

Two Dialogues

[Second Edition]



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Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**

Two Dialogues

[Second Edition]

**American English Translations
and The Pali**

**Translated from the Pali by
Michael Mawson Olds**

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Los Altos
2022**



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Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To the Bhikkhus Sāriputta, Mahā Moggallān and Ānanda,
and all those unnamed Bhikkhus
that carried the Dhamma in mind before it was written down.

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little-sung heros
that laid the foundations of these Dhamma resources:
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Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

To the translators:
Bhikkhu Bodhi, Bhikkhu Ñāṇamoli, Bhikkhu Thannissaro, Sister
Upalavanna, Maurice Walshe.

To the face-to-face teachers:
Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji
And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

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**"It's all you really need."
--Venerable M. Puṇṇaji, Maha Thera**

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Do this flawlessly for anywhere from seven years to just seven days and you are guaranteed either awakening in this visible state or non-returning.

Pāḷi

I. Mahā-Nidāna I

II. Mahā Sati-Paṭṭhāna II

Preface To the Second Edition

The first dialogue is the closest I have come to a direct word-for-word, literal translation of the Mahā-Nidāna Suttanta, The Great Downbinding Spell.

Spell is "Suttanta" which is "Collection of Suttas". This means that it is put together from bits found elsewhere. This does not mean that it was not delivered exactly as we find it.

Note that it does not begin with the usual: Depending on Ignorance the rebounding consequence is Own-making. That is however implied in the opening: "It is, Ānanda, because of not awakening to, not penetrating this thing, that this age of excrudescence-covered chord-bound birth, this bull-rush-and-tule-grass run-around way of living rolls on to painful ruination."

I say that this tells us that these first two "steps" are in essence a summary of the whole. They are not irrelevant, and yet they are not necessary.

I have in this translation tried to keep the roots of terms consistent throughout. For example: down-bound and rebound and bound-up. The Pali is attached and linked-to, for reference.

"Re-knowing-knowlege" is the literal translation of *"viññāṇa"* which could also be translated "re-knowing-knowing-knowlege" which I believe means the same thing. The usual translation is "consciousness". This I believe has caused us a lot of problems in that it means a specific thing in English, where I now think that what is intended is more general ... So that it has multiple applications, and is also suitable for describing the freed state. We could possibly use "consciousness" for the current state, and re-knowing-knowledge for the freed state.

I believe also that this formula is not intended to show primarily how pain comes to be, but how the individual comes to experience pain. I put the emphasis on "identification": how that happens. So the whole thing can be understood to be details of sankharam-ing: own-making.

Then:

Understanding this intellectually only gets one as far as streamwinning (if that).

It takes understanding this and seeing this as it originates, stands, and passes away in real life (how it relates to the details is spelled out in the sutta) to create the state called "freed".

This is, I believe, the first "release": "In form, he sees form." Or, stated in other words: Seeing, understanding, the reality of Downbound Rebounding Re-Knowing Knowledge in the case of the human being who, in a form, sees forms as they are.

This makes one "Freed by Wisdom"

Experiencing this, actually putting it into practice, and being able to experience all the varieties of release in both forward and back directions whenever, however one wishes makes one "Freed both ways." In other words: freed by both knowledge and experience.

The second sutta is a slightly revised translation of DN 22, The Setting Up of Mind. This is an outline of the method for seeing DN 15. This is also why I think it comes second: first one is to understand the goal, then one is to set into practice the various things needed to attain the goal.

"Mind" is "*Sati*", and is used in all the different ways "mind" is used in English: to think, remember, intend ... (With help from the Oxford English Dictionary) ... and one that is not mentioned: Having had enough. The observing of body, the senses, the heart and the Dhamma, ardent, self-knowing, satisfied, having risen above grief and lamentation.

**The faculty of memory;
the state of being remembered;
to have, bear, keep, hold in mind;
to call to mind
to put out of the mind (forget)
beyond the mind
that which is remembered (a memory)
commemoration,
to make aware (mention)
thought, purpose, intention:**

"The Mind,"

"Mind the children," the store, etc, "Mind your manners," (keep watch over),

"Mind what you are doing" "Mind your own business," (pay attention to) or "pay no mind to the man behind the curtain",

"I changed my mind" (purpose),

"Mind you keep your appointment" (remember to),

"Keep that, bear that in Mind" (memory)

to speak one's mind,

"To my mind" (judgment, agreement)

intent: to make up one's mind

"The mind's eye" (seen or to see in mind). Etc.

"Mano" (etymologically "Mind") (used for the sixth sense) is usually restricted to "the Mind" and is focused on perception. It could be said that mind, as *mano* was the static perceptive state where mind as *sati* was the active state.

"Heart" is "Citta" and is used to indicate states of mind.

All three (*sati*, *mano* and *citta*) are mushed together in English. It would probaly be better to translate them 'recollection' 'mind' and 'heart', but that would amount to losing all the connotations of "mind" that we have today and which is so necessary for the understanding of "*sati*". Please forgive me for translating "mano" and "sati" both as "mind." "Heart" is hardly heard these days.

"Detachment" (*upekkha*) is usually translated "equanimity" which is not correct. This is a term which needs to encompass equanimity with regard to the world, but also needs to point to the state of having abandoned the world. Equanimity requires a relationship, a balance between two things, *upekkha* must also accommodate the state where there is no relationship to things.

Serenity is *Samādhi*. The state of being above it all.

"Enthusiasm," ("*pīti*") is the active state of liking; "Interest" "Happyness", "Pleasure" are all "*sukkhā*" the *feeling* that results from contact with the pleasant.

"Own-making" is "*saṅkhārā*". The identification with the intent to create personal experience for the self by acts of thought, word and deed and the resulting thing that is made by that. The injection of self into the making of the things of this world.

The most interesting thing that happened while putting this work together was when doing the Table of Contents. It seemed to me to make the relationship of the two suttas much clearer than before. Check that out.

This is one of the very first things I did to publicize Buddhism. At that time I used the translations of T.W. Rhys Davids. It was actually quite successful as a little phamphlet, several thousand people read it. That was some time in the early 1970s.

As Bhante Punnaji said of it: "It is really all you need."

Dīgha Nikāya

The Longs Basket

Sutta 15

The Great Downbinding

[1] Here goes me hearing:

Once upon a time The Lucky Man, Kuru-land revisiting.

"The-Word-Is-My-Work — Pleasure's the Word"
is the name of a market-town of the Kurus.

There then Old Man Ānanda, drew near Bhagava,
drawing near Bhagava,
giving salutation,
he took a seat to one side.

Sitting to one side then
Old Man Ānanda said this to The Lucky Man:

"Miraculous Bhante,
supernatural Bhante!

So very deep, Bhante,
is this rebounding self-bindup,
and so very deep appearing.

And yet to me it seems
as clear as clear can be!"

[2] "Not thus, Ānanda,
should this be said!

Not thus, Ānanda,
should this be said!

Very deep, Ānanda,
is this rebounding self-bindup,
and very deep does it appear.

It is, Ānanda,
because of not awakening to,

**not penetrating this thing,
that this age of excrudescence-covered
chord-bound birth,
this bull-rush-and-tule-grass
run-around way of living
rolls on to painful ruination.**

[3] [1] 'Is there here that which rebounds in aging and death?'

**This being asked, Ānanda,
'There is'
should be the reply.**

'What rebounds in aging and death?'

**This being asked,
'Birth rebounds in aging and death'
should be the reply.**

[2] 'Is there here that which rebounds in birth?'

**This being asked, Ānanda,
'There is'
should be the reply.**

'What rebounds in birth?'

**This being asked,
'Becoming rebounds in birth'
should be the reply.**

[3] 'Is there here that which rebounds in becoming?'

**This being asked, Ānanda,
'There is'
should be the reply.**

'What rebounds in becoming?'

**This being asked,
'Bind-ups rebound as becoming'
should be the reply.**

[4] 'Is there here that which rebounds in bind-ups?'

**This being asked, Ānanda,
'There is'
should be the reply.**

'What rebounds in bind-ups?'

This being asked,

**'Thirst rebounds in bind-ups'
should be the reply.**

[5] 'Is there here that which rebounds in thirst?

**This being asked, Ānanda,
'There is'
should be the reply.**

'What rebounds in thirst?'

**This being asked,
'Sense-experience rebounds in thirst'
should be the reply.**

[6] 'Is there here that which rebounds in sense-experience?

**This being asked, Ānanda,
'There is'
should be the reply.**

'What rebounds in sense-experience?'

**This being asked,
'Touch rebounds in sense-experience'
should be the reply.**

[7] 'Is there here that which rebounds in touch?'

**This being asked, Ānanda,
'There is'
should be the reply.**

'What rebounds in touch?'

**This being asked,
'Named-form rebounds in touch'
should be the reply.**

[8] 'Is there here that which rebounds in named-form?'

**This being asked, Ānanda,
'There is'
should be the reply.**

'What rebounds in named-form?'

**This being asked,
'Re-knowing-knowledge rebounds in named-form.'
should be the reply.**

[9] 'Is there here that which rebounds in re-knowing-knowledge?'

This being asked, Ānanda,

'There is'
should be the reply.

'What rebounds in re-knowing-knowledge?'

This being asked,
'Named-form rebounds in re-knowing-knowledge'
should be the reply.

**[4] Thus named-form rebounds in re-knowing-knowledge,
re-knowing-knowledge rebounds in named-form,
named-form rebounds in touch,
touch rebounds in sense-experience,
sense-experience rebounds in thirst,
thirst rebounds in bind-ups,
bind-ups rebounds in becoming,
becoming rebounds in birth,
birth rebounds in aging and death,
grief and lamentation,
pain and misery
and despair.**

Thus is that which give rise to this whole heap of pain.

[5] [1] 'Birth rebounds in aging and death.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Birth rebounds in aging and death':**

**If, Ānanda, there were no being born at all
of any sort,**

by any being of any sort,

whatever,

however;

that is:

of gods to godhood,

spirits to spirithood,

daemons to daemonhood,

beings to beinghood,

man to manhood,

quadrupeds to quadrupedhood,

of birds to birdhood,

snakes to snakehood —

if there were no being born by any being of thus and such a sort at all —

with the non-existence of all birth,
with the eradication of birth,
could there then be any discerning of aging and death?"

"Such could not be, bhante."

"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of aging and death,
that is to say: birth.

[6] [2] 'Becoming rebounds in birth.'

This is what I have said.

And this, Ānanda, is how to understand the scope of
'Becoming rebounds in birth':

If, Ānanda, there were no becoming at all
of any sort,
by any being of any sort,
whatever,
however;
that is:
sensate becoming,
becoming in forms,
becoming without form —
with the non-becoming of all becoming,
with the eradication of becoming,
could there then be any discerning of birth?"

"Such could not be, bhante."

"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of birth,
that is to say: becoming.

[7] [3] 'Bindups rebound in becoming.'

This is what I have said.

And this, Ānanda, is how to understand the scope of
'Bindups rebound in becoming.':

If, Ānanda, there were no binding up at all
of any sort

by any being of any sort,
whatever,
however;
that is:
the bind-up to sense experience,
the bind-up to points of view,
the bind-up to ethical conduct, rites and rituals,
the bind-up to self-experience —
with the non-existence of all bind-ups,
with the eradication of bind-ups,
could there then be any discerning of becoming?"

"Such could not be, bhante."

"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of becoming,
that is to say: bind-ups.

[8] [4] 'Thirst rebounds in bindups.'

This is what I have said.

And this, Ānanda, is how to understand the scope of
'Thirst rebounds in bindups':

If, Ānanda, there were no thirst at all
of any sort
by any being of any sort,
whatever,
however;
that is:
thirst for forms,
thirst for sounds,
thirst for scents,
thirst for tastes,
thirst for touches,
thirst for knowledge,
with the non-existence of all thirst,
with the eradication of thirst,
could there then be any discerning of bindups?"

"Such could not be, bhante."

"Therefore here, Ānanda,

**just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of bindups,
that is to say: thirst.**

[9] [5] 'Sense-experience rebounds in thirst.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Sense-experience rebounds in thirst':**

**If, Ānanda, there were no sense-experience at all
of any sort**

by any being of any sort,

whatever,

however;

that is:

eye-touch sense-experience,

ear-touch sense-experience,

nose-touch sense-experience,

tongue-touch sense-experience,

body-touch sense-experience,

mind-touch sense-experience,

with the non-existence of all sense-experience,

with the eradication of sense-experience,

could there then be any discerning of thirst?"

"Such could not be, bhante."

"Therefore here, Ānanda,

just this is the driving force,

just this is the downbinding,

just this is the self-binding-up of thirst,

that is to say: sense-experience.

