in the absence of those descriptions, would designation-contact or impingement-contact be discerned?" "No, Venerable Sir." "Ānanda, by whatever characteristics... etc. by whatever descriptions there is a concept of mentality-materiality, in those characteristics... etc. in the absence of those descriptions, would contact be discerned?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for contact, namely mentality-materiality."

115. "'Consciousness is the condition for mentality-materiality' - thus indeed this was said. Now, Ānanda, by this method too it should be known how consciousness is the condition for mentality-materiality. For if, Ānanda, consciousness were not to descend into the mother's womb, would mentality-materiality be accumulated in the mother's womb?" "No, Venerable Sir." "For if, Ānanda, consciousness, having descended into the mother's womb, were to depart, would mentality-materiality be produced for this state of being?" "No, Venerable Sir." "For if, Ānanda, consciousness were to be cut off while still young, of a boy or a girl, would mentality-materiality attain growth, increase, and expansion?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for mentality-materiality - namely consciousness."

116. "'Mentality-materiality is the condition for consciousness' - thus indeed this was said. Now, Ānanda, by this method too it should be known how mentality-materiality is the condition for consciousness. For if, Ānanda, consciousness were not to obtain a support in mentality-materiality, would the origin of the mass of suffering, namely birth, ageing, and death, be discerned in the future?" "No, Venerable Sir." "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the

condition for consciousness, namely mentality-materiality. To this extent indeed, Ānanda, one may be born or age or die or pass away or be reborn. To this extent is the range of designation, to this extent is the range of language, to this extent is the range of concepts, to this extent is the sphere of wisdom, to this extent the round of rebirths turns for the manifestation of this state of being, namely mentality-materiality together with consciousness proceeds in mutual conditionality.

The Description of Self

117. "And in what way, Ānanda, does one declaring a self declare it? For indeed, Ānanda, one declaring a material, limited self declares it - 'My self is material and limited.' Or indeed, Ānanda, one declaring a material, infinite self declares it - 'My self is material and infinite.' Or indeed, Ānanda, one declaring an immaterial, limited self declares it - 'My self is immaterial and limited.' Or indeed, Ānanda, one declaring an immaterial, infinite self declares it - 'My self is immaterial and infinite.'

118. "Therein, Ānanda, whoever declares a material, limited self, declaring it. Either he declares a material, limited self at present, declaring it, or he declares a material, limited self there in the future, declaring it, or else he thinks: 'Though it is not so, I shall bring it to such a state.' That being so, Ānanda, it is proper to say that the view of a material, limited self underlies.

"Therein, Ānanda, whoever declares a material, infinite self, declaring it. Either he declares a material, infinite self at present, declaring it, or he declares a material, infinite self there in the future, declaring it, or else he thinks: 'Though it is not so, I shall bring it to such a state.' That being so, Ānanda, it is proper to say that the view of a material, infinite self underlies.

"Therein, Ānanda, whoever declares an immaterial, limited self, declaring it. Either he declares an immaterial, limited self at present, declaring it, or he declares an immaterial, limited self there in the future, declaring it, or else he thinks: 'Though it is not so, I shall bring it to such a state.' That being so, Ānanda, it is proper to say that the view of an immaterial, limited self underlies.

"Therein, Ānanda, whoever declares an immaterial, infinite self, declaring it. Either he declares an immaterial, infinite self at present, declaring it, or he declares an immaterial, infinite self there in the future, declaring it, or else he thinks: 'Though it is not so, I shall bring it to such a state.' That being so, Ānanda, it is proper to say that the view of an immaterial, infinite self underlies. To this extent indeed, Ānanda, one declaring a self declares it.

The Non-Description of Self

119. "And in what way, Ānanda, does one not declaring a self not declare it? For indeed, Ānanda, one not declaring a material, limited self does not declare it - 'My self is material and limited.' Or indeed, Ānanda, one not declaring a material, infinite self does not declare it - 'My self is material and infinite.' Or indeed, Ānanda, one not declaring an immaterial, limited self does not declare it - 'My self is immaterial and limited.' Or indeed, Ānanda, one not declaring an immaterial, infinite self does not declare it - 'My self is immaterial and infinite.'

120. "Therein, Ānanda, whoever not declaring a material, limited self does not declare it. Either he does not declare a material, limited self at present, not declaring it, or he does not declare a material, limited self there in the future, not declaring it, nor does he think: 'Though it is not so, I shall bring it to such a state.' That being so, Ānanda, it is proper to say that the view of a material, limited self does not underlie.