[10] Thus it is too, Ānanda, that sense-experience rebounds in thirst,

[5.1] thirst rebounds in questing,

[5.2] questing rebounds in gain,

[5.3] gain rebounds in scheming,

[5.4] scheming rebounds in desirous wishes,

[5.5] desirous wishing rebounds in attachment,

[5.6] attachment rebounds in acquisition,

[5.7] acquisition rebounds in envy,

[5.8] envy rebounds in guarding,

and

**[5.9] making-guard-over rebounds in using the stick,
using the sword,
fights,
disputes,
retort,
contention,
slander,
betrayal,
and the coming to be of many another bad unskillful thing.**

**[11] [5.9] 'Making-guard-over rebounds in using the stick,
using the sword,
fights,
disputes,
retort,
contention,
slander,
betrayal,
and the coming to be of many another bad unskillful thing.'**

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Making-guard-over rebounds in using the stick,
using the sword,
fights,
disputes,
retort,
contention,
slander,
betrayal,
and the coming to be of many another bad unskillful thing.'**

**If, Ānanda, there were no making-guard-over at all
of any sort
by any being of any sort,
whatever,
however;
with the non-existence of all making-guard-over,
with the eradication of making-guard-over,
could there then be any discerning of using the stick,
using the sword,**

**fight,
dispute,
retort,
contention,
slander,
betrayal,
and the coming to be of many another bad unskillful thing?"**

"Such could not be, bhante."

**"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of using the stick,
using the sword,
fight,
dispute,
retort,
contention,
slander,
betrayal,
and the coming to be of many another bad unskillful thing,
that is to say: making-guard-over.**

[12] [5.8] 'Envy rebounds in guarding.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Envy rebounds in guarding.'**

**If, Ānanda, there were no envy at all
of any sort
by any being of any sort,
whatever,
however;
with the non-existence of all envy,
with the eradication of envy,
could there then be any discerning of guarding?"**

"Such could not be, bhante."

**"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of guarding,**

that is to say: envy.

[13] [5.7] 'Acquisition rebounds in envy.'

This is what I have said.

And this, Ānanda, is how to understand the scope of
'Acquisition rebounds in envy.'

If, Ānanda, there were no acquisition at all
of any sort

by any being of any sort,

whatever,

however;

with the non-existence of all acquisition,

with the eradication of acquisition,

could there then be any discerning of envy?"

"Such could not be, bhante."

"Therefore here, Ānanda,

just this is the driving force,

just this is the downbinding,

just this is the self-binding-up of envy,

that is to say: acquisition.

[14] [5.6] 'Attachment rebounds in acquisition.'

This is what I have said.

And this, Ānanda, is how to understand the scope of
'Attachment rebounds in acquisition.'

If, Ānanda, there were no attachment at all
of any sort

by any being of any sort,

whatever,

however;

with the non-existence of all attachment,

with the eradication of attachment,

could there then be any discerning of acquisition?"

"Such could not be, bhante."

"Therefore here, Ānanda,

just this is the driving force,

just this is the downbinding,

just this is the self-binding-up of acquisition,

that is to say: attachment.

[15] [5.5] 'Desirous wishing rebounds in attachment.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Desirous wishing rebounds in attachment.'**

**If, Ānanda, there were no desirous wishing at all
of any sort**

by any being of any sort,

whatever,

however;

with the non-existence of all desirous wishing,

with the eradication of desirous wishing,

could there then be any discerning of attachment?"

"Such could not be, bhante."

"Therefore here, Ānanda,

just this is the driving force,

just this is the downbinding,

just this is the self-binding-up of attachment,

that is to say: desirous wishing.

[16] [5.4] 'Scheming rebounds in desirous wishes.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Scheming rebounds in desirous wishes.'**

**If, Ānanda, there were no scheming at all
of any sort**

by any being of any sort,

whatever,

however;

with the non-existence of all scheming,

with the eradication of scheming,

could there then be any discerning of desirous wishes?"

"Such could not be, bhante."

"Therefore here, Ānanda,

just this is the driving force,

just this is the downbinding,

just this is the self-binding-up of desirous wishes,

that is to say: scheming.

[17] [5.3] 'Gain rebounds in scheming.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Gain rebounds in scheming.'**

**If, Ānanda, there were no gain at all
of any sort
by any being of any sort,
whatever,
however;
with the non-existence of all gain,
with the eradication of gain,
could there then be any discerning of scheming?"**

"Such could not be, bhante."

**"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of scheming,
that is to say: gain.**

[18] [5.2] 'Questing rebounds in gain.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Questing rebounds in gain.'**

**If, Ānanda, there were no questing at all
of any sort
by any being of any sort,
whatever,
however;
with the non-existence of all questing,
with the eradication of questing,
could there then be any discerning of gain?"**

"Such could not be, bhante."

**"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of gain,
that is to say: questing.**

[19] [5.1] 'Thirst rebounds in questing.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Thirst rebounds in questing.'**

**If, Ānanda, there were no thirst at all
of any sort
by any being of any sort,
whatever,
however;
with the non-existence of all thirst,
with the eradication of thirst,
could there then be any discerning of questing?"**

"Such could not be, bhante."

**"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of questing,
that is to say: thirst.**

[20] [6] 'Touch rebounds in sense-experience.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Touch rebounds in sense-experience':**

**If, Ānanda, there were no touch at all
of any sort
by any being of any sort,
whatever,
however;
that is:
eye-self-touch,
ear-self-touch,
nose-self-touch,
tongue-self-touch,
body-self-touch,
mind-self-touch,
with the non-existence of all touch,
with the eradication of touch,
could there then be any discerning of sense-experience?"**

"Such could not be, bhante."

"Therefore here, Ānanda,

**just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of sense-experience,
that is to say: touch.**

[21] [7] 'Named-form rebounds in touch.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Named-form rebounds in touch':**

**If, Ānanda, those makings,
those characteristics,
those signs,
by which a named body is known —
if those makings,
those characteristics,
those signs,
had no being,
could there then be any discerning of identification-touch with a formed
body?"**

"Such could not be, bhante."

**"If, Ānanda, those makings,
those characteristics,
those signs,
by which a formed body is known —
if those makings,
those characteristics,
those signs,
had no being,
could there then be any discerning of resistance-touch with a named body?
"**

"Such could not be, bhante."

**"If, Ānanda, those makings,
those characteristics,
those signs,
by which are known the formed body and the named body —
if those makings,
those characteristics,
those signs,
had no being,**

could there then be any discerning of either identification-touch or resistance-touch?"

"Such could not be, bhante."

"If, Ānanda, those makings,
those characteristics,
those signs,
by which are known the formed body and the named body —
if those makings,
those characteristics,
those signs,
had no being,
could there then be any discerning of touch?"

"Such could not be, bhante."

"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of touch,
that is to say: named-form.

[22] [8] 'Re-knowing-knowledge rebounds in named-form.'

This is what I have said.

And this, Ānanda, is how to understand the scope of
'Re-knowing-knowledge rebounds in named-form':

If, Ānanda, re-knowing-knowledge were not to enter the mother's womb,
could named-form develop itself there?"

"Such could not be, bhante."

"If, Ānanda, re-knowing-knowledge
having entered the mother's womb,
were to be revoked from there
could named-form develop there
in such and such a way
so as to arrive at birth?"

"Such could not be, bhante."

"If, Ānanda, re-knowing-knowledge
in some little boy or girl
were to be revoked from there
could there be shown the development,
growth,

flowering of their named-forms?"

"Such could not be, bhante."

**"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of named-form,
that is to say: re-knowing-knowledge.**

[23] [9] 'Named-form rebounds in re-knowing-knowledge.'

This is what I have said.

**And this, Ānanda, is how to understand the scope of
'Named-form rebounds in re-knowing-knowledge':**

**If, Ānanda, re-knowing-knowledge were not to gain named-form,
could there then be any discerning of birth,
aging and death,
the coming to be and development of pain?"**

"Such could not be, bhante."

**"Therefore here, Ānanda,
just this is the driving force,
just this is the downbinding,
just this is the self-binding-up of re-knowing-knowledge,
that is to say: named-form.**

**[24] To this extent only, Ānanda,
is there birth,
aging,
death,
disappearance and reappearance —
to this extent is there verbal expression —
to this extent is there getting to the root —
to this extent is there knowing —
to this extent is there scope
for discriminating and drawing distinctions —
to this extent is there this run'n-round
showing up as some sort of being 'this'
at some place of being 'at' —
that is to say:
only just as far as named-form with re-knowing-knowledge."**

[25] "And in what ways, Ānanda,
is there discrimination and drawing distinctions
concerning self?

[1] Holding, Ānanda,
that the self is material and circumscribed,
saying:

'My self is material and circumscribed,'
there is discrimination and drawing distinction.

[2] Holding, Ānanda,
that the self is material and unending,
saying:

'My self is material and unending,'
there is discrimination and drawing distinction.

[3] Holding, Ānanda,
that the self is immaterial and circumscribed,
saying:

'My self is immaterial and circumscribed,'
there is discrimination and drawing distinction.

[4] Holding, Ānanda,
that the self is immaterial and unending,
saying:

'My self is immaterial and unending,'
there is discrimination and drawing distinction.

[26] [1] Whoever, Ānanda,
discriminating and distinguishing the self
as material and circumscribed,
either discriminates and distinguishes the self
as material and circumscribed in the present,
or discriminates and distinguishes the self
as becoming material and circumscribed,
saying:

'Although it is not thus it will be thus in time.'

This is sufficient to describe
the 'material and circumscribed' point of view.

[2] Whoever, Ānanda,
discriminating and distinguishing the self
as material and unending,

**either discriminates and distinguishes the self
as material and unending in the present,
or discriminates and distinguishes the self
as becoming material and unending,
saying:**

'Although it is not thus it will be thus in time.'

**This is sufficient to describe
the 'material and unending' point of view.**

**[3] Whoever, Ānanda,
discriminating and distinguishing the self
as immaterial and circumscribed,
either discriminates and distinguishes the self
as immaterial and circumscribed in the present,
or discriminates and distinguishes the self
as becoming immaterial and circumscribed,
saying:**

'Although it is not thus it will be thus in time.'

**This is sufficient to describe
the 'immaterial and circumscribed' point of view.**

**[4] Whoever, Ānanda,
discriminating and distinguishing the self
as immaterial and unending,
either discriminates and distinguishes the self
as immaterial and unending in the present,
or discriminates and distinguishes the self
as becoming immaterial and unending,
saying:**

'Although it is not thus it will be thus in time.'

**This is sufficient to describe
the 'material and unending' point of view.**

**'Nuf-said with regard to those
who discriminate and draw distinctions
with regard to self.**

**[27] And in what ways, Ānanda,
is there no discrimination and drawing distinctions
concerning self?**

**[1] Not holding, Ānanda,
that the self is material and circumscribed,**

saying:

**'My self is material and circumscribed,'
there is no discrimination and no drawing distinction.**

**[2] Not holding, Ānanda,
that the self is material and unending,**

saying:

**'My self is material and unending,'
there is no discrimination and no drawing distinction.**

**[3] Not holding, Ānanda,
that the self is immaterial and circumscribed,**

saying:

**'My self is immaterial and circumscribed,'
there is no discrimination and no drawing distinction.**

**[4] Not holding, Ānanda,
that the self is immaterial and unending,**

saying:

**'My self is immaterial and unending,'
there is no discrimination and no drawing distinction.**

**[28] [1] Whoever, Ānanda,
not discriminating and not distinguishing the self
as material and circumscribed,
neither discriminates and distinguishes the self
as material and circumscribed in the present,
nor discriminates and distinguishes the self
as becoming material and circumscribed,**

saying:

'Although it is not thus it will be thus in time.'

**This is sufficient to describe
the non-holding
of the 'material and circumscribed' point of view.**

**[2] Whoever, Ānanda,
not discriminating and distinguishing the self
as material and unending,
neither discriminates and distinguishes the self
as material and unending in the present,
nor discriminates and distinguishes the self
as becoming material and unending,**

saying:

'Although it is not thus it will be thus in time.'

**This is sufficient to describe
the non-holding
of the 'material and unending' point of view.**

**[3] Whoever, Ānanda,
not discriminating and distinguishing the self
as immaterial and circumscribed,
neither discriminates and distinguishes the self
as immaterial and circumscribed in the present,
nor discriminates and distinguishes the self
as becoming immaterial and circumscribed,
saying:**

'Although it is not thus it will be thus in time.'

**This is sufficient to describe
the non-holding
of the 'immaterial and circumscribed' point of view.**

**[4] Whoever, Ānanda,
not discriminating and distinguishing the self
as immaterial and unending,
neither discriminates and distinguishes the self
as immaterial and unending in the present,
nor discriminates and distinguishes the self
as becoming immaterial and unending,
saying:**

'Although it is not thus it will be thus in time.'