"Therein, Ānanda, whoever not declaring a material, infinite self does not declare it. Either he does not declare a material, infinite self at present, not declaring it, or he does not declare a material, infinite self there in the future, not declaring it, nor does he think: 'Though it is not so, I shall bring it to such a state.' That being so, Ānanda, it is proper to say that the view of a material, infinite self does not underlie.

"Therein, Ānanda, whoever not declaring an immaterial, limited self does not declare it. Either he does not declare an immaterial, limited self at present, not declaring it, or he does not declare an immaterial, limited self there in the future, not declaring it, nor does he think: 'Though it is not so, I shall bring it to such a state.' That being so, Ānanda, it is proper to say that the view of an immaterial, limited self does not underlie.

"Therein, Ānanda, whoever not declaring an immaterial, infinite self does not declare it. Either he does not declare an immaterial, infinite self at present, not declaring it, or he does not declare an immaterial, infinite self there in the future, not declaring it, nor does he think: 'Though it is not so, I shall bring it to such a state.' That being so, Ānanda, it is proper to say that the view of an immaterial, infinite self does not underlie. To this extent indeed, Ānanda, one not declaring a self does not declare it.

The Way of Regarding Self

121. "And in what way, Ānanda, does one regarding a self regard it? For indeed, Ānanda, one regarding feeling as self regards it - 'Feeling is my self.' Or indeed, Ānanda, one regarding a self regards it thus: 'Feeling is not indeed my self, my self is without experience.' Or indeed, Ānanda, one regarding a self regards it thus: 'Feeling is not indeed my self, nor is my self without experience, my self experiences, for my self is subject to feeling.'

122. "Therein, Ānanda, whoever says thus - 'Feeling is my self,' he should be addressed thus - 'Friend, there are these three feelings - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. Which of these three feelings do you regard as self?' Ānanda, at the time when one feels a pleasant feeling, at that time one does not feel an unpleasant feeling, nor does one feel a neither-unpleasant-nor-pleasant feeling; at that time one feels only a pleasant feeling. Ānanda, at the time when one feels an unpleasant feeling, at that time one does not feel a pleasant feeling, nor does one feel a neither-unpleasant-nor-pleasant feeling; at that time one feels only an unpleasant feeling. Ānanda, at the time when one feels a neither-unpleasant-nor-pleasant feeling, at that time one does not feel a pleasant feeling, nor does one feel an unpleasant feeling; at that time one feels only a neither-unpleasant-nor-pleasant feeling.

123. "Pleasant feeling indeed, Ānanda, is impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation. Unpleasant feeling indeed, Ānanda, is impermanent, conditioned,

dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation. Neither-unpleasant-nor-pleasant feeling indeed, Ānanda, is impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation. For one experiencing pleasant feeling, there is the thought: 'This is my self.' With the cessation of that very pleasant feeling, there is the thought: 'My self has departed.' For one experiencing unpleasant feeling, there is the thought: 'This is my self.' With the cessation of that very unpleasant feeling, there is the thought: 'My self has departed.' For one experiencing neither-unpleasant-nor-pleasant feeling, there is the thought: 'This is my self.' With the cessation of that very neither-unpleasant-nor-pleasant feeling, there is the thought: 'My self has departed.' Thus, in this very life, he who says thus regards a self that is mixed with impermanence, pleasure, and pain, having the nature of arising and falling - 'Feeling is my self.' Therefore, Ānanda, by this it is not fitting - to regard 'Feeling is my self.'

124. "Therein, Ānanda, whoever says thus - 'Feeling is not indeed my self, my self is without experience,' he should be addressed thus - 'But, friend, where there is altogether no feeling, would there be "I am this"?' "No, Venerable Sir." "Therefore, Ānanda, by this it is not fitting - to regard 'Feeling is not indeed my self, my self is without experience.'

125. "Therein, Ānanda, whoever says thus - 'Feeling is not indeed my self, nor is my self without experience, my self experiences, for my self is subject to feeling.' He should be addressed thus - 'For if, friend, feelings were to cease entirely, in every way, completely, without remainder. With feeling being altogether absent, from the cessation of feeling, would there be "I am this"?' "No, Venerable Sir." "Therefore, Ānanda, by this it is not fitting - to regard 'Feeling is not indeed my self, nor is my self without experience, my self experiences, for my self is subject to feeling.'

126. "Since, Ānanda, a monk neither regards feeling as self, nor regards self as without experience, nor regards thus: 'My self experiences, for my self is subject to feeling.' He, not regarding thus, 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 had to be done has been done, there is no more coming back to any state of being.' Ānanda, whoever would say of a monk with a mind thus liberated - 'The Truth-finder exists after death, this is his view' - that is not proper. 'The Truth-finder does not exist after death, this is his view' - that is not proper. 'The Truth-finder both exists and does not exist after death, this is his view' - that is not proper. 'The Truth-finder neither exists nor does not exist after death, this is his view' - that is not proper. What is the reason for this? As far as, Ānanda, designation, as far as the range of designation, as far as language, as far as the range of language, as far as concepts, as far as the range of concepts, as far as wisdom, as far as the sphere of wisdom, as far as the round of rebirths, as far as the round turns - a monk is liberated through direct knowledge of that. To say of a monk liberated through direct knowledge of that, 'He does not know, he does not see, this is his view' - that is not proper.

The Seven Stations of Consciousness

127. "There are, Ānanda, seven stations of consciousness and two planes. Which are the seven? There are, Ānanda, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first station of consciousness. There are, Ānanda, beings different in body and identical in perception, just as the gods of Brahmā's retinue who are first reborn. This is the second station of consciousness. There are, Ānanda, beings identical in body and different in perception, just as the radiant gods. This is the third station of consciousness. There are, Ānanda, beings identical in body and identical in perception, just as the gods of streaming radiance. This is the fourth station of consciousness. There are, Ānanda, beings who, with the complete transcendence of perceptions of form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' have reached the plane of infinite space. This is the fifth station of consciousness. There are, Ānanda, beings who, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' have reached the plane of infinite consciousness. This is the sixth station of consciousness. There are, Ānanda, beings who, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' have reached the plane of nothingness. This is the seventh station of consciousness. The plane of non-percipient beings and the plane of neither-perception-nor-non-perception are the second.

128. "Therein, Ānanda, this first station of consciousness - those different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. Now, Ānanda, whoever understands that, and understands its origin, and understands its passing away, and understands its gratification, and understands its danger, and understands its escape - is it proper for him to delight in it?" "No indeed, Venerable Sir." Etc. "Therein, Ānanda, this plane of non-percipient beings. Now, Ānanda, whoever understands that, and understands its origin, and understands its passing away, and understands its gratification, and understands its danger, and understands its escape - is it proper for him to delight in it?" "No, Venerable Sir." "Therein, Ānanda, this plane of neither-perception-nor-non-perception. Now, Ānanda, whoever understands that, and understands its origin, and understands its passing away, and understands its gratification, and understands its danger, and understands its escape - is it proper for him to delight in it?" "No, Venerable Sir." Since, Ānanda, a monk, having understood as they really are the origin, passing away, gratification, danger, and escape of these seven stations of consciousness and these two planes, is liberated by non-clinging, this, Ānanda, is called a monk liberated by wisdom.

The Eight Deliverances

129. "Ānanda, there are these eight deliverances. What are the eight? One who is material sees forms - this is the first deliverance. Internally not perceiving material forms, one sees forms externally - this is the second deliverance. One is intent only upon the beautiful - this is the third deliverance. With the complete transcendence of perceptions of form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' one enters and dwells in the plane of infinite space - this is the fourth deliverance. Having completely transcended the plane of infinite space, aware that 'consciousness is

infinite,' one enters and dwells in the plane of infinite consciousness - this is the fifth deliverance. Having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' one enters and dwells in the plane of nothingness - this is the sixth deliverance. Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception - this is the seventh deliverance. Having completely transcended the plane of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling - this is the eighth deliverance. These, Ānanda, are the eight deliverances.

130. "Since, Ānanda, a monk attains these eight deliverances in conformity, attains them in reverse order, and attains them in both conformity and reverse order, and wherever he wishes, whichever he wishes, for as long as he wishes, he both attains and emerges. And with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions - this, Ānanda, is called a monk liberated in both ways. And, Ānanda, there is no other liberation in both ways more superior or more sublime than this liberation in both ways." This is what the Blessed One said. Delighted, the Venerable Ānanda rejoiced in what the Blessed One had said.

The Discourse on the Great Causation is concluded as second.



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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