**This is sufficient to describe
the non-holding
of the 'material and unending' point of view.**

**And that's 'nuf-said
with regard to those who do not discriminate and draw distinctions
with regard to self.**

**[29] And what is it, Ānanda,
that is perceived and regarded in mind
as self?**

**Sense experience, Ānanda,
is perceived and regarded in mind
as self,
saying:**

[1] 'Sense experience is my self,'

or

[2] 'Sense experience is not my self,
my self is without sense experience,'

Thus the self is perceived and regarded in mind.

Saying:

[3] 'Sense experience is not my self
and my self is not without sense experience,
my self experiences the phenomena of sense experience,'
thus, Ānanda, the self is perceived and regarded in mind.

[30] In the case, Ānanda, of one who says:

[1] 'Sense experience is my self,'

one should say:

'Three, friend, are the sense experiences:

pleasant sense experience;

unpleasant sense experience;

sense experience that is neither-unpleasant-nor-pleasant.

Of these three sense experiences,
which is it that is the self of you?'

At such a time, Ānanda,

as a pleasant sense experience is experienced,

there is no experience of unpleasant sense experience,

no experience of sense experience which is not-unpleasant-but-not-pleasant;

at that time only pleasant sense experience is experienced.

At such a time, Ānanda,

as an unpleasant sense experience is experienced,

there is no experience of pleasant sense experience,

no experience of sense experience which is not-unpleasant-but-not-pleasant;

at that time only unpleasant sense experience is experienced.

At such a time, Ānanda,

as sense experience that is not-unpleasant-but-not-pleasant is experienced,

there is no experience of pleasant sense experience,

no experience of sense experience which is unpleasant;

at that time only sense experience that is not-unpleasant-but-not-pleasant is experienced.

[31] Now, Ānanda,

pleasure is a sensation which is inconstant,

own-made,
appearing by way of rebounds,
a passing thing,
an aging thing,
a fading thing,
an ending thing;

pain is a sensation which is inconsistent,

own-made,
appearing by way of rebounds,
a passing thing,
an aging thing,
a fading thing,
an ending thing;

the not-unpleasant-but-not-pleasant is a sensation which is inconsistent,

own-made,
appearing by way of rebounds,
a passing thing,
an aging thing,
a fading thing,
an ending thing.

He who holds, Ānanda,
that the experience of pleasant sensation is the self,
stating:

'This is the self of me;'
at the ending of that pleasant sensation
must also hold that:

'The self of me has gone.'

He who holds, Ānanda,
that the experience of unpleasant sensation is the self,
stating:

'This is the self of me;'
at the ending of that unpleasant sensation
must also hold that:

'The self of me has gone.'

He who holds, Ānanda,
that the experience of sensation
that is not-unpleasant-but-not-pleasant is the self,
stating:

'This is the self of me;'

at the ending of that sensation
that is not-unpleasant-but-not-pleasant
must also hold that:
'The self of me has gone.'

Thus to hold that
'Sense experience is my self,'
is to perceive and regard the self
even in the here and now as inconstant,
subject to pain and pleasure,
a thing that comes and goes.

Such being so, Ānanda,
holding the view that
'Sense experience is my self'
is not recommended.

[32] In the case, Ānanda, of one who says:

[2] 'Sense experience is not my self,
my self is without sense experience,'
one should say:

'In the case, friend,
where there was no sense experience at all,
could one say:
'This is me?'

Answering properly,
'Such could not be, bhante,'
would be the reply.

Such being so, Ānanda,
holding the view that
'Sense experience is not my self,
my self is without sense experience'
is not recommended.

[33] In the case, Ānanda, of one who says:

[3] 'Sense experience is not my self
and my self is not without sense experience,
my self experiences the phenomena of sense experience,'
one should say:

'If sense experience of every kind
were to become completely ended,
were all sense experience to not be;

with the end of sense experience
would it be possible to point to and say:
'I am this,'?

Answering properly,
'Such could not be, bhante,'
would be the reply.

Such being so, Ānanda,
holding the view that
'Sense experience is not my self
and my self is not without sense experience,
my self experiences the phenomena of sense experience,'
is not recommended.

[34] From that time when, Ānanda,
a Beggar does not perceive the self
as sense experience;
or does not perceive the self
as without sense experience;
or does not perceive the self
as not sense experience but not without sense experience —
experiencing the phenomena of sense experience;
thus not perceiving,
there is nothing in the world
with which he is involved;
not involved
he is untroubled;
untroubled
he has thoroughly unbound himself,
and he knows:

'Left behind is birth,
lived is the best of lives,
done is duty's doing,
no further it'n'n'at'n for me!'

[35] To a Beggar thus freed in mind, Ānanda, saying:
'The That-that's-got-that exists after death;'
such a view would not appear too brilliant;
'The That-that's-got-that does not exist after death;'
such a view would not appear too brilliant;
'The That-that's-got-that neither exists nor does not exist after death;'

such a view would not appear too brilliant;

'The That-that's-got-that both exists and does not exist after death;'

such a view would not appear too brilliant.

How come?

Because, Ānanda,

as far as description

and the scope of description;

as far as getting to the root

and the scope of getting to the root;

as far as delineation

and the scope of delineation;

as far as wisdom

and range of wisdom;

as far as the rolling of this rolling-on,

this Beggar has seen with higher-knowledge.

**[36] And to hold the view that
that beggar with higher knowledge
does not know and see
would not appear too brilliant.**

§

**[37] There are, Ānanda, seven stands for re-knowing-knowledge:
and two realms.**

What seven?

**[1] There are beings, Ānanda,
diverse in body,
diverse in perception
suchas man,
some gods
and some on the path to ruin.**

This is the first stand for re-knowing-knowledge.

**[2] There are beings, Ānanda,
diverse in body,
similar in perception,
such as the gods who first turn up in the Brahma group.
This is the second stand for re-knowing-knowledge.**

**[3] There are beings, Ānanda,
similar in body,
diverse in perception,
such as the gods of the Abhassara.**

This is the third stand for re-knowing-knowledge.

**[4] There are beings, Ānanda,
similar in body
and similar in perception,
such as the gods of the Subhakiṇhā.**

This is the fourth stand for re-knowing-knowledge.

**[5] There are beings, Ānanda that,
passing past all perception of forms,
leaving behind perception of reaction,
averting the mind from perception of diversity,
thinking 'Unending is space,'
experience the Realm of Space.**

This is the fifth stand for re-knowing-knowledge.

**[6] There are beings, Ānanda that,
wholly passing past the Realm of Space,
thinking 'Unending is re-knowing-knowledge,'
experience the Realm of re-knowing-knowledge.**

This is the sixth stand for re-knowing-knowledge.

**[7] There are beings, Ānanda that,
wholly passing past the Realm of re-knowing-knowledge,
thinking 'There is nothing,'
experience the Realm Where There are No Things To Be Had There.**

This is the seventh stand for re-knowing-knowledge.

These are the seven stands for re-knowing-knowledge.

And there is

**[1] the Realm of Non-perception
and there is**

[2] the Realm of Neither-Perception-nor-Non-Perception.

These are the two realms.

**[38] [1] Now, Ānanda,
with regard to the first stand for re-knowing-knowledge
wherein are beings diverse in body,
diverse in perception**

suchas man,
some gods
and some on the path to ruin;
understanding such, Ānanda,
understanding its coming to be;
understanding its passing away;
understanding its gratifications;
understanding its dangers,
would it be bright of one
to become overjoyed with such?"

"Such could not be, bhante."

[2] "And again, Ānanda,
with regard to the second stand for re-knowing-knowledge
wherein are beings diverse in body,
similar in perception,
such as the gods who first turn up in the Brahma group;
understanding such, Ānanda,
understanding its coming to be;
understanding its passing away;
understanding its gratifications;
understanding its dangers,
would it be bright of one
to become overjoyed with such?"

"Such could not be, bhante."

[3] "And again, Ānanda,
with regard to the third stand for re-knowing-knowledge
wherein are beings similar in body,
diverse in perception,
suchas the gods of the Abhassara;
understanding such, Ānanda,
understanding its coming to be;
understanding its passing away;
understanding its gratifications;
understanding its dangers,
would it be bright of one
to become overjoyed with such?"

"Such could not be, bhante."

[4] "And again, Ānanda,
with regard to the fourth stand for re-knowing-knowledge

wherein are beings similar in body
and similar in perception,
such as the gods of the Subhakiṇhā;
understanding such, Ānanda,
understanding its coming to be;
understanding its passing away;
understanding its gratifications;
understanding its dangers,
would it be bright of one
to become overjoyed with such?"

"Such could not be, bhante."

[5] "And again, Ānanda,
with regard to the fifth stand for re-knowing-knowledge
wherein are beings passing past all perception of form,
leaving behind perception of reaction,
averting the mind from perception of diversity,
thinking 'Unending is space,'
experience the Realm of Space;
understanding such, Ānanda,
understanding its coming to be;
understanding its passing away;
understanding its gratifications;
understanding its dangers,
would it be bright of one
to become overjoyed with such?"

"Such could not be, bhante."

[6] "And again, Ānanda,
with regard to the sixth stand for re-knowing-knowledge
wherein are beings wholly passing past the Realm of Space,
thinking 'Unending is re-knowing-knowledge,'
experience the Realm of re-knowing-knowledge;
understanding such, Ānanda,
understanding its coming to be;
understanding its passing away;
understanding its gratifications;
understanding its dangers,
would it be bright of one
to become overjoyed with such?"

"Such could not be, bhante."

[7] "And again, Ānanda,
with regard to the seventh stand for re-knowing-knowledge
wherein are beings wholly passing past the Realm of re-knowing-
knowledge,
thinking 'There is nothing,'
experience the Realm Where There is No Thing To Be Had There;
understanding such, Ānanda,
understanding its coming to be;
understanding its passing away;
understanding its gratifications;
understanding its dangers,
would it be bright of one
to become overjoyed with such?"

"Such could not be, bhante."

"And again, Ānanda,
with regard to the [1] Realm of Non-perception
and the [2] Realm of Neither-Perception-nor-Non-Perception;
understanding such, Ānanda,
understanding its coming to be;
understanding its passing away;
understanding its gratifications;
understanding its dangers,
would it be bright of one
to become overjoyed with such?"

"Such could not be, bhante."

"In so far, Ānanda, as a Beggar,
with regard to the seven stands for re-knowing-knowledge
and the two realms,
their coming to be,
their passing away,
their gratifications,
their dangers,
freed from such,
such a being,
so freed,
so knowing,
attained to freedom,
I say of such,
such a Beggar is wisdom-freed.

[39] There are, Ānanda,
these eight releases.

What eight?

[1] In form, seeing form.

This is the first release.

[2] Perceiving internal formlessness one sees external form.

This is the second release.

[3] Thinking this is "The good!"
he intends to get that.

This is the third release.

[4] Elevating himself above
all perceptions of form,
allowing perceptions of resistance to settle down,
not scrutinizing perceptions of diversity,
thinking:

'Un-ending is space.'

he enters into

and makes a habitat of
the Space-dimension.

This is the fourth release.

[5] Elevating himself completely above
the Space-dimension,
thinking:

'Un-ending is re-knowing-knowledge.'

he enters into

and makes a habitat of
the re-knowing-knowledge-dimension.

This is the fifth release.

[6] Elevating himself completely above
the re-knowing-knowledge-dimension,
thinking:

'There are no things to be had there.'

he enters into

and makes a habitat of

the No-things-to-be-had-there dimension.

This is the sixth release.

**[7] Elevating himself completely above
the No-things-to-be-had-there-dimension
he enters into
and makes a habitat of
the dimension of Neither-perception-nor-non-perception.**

This is the seventh release.

**[8] Elevating himself completely above
the dimension of Neither-perception-nor-non-perception,
he enters into
and makes a habitat of
the realm of Sense-experience-perception-ending.**

This is the eighth release.

**[40] When, Ānanda,
a Beggar can attain these eight releases
in progressive order,
can attain them in retrogressive order,
can attain them in progressive and retrogressive order,
can attain them,
entering as he wishes,
emerging as he wishes,
whenever,
however
and for as long as he wishes,
and when,
having destroyed the corrupting influences,
with uncorrupted mental freedom
freed by wisdom in this seen thing
by his own super-knowledge of the truth,
having entered into and making a habitat of that,
I say of such a Bhikkhu
that he is both-ways freed,
and of those that are both-ways freed
I say there is none greater
nor more bountiful than this."**

**This is what the Bhagava said,
and the elder Ānanda was greatly pleased thereat.**

Dīgha Nikāya

The Longs Basket

Sutta 22

Mahā Sati-Paṭṭhāna Suttantaṃ

Setting Up the Mind

Or

The Master Past Your Passions Pastures

or

The Pastures of the Masters,

or

The Spell of Four Great Satisfactions

I Hear Tell:

[1] Once upon a time Bhagavā, Kurūsuland came-a revisiting.

Their market town named Kammāssadhamma.

It was while there that The Lucky Man addressed the beggars:

"Beggars!" he says.

'BrokeTooth!' say the beggars in response to The Lucky Man.

Bhagavā says this to them:

**"One sure thing, this, Beggars,
a way for the purification of beings,
for rising above grief and lamentation,
for the subsidence of pain and misery,
for mastering the method,
for experiencing Nibbāna —
that is to say, the four settings-up of mind.**

What four?

**[1] Here, beggars, a beggar
lives observing body
through body,**

**ardent,
self-knowing,
mindful,
having risen above grief and lamentation;
[2] lives observing the senses
through the senses,
ardent,
self-knowing,
mindful,
having risen above grief and lamentation;
[3] lives observing heart
through states of the heart,
ardent,
self-knowing,
mindful,
having risen above grief and lamentation;
[4] lives observing the Dhamma
through the Dhamma,
ardent,
self-knowing,
mindful,
having risen above grief and lamentation.**

§

**[2] And how, beggars, does a beggar
live observing body
through body?**

**[3] Here beggars, a beggar,
gets himself off to the forest
or to the root of some tree,
or to some empty hut,
takes up his seat
legs bent-across-lapwise,
body upright,
determined to set up the mind
at the area around the mouth.
Just so he minds the in-breath,**

just so he minds the out-breath.

If he breaths in deeply,

he knows:

'I am breathing in deeply.'

If he breaths out deeply,

he knows:

'I am breathing out deeply.'

If he breaths in shallowly,

he knows:

'I am breathing in shallowly.'

If he breaths out shallowly,

he knows:

'I am breathing out shallowly.'

'Recognizing all that is connected with experience of body,

I will breath in,'

this is the way he trains.

'Recognizing all that is connected with experience of body,

I will breath out,'

this is the way he trains.

'Pacifying body-own-making,

I will breath in,'

this is the way he trains.

'Pacifying body-own-making,

I will breath out,'

this is the way he trains.

In the same way as the spinner, beggars,

or his apprentice,

in pulling long knows:

'I am pulling long'

in pulling short knows:

'I am pulling short.'

Even so, beggars, a beggar:

If he breaths in deeply,

he knows:

'I am breathing in deeply.'

If he breaths out deeply,

he knows:

'I am breathing out deeply.'

**If he breaths in shallowly,
he knows:**

'I am breathing in shallowly.'

**If he breaths out shallowly,
he knows:**

'I am breathing out shallowly.'

**'Recognizing all that is connected with experience of body,
I will breath in,'
this is the way he trains.**

**'Recognizing all that is connected with experience of body,
I will breath out,'
this is the way he trains.**

**'Pacifying body-own-making,
I will breath in,'
this is the way he trains.**

**'Pacifying body-own-making,
I will breath out,'
this is the way he trains.**

**Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.**

**Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.**

Or thinking:

'This is body'

he sets up mind

**just enough to get a measure of knowledge,
a measure of recollectedness.**

Thus he lives observing

**but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

**[4] Again, beggars,
deeper than that,
a beggar, having got going, knows:
'I have gotten going';
standing, knows:
'I am standing';
sitting, knows:
'I am sitting';
lying down, knows:
'I am lying down'.
Thus in suchwise
as he manages the body
thus is such as he knows it to be.**

**Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.**

**Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.**

Thus he lives observing

**but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

**[5] Again, beggars,
deeper than that,
a beggar, departing or returning
has made it,
'done with knowledge';
looking at or looking the other way,
has made it,
'done with knowledge';
stretching or flexing,
has made it,
'done with knowledge';
wearing cloak, bowl and upper-robe
has made it,
'done with knowledge';
eating, drinking, chewing, or tasting
has made it,
'done with knowledge';
passing matter or passing water
has made it,
'done with knowledge';
on the go,
standing,
sitting,
asleep or awake,
speaking or becoming silent
has made it,
'done with knowledge'.**

**Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body**

with regard to the internal and the external.

Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.

Or thinking:
'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives observing body through body.

[6] Again, beggars,
deeper than that,
a beggar, reflects on this body encased by skin
as filled
from the top of the tips of the hairs of the head above
to the bottom of the soles of the feet below
with diverse sorts of putrid filth,
thinking:

'There is in this body

[1] hair of the head,

[2] body hair,

[3] nails,

[4] teeth,

[5] skin,

[6] meat,

[7] sinews,

[8] bones,

[9] marrow,

[10] kidneys,

[11] heart,

[12] liver,

[13] **pleura,**
[14] **spleen,**
[15] **lungs,**
[16] **innards,**
[17] **intestines,**
[18] **stomach,**
[19] **excrement,**
[20] **bile,**
[21] **phlegm,**
[22] **pus,**
[23] **blood,**
[24] **sweat,**
[25] **fat,**
[26] **tears,**
[27] **wax,**
[28] **spit,**
[29] **snot,**
[30] **synovial fluid,**
[31-32] **excrements.'**

**In the same way, beggars,
as with a double-mouthed sample-bag
filled with various sorts of grain,
suchas:**

**fine rice,
unhusked rice,
kidney beans,
white beans,
sesame,
husked rice,
and a man there
with eyes in his head that can see,
could see,
when he dumped out that bag:**

**'Here is fine rice,
unhusked rice,
kidney beans,
white beans,
sesame,
husked rice.'**

**Even so, beggars,
a beggar reflects on this body encased by skin
as filled
from the top of the tips of the hairs of the head above
to the bottom of the soles of the feet below
with diverse sorts of putrid filth,
thinking:**

**'There is in this body
hair of the head,
body hair,
nails,
teeth,
skin,
meat,
sinews,
bones,
marrow,
esophagus,
lungs,
heart,
pancreas,
stomach,
liver,
kidneys,
large intestine,
small intestines,
spleen,
bile,
phlegm,
pus,
blood,
sweat,
tears,
fat,
spit,
snot,
excrements.'**

**Thus he lives observing body through body
with regard to the internal**

or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.

Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.

Or thinking:
'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives observing body through body.

[7] Again, beggars,
deeper than that,
a beggar re-considers this body,
however it stands,
whatever it is doing,
in terms of its fundamentals:

'There is, in this body
[1] the earth-fundamental,
[2] the water-fundamental,
[3] the firelight-fundamental,
[4] the wind-fundamental.'

In the same way, beggars,
as the cattle-butcher
or the cattle-butchers apprentice
having butchered a cow,
re-arranges the parts
at the crossroads as he sits,

even so, beggars,
a beggar re-considers this body,
however it stands,
whatever it is doing,
in terms of its fundamentals:

'There is, in this body,
the earth-fundamental,
the water-fundamental,
the firelight-fundamental
and the wind-fundamental.'

Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.

Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.

Or thinking:
'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives observing body through body.

[8] [1] Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body

tossed into the charnel ground,
dead for 1, 2, 3 days
become bloated,
black and blue,
rotting.

Relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.

Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.

Or thinking:
'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives observing body through body.

[2] Again, beggars,
deeper than that,
a beggar, in the same way

as if he had seen a body
tossed into the charnel ground,
being eaten by crows,
being eaten by hawks,
being eaten by vultures,
being eaten by dogs,
being eaten by jackals,
being eaten by various sorts of living creatures.

Relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.

Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.

Or thinking:

'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives observing body through body.

**[3] Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnel ground,
a trail of bones,
bloody members strung together by sinew.**

**Relating this to his own body,
he thinks:**

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

**Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.**

**Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

[4] Again, beggars,

deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnel ground,
a trail of bones,
member-less
smeared with blood
strung together by sinew.

Relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.

Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.

Or thinking:

'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives observing body through body.

[5] **Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnel ground,
a trail of bones,
stripped of flesh and blood,
strung together by sinew.**

**Relating this to his own body,
he thinks:**

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

**Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.**

**Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.**

Or thinking:

**'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

[6] **Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnal ground,
just bones,
disconnected and scattered
here, there and in-between,
in one place the hand-bone,
in another place the foot bone,
in another place the leg bone,
in another place the chest bone,
in another place the hipbone,
in another place the backbone,
and in another place the skull.**

**Relating this to his own body,
he thinks:**

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

**Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.**

**Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.**

Or thinking:

**'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

[7] **Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body tossed into the charnel ground,
just bones,
white,
something like the pearl-white of shells.**

**Relating this to his own body,
he thinks:**

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

**Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.**

**Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.**

Thus he lives observing

**but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

[8] **Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnel ground,
just bones,
a heap of bones,
dried-up,
rotted
year-old bones.**

**Relating this to his own body,
he thinks:**

**'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'**

**Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.**

**Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.**

**Or thinking:
'This is body'
he sets up mind
just enough to get a measure of knowledge,**

a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars,
a beggar lives observing body through body.

[9] Again, beggars,
deeper than that,
a beggar, in the same way
as if he had seen a body
tossed into the charnel ground,
just bones,
putrid,
chewed up bones.

Relating this to his own body,
he thinks:

'This body of mine too
is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he lives observing body through body
with regard to the internal
or he lives observing body through body
with regard to the external
or he lives observing body through body
with regard to the internal and the external.

Or he lives observing body,
through the origins of things,
or he lives observing body
through the aging of things,
or he lives observing body
through the origins and aging of things.

Or thinking:

'This is body'
he sets up mind
just enough to get a measure of knowledge,

a measure of recollectedness.

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars,
a beggar lives observing body through body.**

§

**[9] And how, beggars, does a beggar live
observing sense-experience
through sense-experience?**

**[1] Here beggars, a beggar
experiencing a pleasant sense-experience, knows:**

'I am experiencing a pleasant sense-experience.'

[2] Experiencing a painful sense-experience, knows:

'I am experiencing a painful sense-experience.'

**[3] Experiencing a sense-experience
which is not-painful-but-not-pleasant, knows:**

**'I am experiencing a sense-experience
which is not-painful-but-not-pleasant.'**

[1.1] Experiencing a carnal pleasant sense-experience, he knows:

'I am experiencing a carnal pleasant sense-experience.'

[1.2] Experiencing a carnal-free pleasant sense-experience, he knows:

'I am experiencing a carnal-free pleasant sense-experience.'

[2.1] Experiencing a carnal painful sense-experience, he knows:

'I am experiencing a carnal painful sense-experience.'

[2.2] Experiencing a carnal-free painful sense-experience, he knows:

'I am experiencing a carnal-free painful sense-experience.'

**[3.1] Experiencing a carnal sense-experience
that is not-painful-but-not-pleasant, he knows:**

**'I am experiencing a carnal sense-experience
that is not-painful-but-not-pleasant.'**

**[3.2] Experiencing a carnal-free sense-experience
that is not-painful-but-not-pleasant, he knows:**

**'I am experiencing a carnal-free sense-experience
that is not-painful-but-not-pleasant.'**

**Thus he lives observing sense-experience through sense-experience
with regard to the internal
or he lives observing sense-experience through sense-experience
with regard to the external
or he lives observing sense-experience through sense-experience
with regard to internals and externals.**

**Or he lives observing sense-experience
through the origins of things,
or he lives observing sense-experience
through the aging of things,
or he lives observing sense-experience
through the origins and aging of things.**

**Or thinking:
'This is sense-experience'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives
observing sense-experience, through sense-experience.**

§

**[10] And how, beggars, does a beggar
live observing the heart
through states of the heart?**

**[1] Here beggars, a beggar knows,
of a heart with lust:
'This is a heart with lust;'**

**[2] Of a heart without lust, he knows:
'This is a heart without lust;'**

**[3] Of a heart with anger, he knows:
'This is a heart with anger;'**

[4] Of a heart without anger, he knows:

'This is a heart without anger;'

[5] Of a deluded heart, he knows:

'This is a deluded heart;'

[6] Of a heart without delusion, he knows:

'This is a heart without delusion;'

[7] Of a narrow heart, he knows:

'This is a narrow heart;'

[8] Of a broad heart, he knows:

'This is a broad heart;'

[9] Of a closed heart, he knows:

'This is a closed heart;'

[10] Of an open heart, he knows:

'This is an open heart;'

[11] Of a heart that is less than superior, he knows:

'This heart is less than superior;'

[12] Of a heart that is nothing less than superior, he knows:

'This heart is nothing less than superior;'

[13] Of an unbalanced heart, he knows:

'This is an unbalanced heart;'

[14] Of a balanced heart, he knows:

'This is a balanced heart;'

[15] Of a heart that is not free, he knows:

'This is a heart that is not free;'

[16] Of a heart that is free, he knows:

'This is a heart that is free.'

**Thus he lives observing the heart through the states of the heart
with regard to the internal
or he lives observing the heart through states of the heart
with regard to the external
or he lives observing the heart through states of the heart
with regard to the internal and external.**

**Or he lives observing the heart
through the origins of things,
or he lives observing the heart**

through the aging of things,
or he lives observing the heart
through the origins and aging of things.

Or thinking:

'This is the heart'

he sets up mind

just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars, a beggar lives
observing the heart through states of the heart.

§

[11] And how, beggars,
does a beggar live
observing Dhamma through the Dhamma?

[12] Here beggars, a beggar lives observing Dhamma
through the Dhamma:

'Five Involvements'.

And how, beggars, does a beggar, live
observing Dhamma through the Dhamma:

'Five Involvements'?

[1] Here, beggars, a beggar,
when there is wishing for pleasure within, knows:

'There is within,
wishing for pleasure.'

When there is no wishing for pleasure within, knows:

'There is within,
no wishing for pleasure.'

He knows it,
should there come to be
the arising of unarisen
wishing for pleasure,
he knows it,

should there come to be
letting go of that arisen
wishing for pleasure,
and he knows it
when there will come to be
no future arising
of that let go
wishing for pleasure.

[2] When there is deviance within,
he knows:

'There is deviance within.'

When there is no deviance within,
he knows:

'There is no deviance within.'

He knows it,
should there come to be
the arising
of unarisen deviance,
he knows it,
should there come to be
letting go
of that arisen deviance,
and he knows it
when there will come to be
no future arising
of that let go deviance.

[3] When there is laziness and inertia within,
he knows:

'There is laziness and inertia within.'

When there is no laziness and inertia within,
he knows:

'There is no laziness and inertia within.'

He knows it,
should there come to be
the arising of unarisen
laziness and inertia,
he knows it,
should there come to be

**letting go of that
arisen laziness and inertia,
and he knows it
when there will come to be
no future arising
of that let go
laziness and inertia.**

**[4] When there is fear and trembling within,
he knows:**

'There is fear and trembling within.'

**When there is no fear and trembling within,
he knows:**

'There is no fear and trembling within.'

**He knows it,
should there come to be
the arising of unarisen
fear and trembling,
he knows it,
should there come to be
letting go of that arisen
fear and trembling,
and he knows it
when there will come to be
no future arising
of that let go
fear and trembling.**

**[5] When there is vacillation within,
he knows:**

'There is vacillation within.'

**When there is no vacillation within,
he knows:**

'There is no vacillation within.'

**He knows it,
should there come to be
the arising of unarisen
vacillation,
he knows it,
should there come to be**

letting go of that arisen
vacillation,
and he knows it
when there will come to be
no future arising
of that let go
vacillation.

Thus he lives observing Dhamma through Dhamma
with regard to the internal
or he lives observing Dhamma through Dhamma
with regard to the external
or he lives observing Dhamma through Dhamma
with regard to the internal and external.

Or he lives observing Dhamma
through the origins of things,
or he lives observing Dhamma
through the aging of things,
or he lives observing Dhamma
through the origins and aging of things.

Or thinking:
'This is Dhamma'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars, a beggar lives
observing Dhamma through the Dhamma:
Five Involvements.

[13] Again, beggars,
deeper than that,
a beggar lives observing Dhamma
through the Dhamma:
'Five Boundup Stockpiles'.
And how, beggars, does a beggar live

**observing Dhamma through the Dhamma:
'Five Boundup Stockpiles'?**

Here beggars a beggar thinks:

[1] **'This is form,
this is the origin of form,
this is the settling of form;**

[2] **This is sense-experience,
this is the origin of sense-experience,
this is the settling of sense-experience;**

[3] **This is perception,
this is the origin of perception,
this is the settling of perception;**

[4] **This is own-making,
this is the origin of own-making,
this is the settling of own-making;**

[5] **This is re-knowing-knowledge,
this is the origin of re-knowing-knowledge,
this is the settling of re-knowing-knowledge.'**

**Thus he lives observing Dhamma through Dhamma
with regard to the internal
or he lives observing Dhamma through Dhamma
with regard to the external
or he lives observing Dhamma through Dhamma
with regard to the internal and external.**

**Or he lives observing Dhamma
through the origins of things,
or he lives observing Dhamma
through the aging of things,
or he lives observing Dhamma
through the origins and aging of things.**

**Or thinking:
'This is Dhamma'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after**

things of the world.

**Even so, beggars, a beggar lives
observing Dhamma through the Dhamma:
Five Boundup Stockpiles.**

**[14] Again, beggars,
deeper than that,
a beggar lives observing Dhamma
through the Dhamma:
'Six Internal/External Realms'.**

**And how, beggars, does a beggar
live observing Dhamma
through the Dhamma:
'Six Internal/External Realms'?**

**[1] Here beggars a beggar
knows the eye
and knows form,
he knows any yoke that arises
rebounding off the two.**

**He knows it,
should there come to be
the arising of an unarisen yoke,
he knows it,
should there come to be
letting go of that arisen yoke,
and he knows it
when there will come to be
no future arising
of that let go yoke.**

**[2] Here beggars a beggar
knows the ear
and knows sounds,
he knows any yoke that arises
rebounding off the two.**

**He knows it,
should there come to be
the arising of an unarisen yoke,
he knows it,**

should there come to be
letting go of that arisen yoke,
and he knows it
when there will come to be
no future arising
of that let go yoke.

[3] Here beggars a beggar
knows the nose
and knows scents,
he knows any yoke that arises
rebounding off the two.

He knows it,
should there come to be
the arising of an unarisen yoke,
he knows it,
should there come to be letting go
of that arisen yoke,
and he knows it
when there will come to be
no future arising of that let go yoke.

[4] Here beggars a beggar
knows the tongue
and knows tastes,
he knows any yoke that arises
rebounding off the two.

He knows it,
should there come to be
the arising of an unarisen yoke,
he knows it,
should there come to be letting go
of that arisen yoke,
and he knows it
when there will come to be
no future arising of that let go yoke.

[5] Here beggars a beggar
knows the body
and knows touch,
he knows any yoke that arises
rebounding off the two.

**He knows it,
should there come to be
the arising of an unarisen yoke,
he knows it,
should there come to be letting go
of that arisen yoke,
and he knows it
when there will come to be
no future arising of that let go yoke.**

[6] **Here beggars a beggar
knows the mind
and knows Dhamma,
he knows any yoke that arises
rebounding off the two.**

**He knows it,
should there come to be
the arising of an unarisen yoke,
he knows it,
should there come to be letting go
of that arisen yoke,
and he knows it
when there will come to be
no future arising of that let go yoke.**

**Thus he lives observing Dhamma through Dhamma
with regard to the internal
or he lives observing Dhamma through Dhamma
with regard to the external
or he lives observing Dhamma through Dhamma
with regard to the internal and external.**

**Or he lives observing Dhamma
through the origins of things,
or he lives observing Dhamma
through the aging of things,
or he lives observing Dhamma
through the origins and aging of things.**

**Or thinking:
'This is Dhamma'
he sets up mind**

**just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives
observing Dhamma through the Dhamma:
Six Internal/External Realms.**

**[15] Again, beggars,
deeper than that,
a beggar lives observing Dhamma
through the Dhamma:
'Seven Dimensions of Awakening.'**

**And how, beggars,
does a beggar live
observing Dhamma through the Dhamma:
'Seven Dimensions of Awakening'?**

**[1] Here, beggars, a beggar,
when there is the mind dimension
of self-awakening within,
knows:**

**'There is the mind dimension
of self-awakening within.**

**When there is no mind dimension
of self-awakening within, knows:**

**'There is within no mind dimension
of self-awakening.'**

**He knows it,
should there come to be the arising
of an unarisen mind dimension
of self-awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen mind dimension
of self-awakening.**

[2] Here, beggars, a beggar,

**when there is the Dhamma-investigation dimension
of self-awakening within,
knows:**

**'There is the Dhamma-investigation dimension
of self-awakening within.'**

**when there is no Dhamma-investigation dimension
of self-awakening within, knows:**

**'There is within no Dhamma-investigation dimension
of self-awakening.'**

**He knows it,
should there come to be
the arising of an unarisen Dhamma-investigation dimension
of self-awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen Dhamma-investigation
dimension of self-awakening.**

**[3] Here, beggars, a beggar,
when there is the energy dimension
of self-awakening within, knows:**

**'There is the energy dimension
of self-awakening within.'**

**when there is no energy dimension
of self-awakening within, knows:**

**'There is within
no energy dimension of self-awakening.'**

**He knows it,
should there come to be
the arising of an unarisen energy dimension
of self-awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen energy dimension
of self-awakening.**

**[4] Here, beggars, a beggar,
when there is the enthusiasm dimension**

of self-awakening within, knows:

**'There is the enthusiasm dimension
of self-awakening within.'**

**When there is no enthusiasm dimension
of self-awakening within, knows:**

**'There is within
no enthusiasm dimension of self-awakening.'**

**He knows it,
should there come to be
the arising of an unarisen enthusiasm dimension
of self-awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen enthusiasm dimension
of self-awakening.**

[5] **Here, beggars, a beggar,
when there is the impassivity dimension
of self-awakening within, knows:**

**'There is the impassivity dimension
of self-awakening within.'**

**When there is no impassivity dimension
of self-awakening within, knows:**

**'There is within
no impassivity dimension of self-awakening.'**

**He knows it,
should there come to be
the arising of an unarisen impassivity dimension
of self-awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen impassivity dimension
of self-awakening.**

[6] **Here, beggars, a beggar,
when there is the serenity dimension
of self-awakening within, knows:**

**'There is the serenity dimension
of self-awakening within.'**

**When there is no serenity dimension
of self-awakening within, knows:**

**'There is within
no serenity dimension
of self-awakening.'**

**He knows it,
should there come to be
the arising of an unarisen serenity dimension
of self-awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen serenity dimension
of self-awakening.**

**[7] Here, beggars, a beggar,
when there is the detachment dimension
of self-awakening within, knows:**

**'There is the detachment dimension
of self-awakening within.'**

**When there is no detachment dimension
of self-awakening within,
knows:**

**'There is within no detachment dimension
of self-awakening.'**

**He knows it,
should there come to be
the arising of an unarisen detachment dimension
of self-awakening,
and he knows it,
should there come to be
all-round thorough development
of that arisen detachment dimension
of self-awakening.**

**Thus he lives observing Dhamma through Dhamma
with regard to the internal**

or he lives observing Dhamma through Dhamma
with regard to the external
or he lives observing Dhamma through Dhamma
with regard to the internal and external.

Or he lives observing Dhamma
through the origins of things,
or he lives observing Dhamma
through the aging of things,
or he lives observing Dhamma
through the origins and aging of things.

Or thinking:
'This is Dhamma'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.

Thus he lives observing
but does not grasp after
things of the world.

Even so, beggars, a beggar lives
observing Dhamma through the Dhamma:
Seven Dimensions of Awakening.

[16] Again, beggars,
deeper than that,
a beggar lives observing Dhamma
through the Dhamma:
'Four Aristocrats of Truths'.

And how, beggars,
does a beggar live observing Dhamma
through the Dhamma:
'Four Aristocrats of Truths'?

Here beggars a beggar thinks:

[1] 'This is pain'
and he knows it
according to it's nature;

He thinks:

[2] 'This is the origin of pain'
and he knows it according to it's nature;

He thinks:

**[3] 'This is the ending of pain'
and he knows it according to it's nature;**

He thinks:

**[4] 'This is the way to bring about
the end of that pain'
and he knows it according to it's nature.**

**Thus he lives observing Dhamma through Dhamma
with regard to the internal
or he lives observing Dhamma through Dhamma
with regard to the external
or he lives observing Dhamma through Dhamma
with regard to the internal and external.**

**Or he lives observing Dhamma
through the origins of things,
or he lives observing Dhamma
through the aging of things,
or he lives observing Dhamma
through the origins and aging of things.**

Or thinking:

**'This is Dhamma'
he sets up mind
just enough to get a measure of knowledge,
a measure of recollectedness.**

**Thus he lives observing
but does not grasp after
things of the world.**

**Even so, beggars, a beggar lives
observing Dhamma through the Dhamma:
Four Aristocrats of Truths.**

**[17] [1] And what, beggars, is
the Aristocrat of Truths
as to pain?**

[1.1] **Birth is pain,**

[1.2] **aging is pain,**

[1.3] **death is pain.**

[1.4] **Grief and lamentation,**

pain and misery,

and Despair

are pain.

[1.5] **Not to gain the wished for is pain.**

[1.6] **Essentially the Five Boundup Stockpiles are pain.**

[1.1.1] **And what, beggars, is 'birth'?**

Whatever

for this or that being

of this or that group of beings

is birth,

the occurrence of individuality,

the regrouping of the Stockpiles,

the appearance of the Six-Fold Sense Spheres: —

this, beggars is said to be 'birth.'

[1.2.1] **And what, beggars, is 'aging'?**

Whatever

for this or that being

of this or that group of beings

is aging,

agedness,

the breaking,

the graying,

the wrinkling,

the diminishment of the lifespan,

the weakening of the powers,

this, beggars is said to be 'aging.'

[1.3.1] **And what, beggars, is 'death'?**

Whatever

for this or that being

of this or that group of beings

is passing,

passing away,

the breaking up,

disappearance,

**the death in the dying,
the finishing of the lifespan,
the breaking up of the Stockpiles,
the laying down of the body,
this, beggars is said to be 'death.'**

[1.4.1] **And what, beggars, is 'grief'?**

**Whatsoever, beggars,
for anyone
is the condition of inner sadness,
heartbreak,
heartache,
state of missing and regret,
woe,
and affliction,
the grief,
feeling bad,
wretchedness,
state of woe,
and unhappiness
at experiencing some loss or tragedy,
this, beggars is said to be 'grief.'**

[1.4.2] **And what, beggars, is 'lamentation'?**

**Whatsoever, beggars,
for anyone
is the outward expression of grief,
lamentation
wailing,
weeping,
hysteria,
display of desolation
at experiencing some loss or tragedy,
this, beggars is said to be 'lamentation.'**

[1.4.3] **And what, beggars, is 'pain'?**

**That, beggars which is bodily pain,
the bodily disagreeable
the experience of being connected bodily
with the disagreeable
this, beggars, is said to be 'pain.'**

[1.4.4] **And what, beggars, is 'misery'?**

**That, beggars, which is mental pain,
the mentally disagreeable
the experience of being connected in mind
with the disagreeable
this, beggars, is said to be 'misery.'**

[1.4.5] **And what, beggars, is 'despair'?**

**Whatsoever, beggars, for anyone
experiencing misfortune
being touched with any sort of painful thing
is loss of hope,
being despondent,
dejection, depression,
this, beggars, is said to be 'despair.'**

[1.5] **And what, beggars, is
'not to gain what is wished for is pain'?**

**In beings that are the object of birth,
there comes the wish:**

**'O if only there were no
being a thing that is born,
if only there were no
getting born.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**In beings that are the object of aging,
there comes the wish:**

**'O if only there were no
being an aging thing,
if only there were no aging.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**In beings that are the object of sickness,
there comes the wish:**

**'O if only there were no
being a sick-getting thing,
if only there were no sickness.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**In beings that are the object of dying,
there comes the wish:**

**'O if only there were no
being a dying thing,
if only there were no dying.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**In beings that are the object
of grief and lamentation,
pain and misery
and despair,
there comes the wish:**

**'O if only there were no
being a thing that gets grief and lamentation,
pain and misery
and despair,
if only there were no
grief and lamentation,
pain and misery
and despair.**

**But such as such as this
is not to be had by wishes.**

**This is the pain
of not gaining what is wished for.**

**[1.6] And what, beggars,
are the five boundup stockpiles
that are essentially pain?**

In this case:

[1.6.1] there is the material form stockpile,
[1.6.2] there is the sense-experience stockpile,
[1.6.3] there is the perception stockpile,
[1.6.4] there is the own-making stockpile,
[1.6.5] there is the re-knowing-knowledge stockpile.

It is these, beggars,
that are known as
the five boundup stockpiles
that are essentially pain.

This beggars, is what is said to be
the Aristocrat of Truths as to Pain.

[18] [2] And what, beggars,
is the Aristocrat of Truths
as to the origin of pain?

It is in whatsoever there is
of hunger/thirst
leading to living,
accompanied by delight and lust,
the being overjoyed
at this and that,
that is to say:
thirst for pleasure,
thirst for living,
thirst for escape.

So where is it, beggars,
that this hunger/thirst appearing,
appears,
where entering
does it settle in?

Wherever in the world
there is loved material form
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.

**What in the world
is loved material form,
enjoyed material form?**

[2.1] **The realm of the eye
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.2] **The realm of the ear
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.3] **The realm of the nose
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.4] **The realm of the tongue
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.5] The realm of the body
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.6] The realm of the mind
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.7] The realm of visible objects
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.8] The realm of sounds
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.9] The realm of scents
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.10] **The realm of tastes
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.11] **The realm of touches
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.12] **The realm of Dhammas
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.13] **The realm of eye-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears**

**it is there
that entering,
it settles in.**

**[2.14] The realm of ear-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.15] The realm of nose-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.16] The realm of taste-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.17] The realm of touch-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.18] The realm of mind-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.19] The realm of eye-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.20] The realm of ear-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.21] The realm of nose-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.22] The realm of taste-touch
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.23] The realm of touch-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.24] The realm of mind-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.25] The realm of sense-experience born of eye-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.26] The realm of sense-experience born of ear-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears**

**it is there
that entering,
it settles in.**

**[2.27] The realm of sense-experience born of nose-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.28] The realm of sense-experience born of taste-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.29] The realm of sense-experience born of touch-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.30] The realm of sense-experience born of mind-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.31] The realm of perception of material objects
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.32] The realm of perception of sounds
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.33] The realm of perception of scents
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.34] The realm of perception of tastes
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.35] The realm of perception of touches
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.36] **The realm of perception of Dhammas
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.37] **The realm of material-object-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.38] **The realm of sound-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.39] **The realm of scent-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears**

**it is there
that entering,
it settles in.**

**[2.40] The realm of taste-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.41] The realm of touch-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.42] The realm of Dhamma-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.43] The realm of material-object-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.44] The realm of sound-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.45] The realm of scent-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.46] The realm of taste-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.47] The realm of touch-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.48] The realm of Dhamma-hunger/thirst
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.49] **The realm of thinking about material objects
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.50] **The realm of thinking about sounds
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.51] **The realm of thinking about scents
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.52] **The realm of thinking about tastes
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears**

**it is there
that entering,
it settles in.**

[2.53] **The realm of thinking about touches
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.54] **The realm of thinking about Dhammas
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.55] **The realm of evaluations of material forms
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

[2.56] **The realm of evaluations of sounds
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.57] The realm of evaluations of scents
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.58] The realm of evaluations of tastes
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.59] The realm of evaluations of touches
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**[2.60] The realm of evaluations of Dhammas
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst appearing,
appears
it is there
that entering,
it settles in.**

**This beggars is said to be
the Aristocrat of Truths
as to the origin of pain.**

**[19] [3] And what, beggars,
is the Aristocrat of Truths
as to arriving at the end of pain?**

**It is in the complete dispassion towards,
ending of,
giving up of,
freedom from,
dislodging of
this very hunger/thirst.**

**So where is it, beggars,
that this hunger/thirst abandoned,
is abandoned,
where extinguished
does it go out?**

**Wherever in the world
there is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**What in the world
is loved material form,
enjoyed material form?**

**[3.1] The realm of the eye
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.2] The realm of the ear
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.3] **The realm of the nose
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.4] **The realm of the tongue
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.5] **The realm of the body
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.6] **The realm of the mind
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,**

**it is there
that extinguished
it goes out.**

**[3.7] The realm of visible objects
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.8] The realm of sounds
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.9] The realm of scents
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.10] The realm of tastes
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.11] The realm of touches
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.12] The realm of Dhammas
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.13] The realm of eye-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.14] The realm of ear-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.15] The realm of nose-re-knowing-knowledge
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.16] The realm of taste-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.17] The realm of touch-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.18] The realm of mind-re-knowing-knowledge
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.19] The realm of eye-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,**

**it is there
that extinguished
it goes out.**

**[3.20] The realm of ear-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.21] The realm of nose-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.22] The realm of taste-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.23] The realm of touch-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.24] The realm of mind-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.25] The realm of sense-experience born of eye-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.26] The realm of sense-experience born of ear-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.27] The realm of sense-experience born of nose-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.28] The realm of sense-experience born of taste-touch
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.29] The realm of sense-experience born of touch-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.30] The realm of sense-experience born of mind-touch
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.31] The realm of perception of material objects
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.32] The realm of perception of sounds
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,**

**it is there
that extinguished
it goes out.**

**[3.33] The realm of perception of scents
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.34] The realm of perception of tastes
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.35] The realm of perception of touches
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.36] The realm of perception of Dhammas
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.37] The realm of material-object-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.38] The realm of sound-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.39] The realm of scent-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.40] The realm of taste-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.41] The realm of touch-intent
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.42] **The realm of Dhamma-intent
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.43] **The realm of material-object-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.44] **The realm of sound-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.45] **The realm of scent-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,**

**it is there
that extinguished
it goes out.**

**[3.46] The realm of taste-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.47] The realm of touch-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.48] The realm of Dhamma-hunger/thirst
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.49] The realm of thinking about material objects
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.50] **The realm of thinking about sounds
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.51] **The realm of thinking about scents
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.52] **The realm of thinking about tastes
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.53] **The realm of thinking about touches
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

[3.54] **The realm of thinking about Dhammas
is loved material form,
enjoyed material form,**

**it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.55] The realm of evaluations of material objects
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.56] The realm of evaluations of sounds
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.57] The realm of evaluations of scents
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.58] The realm of evaluations of tastes
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,**

**it is there
that extinguished
it goes out.**

**[3.59] The realm of evaluations of touches
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**[3.60] The realm of evaluations of Dhammas
is loved material form,
enjoyed material form,
it is there
that this hunger/thirst abandoned,
is abandoned,
it is there
that extinguished
it goes out.**

**This beggars is said to be
the Aristocrat of Truths
as to bringing about the end of pain.**

**[20] [4] And what, beggars,
is the Aristocrat of Truths
as to the walk to walk
to reach the end of pain?**

**It is in this Aristocratic Multi-Dimensional High Way,
that is:**

[4.1] High-Working Hypothesis,

[4.2] High Principles,

[4.3] High Talk,

[4.4] High Works,

[4.5] High Lifestyle,

[4.6] High Reign,

[4.7] High Mind,

[4.8] High Serenity.

**[4.1] And what, beggars,
is High Working Hypothesis?**

**[4.1.1] It is knowledge, beggars,
about pain;**

[4.1.2] knowledge about the origin of pain;

[4.1.3] knowledge about the ending of pain;

**[4.1.4] knowledge about the walk to walk
to reach the end of pain.**

This, beggars is what is said to be High Working Hypothesis.

[4.2] And what, beggars, are High Principles?

[4.2.1] The abandoning-principle,

[4.2.2] the non-anger-principle,

[4.2.3] the non-harm-principle.

**These, beggars,
are what is said to be
High Principles.**

[4.3] And what, beggars, is High Talk?

[4.3.1] Abstention from lying speech,

[4.3.2] abstention from slanderous speech,

[4.3.3] abstention from unkind speech,

[4.3.4] abstention from lip-flapping.

**This, beggars,
is what is said to be
High Talk.**

[4.4] And what, beggars, is High Works?

[4.4.1] Abstention from destruction of life,

[4.4.2] abstention from taking the ungiven,

[4.4.3] abstention from contra-indicated deeds.

**This, beggars,
is what is said to be
High Works.**

[4.5] And what, beggars, is High Lifestyle?

**Here, beggars, the student of the Aristocrats
letting go of contra-indicated lifestyles,
lives by proper, High Lifestyle.**

**This, beggars,
is what is said to be
High Lifestyle.**

[4.6] And what, beggars, is High Reign?

**[4.6.1] Here beggars,
a beggar intends to struggle
to create and exert energy,
to take a stand against,
set his mind on
and strive after
the non-arising
of unarisen bad,
unskillful things;**

**[4.6.2] Intends to struggle
to create and exert energy,
to take a stand against,
set his mind on
and strive after
letting go of arisen bad,
unskillful things;**

**[4.6.3] Intends to struggle
to create and exert energy,
to take a stand for,
set his mind on
and strive after
the arising of
unarisen skillful things;**

**[4.6.4] Intends to struggle
to create and exert energy,
to take a stand for,
set his mind on
and strive after
the establishment,
clarification,
greater development,
fruitful development
and perfection of
arisen skillful things.**

This beggars is what is said to be

High Reign.

[4.7] And what, beggars, is High Mind?

Here, beggars, a beggar:

**[4.7.1] — lives observing the body, through the body,
ardent, self-knowing, satisfied,
having risen above grief and lamentation;**

**[4.7.2] — lives observing the senses, through the sense-experiences,
ardent, self-knowing, satisfied,
having risen above grief and lamentation;**

**[4.7.3] — lives observing the heart, through mental states,
ardent, self-knowing, satisfied,
having risen above grief and lamentation;**

**[4.7.4] — lives observing Dhamma, through the Dhamma,
ardent, self-knowing, satisfied,
having risen above grief and lamentation.**

**This beggars is what is said to be
High Mind.**

[4.8] And what, beggars, is High Serenity?

**[4.8.1] Here beggars, a beggar,
separated from things of the senses,
separated from gross involvements;
with the interest, enjoyment, and sense of ease
that come with solitude,
with internal dialog and evaluations,
enters The First Burning
and makes a habitat-a that.**

**[4.8.2] And then separated
from internal dialog and evaluations,
with impassivity
and having become concentrated in mind,
bringing the attention to the interest,
enjoyment,
and sense of ease
that come with Serenity,
without internal dialog and evaluations,
he enters The Second Burning
and makes a habitat-a-that**

**[4.8.3] And then separated
from interest and enjoyment,
with impassivity, detachment, and clear re-knowing-knowledge
bringing the attention to the pleasure
that comes with that sense of ease
the Aristocrats describe as:
'Detached, satisfied, he's got the life!'
he enters The Third Burning
and makes a habitat-a-that**

**[4.8.4] And then letting go of pain
letting go of pleasure
letting go of any predisposition to return to
bodily pains and pleasures
without pain
without pleasure
clearly conscious, detached,
satisfied with the
bright
shiny
clean-clear-through
radiance
of
detachment
he enters The Fourth Burning
and makes a habitat-a-that.**

**This, beggars, is what is said to be
High Serenity.**

**This, beggars, is what is said to be
the Aristocrat of Truths
as to the walk to walk
to reach the end of pain.**

**Thus he lives observing Dhamma through Dhamma
with regard to the internal
or he lives observing Dhamma through Dhamma
with regard to the external
or he lives observing Dhamma through Dhamma
with regard to the internal and external.**

**Or he lives observing Dhamma
through the origins of things,
or he lives observing Dhamma
through the aging of things,
or he lives observing Dhamma
through the origins and aging of things.**

Or thinking:

'This is Dhamma'

he sets up mind

**just enough to get a measure of knowledge,
a measure of recollectedness.**

Thus he lives observing

but does not grasp after

things of the world.

Even so, beggars, a beggar lives

observing Dhamma through Dhamma.

§

**[21] For him, beggars,
who so develops these four satisfactions
for seven rains,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars, seven rains,
for him, beggars,
who so develops these four satisfactions
for six rains,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars, six rains,
for him, beggars,
who so develops these four satisfactions
for five rains,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars, five rains,
for him, beggars,
who so develops these four satisfactions
for four rains,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements,
non-returning.**

**Let stand, beggars, four rains,
for him, beggars,
who so develops these four satisfactions
for three rains,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, three rains,
for him, beggars,
who so develops these four satisfactions
for two rains,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

Let stand, beggars, two rains,

**for him, beggars,
who so develops these four satisfactions
for one rains,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, one rains,
for him, beggars,
who so develops these four satisfactions
for seven moons,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, seven moons,
for him, beggars,
who so develops these four satisfactions
for six moons,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, six moons,
for him, beggars,
who so develops these four satisfactions
for five moons,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, five moons,
for him, beggars,
who so develops these four satisfactions
for four moons,**

**one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, four moons,
for him, beggars,
who so develops these four satisfactions
for three moons,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, three moons,
for him, beggars,
who so develops these four satisfactions
for two moons,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, two moons,
for him, beggars,
who so develops these four satisfactions
for one moon,
one fruit or another
of these two fruits
will result:
omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars, one moon,
for him, beggars,
who so develops these four satisfactions
for a half moon,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements, non-returning.**

**Let stand, beggars,
a half moon,
for him, beggars,
who so develops these four satisfactions
for seven days,
one fruit or another
of these two fruits
will result:**

**omniscience in this visible state, or
having involvements, non-returning.**

**[22] 'One sure thing, this, Beggars,
a way for the purification of beings,
for rising above grief and lamentation,
for the subsidence of pain and misery,
for mastering the method,
experiencing Nibbāna ...
— that is to say,
the four satisfactions.'**

**It was because of this
that that which has been said
was said thus."**

**This is what Bhagava said
and we hear that the bhikkhus there
were delighted at what the Lucky Man said.**

Mahā-Nidāna Suttantaṃ

[1] Evaṃ me suttaṃ.

Ekaṃ samayaṃ Bhagavā Kurūsu viharati.|| ||

Kammāsadammaṃ nāma Kurūnaṃ nigamo.|| ||

Atha kho āyasmā Ānando yena Bhagavā ten'upasaṃkamaṃ,

upasaṃkamtivā Bhagavantaṃ||

abhivādetvā||

eka-m-antaṃ nisīdi.|| ||

Eka-m-antaṃ nisinno kho||

āyasmā Ānando Bhagavantaṃ etad avoca:|| ||

"Acchariyaṃ bhante,||

abbhutaṃ bhante!|| ||

Yāva gambhīro c'āyaṃ bhante,||

paṭicca-samuppādo,||

gambhīrāvabhāso ca.|| ||

Atha ca pana me uttāna-kuttānako||

viya khāyatī" ti.|| ||

[2] "Mā h'evaṃ Ānanda avaca!|| ||

Mā h'evaṃ Ānanda avaca!|| ||

Gambhīro c'āyaṃ Ānanda,||

paṭicca-samuppādo,||

gambhīrāvabhāso ca.|| ||

Etassa Ānanda dhammassa||

ananubodhā||

appaṭivedhā||

evam ayaṃ pajā tantākulaka-jātā||

guḷā-guṇṭhika-jātā||

muñja-babbaja-bhūtā||

apāyaṃ duggatiṃ vinipātaṃ||

samsāraṃ nāti-vattati.|| ||

[3] [1] 'Atthi ida-p-paccayā jarā-maraṇan' ti?|| ||

Iti puṭṭhena satā Ānanda,||

'Atthī' ti'ssa vacanīyaṃ.|| ||

'Kim paccayā jarā-maraṇan' ti?|| ||

Iti ce vadeyya,||

'Jāti-paccayā jarā-maraṇan' ti||

icc assa vacanīyaṃ.|| ||

[2] 'Atthi ida-p-paccayā jātī' ti?|| ||

Iti puṭṭhena satā Ānanda,||

'Atthī' ti'ssa vacanīyaṃ.|| ||

'Kim paccayā jātī' ti?|| ||

Iti ce vadeyya,||

'Bhava-paccayā jātī' ti||

icc assa vacanīyaṃ.|| ||

[3] 'Atthi ida-p-paccayā bhavo' ti?|| ||

Iti puṭṭhena satā Ānanda,||

'Atthī' ti'ssa vacanīyaṃ.|| ||

'Kim paccayā bhavo' ti?|| ||

Iti ce vadeyya||

'Upādāna-paccayā bhavo' ti||

icc assa vacanīyaṃ.|| ||

[4] 'Atthi ida-p-paccayā upādānan' ti?|| ||

Iti puṭṭhena satā Ānanda,||

'Atthī' ti'ssa vacanīyaṃ.|| ||

'Kim paccayā upādānan' ti?|| ||

Iti ce vadeyya,||

'Taṇhā-paccayā upādānan' ti||

icc assa vacanīyaṃ.|| ||

[5] 'Atthi ida-p-paccayā taṇhā' ti?|| ||

Iti puṭṭhena satā Ānanda||

'Atthī' ti'ssa vacanīyaṃ.|| ||

'Kim paccayā taṇhā' ti?|| ||

Iti ce vadeyya,||

'Vedanā-paccayā taṇhā' ti||

Icc assa vacanīyaṃ.|| ||

[6] 'Atthi ida-p-paccayā vedanā' ti?|| ||

Iti puṭṭhena satā Ānanda||

'Atthī' ti'ssa vacanīyaṃ.|| ||

'Kim paccayā vedanā' ti?|| ||

Iti ce vadeyya,||

'Phassa-paccayā vedanā' ti||

icc assa vacanīyaṃ.|| ||

[7] 'Atthi ida-p-paccayā phasso' ti?|| ||

Iti puṭṭhena satā Ānanda||

'Atthī' ti'ssa vacanīyaṃ.|| ||

'Kim paccayā phasso' ti?|| ||

Iti ce vadeyya,||

'Nāma-rūpa-paccayā phasso' ti||

icc assa vacanīyaṃ.|| ||

[8] 'Atthi ida-p-paccayā nāma-rūpan' ti?|| ||

Iti puṭṭhena satā Ānanda||

'Atthī' ti'ssa vacanīyaṃ.

'Kim paccayā nāma-rūpan' ti?|| ||

Iti ce vadeyya,||

'Viññāṇa-paccayā Nāma-rūpan' ti||

icc assa vacanīyaṃ.|| ||

[9] 'Atthi ida-p-paccayā viññāṇan' ti?|| ||

Iti puṭṭhena satā Ānanda||

'Atthī' ti'ssa vacanīyaṃ.|| ||

'Kim paccayā viññāṇan' ti?|| ||

Iti ce vadeyya,||

'Nāma-rūpa-paccayā viññāṇan' ti||

icc assa vacanīyaṃ.|| ||

[4] 'Iti kho Ānanda nāma-rūpa-paccayā viññāṇaṃ,||

viññāṇa-paccayā nāma-rūpaṃ,||

nāma-rūpa-paccayā phasso,||

phassa-paccayā vedanā,||

vedanā-paccayā taṇhā,||

taṇhā-paccayā upādānaṃ,||

upādāna-paccayā bhavo,||

**bhava-paccayā jāti,||
jāti-paccayā jarā-maraṇaṃ||
jarā-maraṇa-paccayā soka-parideva-dukkha-domanass'ūpāyāsā
sambhavanti.|| ||**

Evam etassa kevalassa dukkha-k-khandhassa samudayo hoti.|| ||

**[5] [1] 'Jāti-paccayā jarā-maraṇan' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā jāti-paccayā jarā-maraṇaṃ.|| ||**

**Jāti va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici,||
seyyath'idaṃ:||
devānaṃ vā devattāya,||
Gandhabbānaṃ vā gandhabbattāya,||
Yakkhānaṃ vā yakkhattāya,||
bhūtānaṃ vā bhūtattāya,||
manussānaṃ vā manussattāya,||
catu-p-padānaṃ vā catu-p-padattāya,||
pakkhinaṃ vā pakkhittāya,||
sirīṃsapānaṃ vā sirīṃsapattāya,||
tesaṃ tesaṃ va hi Ānanda||
sattānaṃ tathattāya jāti nābhavissa,||
sabbaso jātiyā asati||
jāti-nirodhā api nu kho||
jarā-maraṇaṃ paññāyethā?" ti? || ||**

"No h'etaṃ bhante".|| ||

**"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo jarā-maraṇassa,||
yadidaṃ jāti.|| ||**

**[6] [2] 'Bhava-paccayā jāti' ti ||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā bhava-paccayā jāti.|| ||**

Bhavo va hi Ānanda nābhavissa||

sabbena sabbam||
sabbathā sabbam||
kassaci kimhici||
seyyath'īdam:||
kāma-bhavo||
rūpa-bhavo||
arūpa-bhavo, vā||
sabbaso bhava asati||
bhava-nirodhā api nu kho||
jāti paññāyethā" ti?|| ||
"No h'etaṃ bhante."|| ||
"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo jātiyā||
yadidaṃ bhavo.|| ||

[7] [3] 'Upādāna-paccayā bhavo' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā upādāna-paccayā bhavo.|| ||

Upādānaṃ va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici||
seyyath'īdam:||
kāma'upādānaṃ vā||
diṭṭh'upādānaṃ vā||
sīla-b-bat'upādānaṃ vā||
atta-vād'upādānaṃ vā||
sabbaso upādāne asati||
upādāna-nirodhā api nu kho||
bhavo papaññāyethā" ti?|| ||
"No h'etaṃ bhante."|| ||
"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo bhavassa,||
yadidaṃ upādānaṃ.|| ||

[8] [4] [1] 'Taṇhā-paccayā upādānan' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā taṇhā-paccayā upādānaṃ. || ||

Taṇhā va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici||
seyyath'idaṃ:||
rūpa-taṇhā||
sadda-taṇhā||
gandha-taṇhā||
rasa-taṇhā||
phoṭṭhabba-taṇhā||
dhamma-taṇhā||
sabbaso taṇhāya asati||
taṇhā-nirodhā api nu kho||
upādānaṃ paññāyethā" ti? || ||

"No h'etaṃ bhante." || ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo upādānassa,||
yadidaṃ taṇhā. || ||

[9] [5] 'Vedanā-paccayā taṇhā' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā vedanā-paccayā taṇhā. || ||

Vedanā va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici,||
seyyath'idaṃ:||
cakkhu-samphassajā vedanā,||
sota-samphassajā vedanā,||
ghāna-samphassajā vedanā,||
kāya-samphassajā vedanā,||
mano-samphassajā vedanā,||
sabbaso vedanāya asati||

vedanā-nirodhā api nu kho||

taṇhā paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||

etaṃ nidānaṃ||

esa samudayo||

esa paccayo taṇhāya||

yadidaṃ vedanā.|| ||

[10] Iti kho Ānanda vedanaṃ paṭicca taṇhā,||

[5.1] taṇhaṃ paṭicca pariyesanā,||

[5.2] pariyesanaṃ paṭicca lābho,||

[5.3] lābhaṃ paṭicca vinicchayo,||

[5.4] vinicchayaṃ paṭicca chanda-rāgo,||

[5.5] chanda-rāgaṃ paṭicca ajjhosānaṃ,||

[5.6] ajjhosānaṃ paṭicca pariggaho,||

[5.7] pariggahaṃ paṭicca macchariyaṃ,||

[5.8] macchariyaṃ paṭicca ārakkho,||

[5.9] ārakkh-ā-dhikaraṇaṃ paṭicca||

daṇḍ'ādāna-||

satth'ādāna-||

kalaha-||

viggaha-||

vivāda-||

tuvantuva-||

pesuñña-||

musā-vādā||

aneke pāpakā akusalā dhammā sambhavanti.|| ||

[11] [5.9] 'Ārakkh-ā-dhikaraṇaṃ paṭicca||

daṇḍ'ādāna-||

satth'ādāna-||

kalaha-||

viggaha-||

vivāda-||

tuvantuva-||

pesuñña-||

musā-vādā||

aneke pāpakā akusalā dhammā sambhavanti' ti||

iti kho pan'etaṃ vuttaṃ,||

tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||

yathā ārakkh-ā-dhikaraṇaṃ paṭicca||
daṇḍ'ādāna-||
satth'ādāna-||
kalaha-||
viggaha-||
vivāda-||
tuvatuvā-||
pesuṅṅa-||
musā-vādā||
aneke pāpakā akusalā dhammā sambhavanti.|| ||

Ārakkho va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici,||
sabbaso ārakkhe asati||
ārakkha-nirodhā||
api nu kho||
daṇḍ'ādāna-||
satth'ādāna-||
kalaha-||
viggaha-||
vivāda-||
tuvatuvā-||
pesuṅṅa-||
musā-vādā||
aneke pāpakā akusalā dhammā sambhaveyyun" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo daṇḍ'ādāna-||
satth'ādāna-||
kalaha-||
viggaha-||
vivāda-||
tuvatuvā-||
pesuṅṅa-||
musā-vādānaṃ||
anekeṣaṃ pāpakānaṃ akusalānaṃ dhammānaṃ sambhavāya||

yadidaṃ ārakkho.|| ||

[12] [5.8] 'Macchariyaṃ paṭicca ārakkho' ti||
iti kho pan'etaṃ vuttaṃ|
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā macchariyaṃ paṭicca ārakkho.|| ||

Macchariyaṃ va hi Ānanda nābhavissa|
sabbena sabbam|
sabbathā sabbam|
kassaci kimhici,||
sabbaso macchariye asati||
macchariya-nirodhā api nu kho||
ārakkho paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo ārakkhassa,||
yadidaṃ macchariyaṃ.|| ||

[13]13 [5.7] 'Pariggahaṃ paṭicca macchariyan' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā pariggahaṃ paṭicca macchariyaṃ.|| ||

Pariggaho va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici,||
sabbaso pariggahe asati||
pariggaha-nirodhā api nu kho||
macchariyaṃ paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo macchariyassa,||
yadidaṃ pariggaho.|| ||

[14] [5.6] 'Ajjhosānaṃ paṭicca pariggaho' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||

yathā ajjhosānaṃ paṭicca paṭiggaho.|| ||

Ajjhosānaṃ va hi Ānanda nābhavissa||

sabbena sabbam||

sabbathā sabbam||

kassaci kimhici,||

sabbaso ajjhosāne asati||

ajjhosāna-nirodhā api nu kho||

pariggaho paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||

etaṃ nidānaṃ||

esa samudayo||

esa paccayo pariggahassa,||

yadidiṃ ajjhosānaṃ.|| ||

[15] [5.5] 'Chanda-rāgaṃ paṭicca ajjhosānaṃ" ti||

iti kho pan'etaṃ vuttaṃ,||

tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||

yathā chanda-rāgaṃ paṭicca ajjhosānaṃ.|| ||

Chanda-rāgo va hi Ānanda nābhavissa||

sabbena sabbam||

sabbathā sabbam||

kassaci kimhici,||

sabbaso chanda-rāge asati||

chanda-rāga-nirodhā api nu kho||

ajjhosānaṃ paññāyethā?" ti."|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||

etaṃ nidānaṃ||

esa samudayo||

esa paccayo ajjhosānassa,||

yadidaṃ chanda-rāgo.|| ||

[16] [5.4] 'Vinicchayaṃ paṭicca chanda-rāgo' ti||

iti kho pan'etaṃ vuttaṃ,||

tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||

yathā vinicchayaṃ paṭicca chanda-rāgo.|| ||

Vinicchayo va hi Ānanda nābhavissa||

sabbena sabbam||

sabbathā sabbam||

kassaci kimhici,||
sabbaso vinicchaye asati vinicchaya-nirodhā||
api nu kho||
chanda-rāgo paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo chanda-rāgassa,||
yadidaṃ vinicchayo.|| ||

[17]17] [5.3] 'Lābhaṃ paṭicca vinicchayo' ti||
iti kho pan'etaṃ vuttaṃ||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā lābhaṃ paṭicca vinicchayo.|| ||

Lābho va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici,||
sabbaso lābhe asati lābha-nirodhā||
api nu kho vinicchayo paññāyethā" ti?|| ||

"No h'etaṃ bhante"|| ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo vinicchayassa,||
yadidaṃ lābho.|| ||

[18] [5.2] 'Pariyesanaṃ paṭicca lābho' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā pariyesanaṃ paṭicca lābho.|| ||

Pariyesanā va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici,||
sabbaso pariyesanāya asati||
pariyesanā-nirodhā api nu kho||
lābho paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo lābhassa||
yadidaṃ pariyesanā.|| ||

[19] [5.1] 'Taṇhaṃ paṭicca pariyesanā' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā taṇhaṃ paṭicca pariyesanā.|| ||

Taṇhā va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici,||
seyyath'īdaṃ:||
kāma-taṇhā||
bhava-taṇhā||
vibhava-taṇhā,||
sabbaso taṇhā asati||
taṇhā-nirodhā api nu kho||
pariyesanā paññāyethā" ti?|| ||
"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo pariyesanāya,||
yadidaṃ taṇhā.|| ||

Iti kho Ānanda ime dve dhammā dvayena vedanāya eka-samosaraṇā
bhavanti.|| ||

[20] [6] 'Phassa-paccayā vedanā' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā phassa-paccayā vedanā.|| ||
Phasso va hi Ānanda nābhavissa||
sabbena sabbam||
sabbathā sabbam||
kassaci kimhici,||
seyyath'īdaṃ:||
cakkhu-samphasso||

sota-samphasso||
ghāna-samphasso||
jivhā-samphasso||
kāya-samphasso||
mano-samphasso,||
sabbaso phasse asati||
phassa-nirodhā api nu kho||
vedanā paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||
etaṃ nidānaṃ||
esa samudayo||
esa paccayo vedanāya||
yadidaṃ phasso.|| ||

[21] [7] 'Nāma-rūpa-paccayā phasso' ti||
iti kho pan'etaṃ vuttaṃ,||
tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||
yathā nāma-rūpa-paccayā phasso.|| ||

Ye hi Ānanda ākārehi||
yehi liṅgehi||
yehi nimittehi||
yehi uddesehi||
nāma-kāyassa paññatti hoti,||
tesu ākāresu||
tesu liṅgesu||
tesu nimittesu||
tesu uddesesu asati,||
api nu kho rūpa-kāye||
adhivacana-samphasso paññāyethā" ti.|| ||

"No h'etaṃ bhante."|| ||

"Ye hi Ānanda ākārehi||
yehi liṅgehi||
yehi nimittehi||
yehi uddesehi||
rūpa-kāyassa paññatti hoti,||
tesu ākāresu||
tesu liṅgesu||
tesu nimittesu||
tesu uddesesu asati,||

api nu kho nāma-kāye||
paṭigha-samphasso paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Ye hi Ānanda ākārehi||

yehi liṅgehi||

yehi nimित्तेhi||

yehi uddesehi||

nāma-kāyassa ca||

rūpa-kāyassa ca||

paññatti hoti,||

tesu ākāresu||

tesu liṅgesu||

tesu nimittesu||

tesu uddesesu asati,||

api nu kho adhivacana-samphasso vā||

paṭigha-samphasso vā||

paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Ye hi Ānanda ākārehi||

yehi liṅgehi||

yehi nimित्तेhi||

yehi uddesehi||

nāma-rūpassa paññatti hoti,||

tesu ākāresu||

tesu liṅgesu||

tesu nimittesu||

tesu uddesesu asati,||

api nu kho phasso paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||

etaṃ nidānaṃ||

esa samudayo||

esa paccayo phassassa,||

yadidaṃ nāma-rūpaṃ.|| ||

[22] [8] 'Viññāṇa-paccayā nāma-rūpan' ti||

iti kho pan'etaṃ vuttaṃ,||

tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||

yathā viññāṇa-paccayā nāma-rūpaṃ.|| ||

**Viññāṇaṃ va hi Ānanda mātu kucchiṃ na okkamissatha,||
api nu kho nāma-rūpaṃ mātu kucchimiṃ samuccissathā" ti?|| ||**

"No h'etaṃ bhante."|| ||

**"Viññāṇaṃ va hi Ānanda mātu kucchiṃ okkamitvā vakkamissatha,||
api nu kho nāma-rūpaṃ itthattāya abhinibbattissathā" ti?|| ||**

"No h'etaṃ bhante".|| ||

**"Viññāṇaṃ va hi Ānanda daharass'eva sato vocchijjissatha kumārakassa
vā||**

kumārikāya vā,||

api nu kho nāma-rūpaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjissathā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda es'eva hetu||

etaṃ nidānaṃ||

esa samudayo||

esa paccayo nāma-rūpassa,||

yadidaṃ viññāṇaṃ.|| ||

[23] [9] 'Nāma-rūpa-paccayā viññāṇan' ti||

iti kho pan'etaṃ vuttaṃ,||

tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ,||

yathā nāma-rūpa-paccayā viññāṇaṃ.|| ||

Viññāṇaṃ va hi Ānanda nāma-rūpe patiṭṭhaṃ na labhi'ssatha,||

api nu kho āyati jāti-jarā-maraṇaṃ dukkha-samudaya-sambhavo

paññāyethā" ti?|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda, es'eva hetu||

etaṃ nidānaṃ||

esa samudayo||

esa paccayo viññāṇassa,||

yadidaṃ nāma-rūpaṃ.|| ||

[24] Ettāvatā kho Ānanda jāyetha vā||

jīyetha vā||

mīyetha vā||

cavetha vā||

upapajjetha vā,||

ettāvatā adhivacana-patho,||

ettāvatā nirutti-patho,||

ettāvatā paññatti-patho,||

ettāvatā paññā'vacaram,||
ettāvatā vaṭṭam vattati,||
itthattam paññapanāya,||
yadidaṃ nāma-rūpaṃ saha viññāṇena" ti. || ||

§

[25] "'Kittāvatā ca Ānanda attāṇaṃ paññapento paññapeti? || ||

[1] Rūpiṃ vā hi Ānanda parittam attāṇaṃ paññapento,||
paññapeti||

'Rūpī me paritto attā' ti. || ||

[2] Rūpiṃ vā hi Ānanda anantaṃ attāṇaṃ paññapento,||
paññapeti||

'Rūpī me ananto attā' ti. || ||

[3] Arūpiṃ vā hi Ānanda parittam attāṇaṃ paññapento,||
paññapeti||

'Arūpī me paritto attā' ti. || ||

[4] Arūpiṃ vā hi Ānanda anantaṃ attāṇaṃ paññapento,||
paññapeti||

'Arūpī me ananto attā' ti. || ||

[26] [1] Tatr'Ānanda yo so rūpiṃ parittam attāṇaṃ paññapento
paññapeti,||

etarahi vā so rūpiṃ parittam attāṇaṃ paññapento paññapeti,||

tattha bhāviṃ vā so rūpiṃ parittam attāṇaṃ paññapento paññapeti,||

'Atatham vā pana santam tathattāya upakappessāmī' ti||

iti vā pan'assa hoti. || ||

Evam santam kho Ānanda rūpiṃ 'parittattānudiṭṭhi anusetī' ti icc ālam
vacanāya. || ||

[2] Tatr'Ānanda yo so rūpiṃ anantaṃ attāṇaṃ paññapento paññapeti,||
etarahi vā so rūpiṃ anantaṃ attāṇaṃ paññapento paññapeti,||

tattha bhāviṃ vā so rūpiṃ anantaṃ attāṇaṃ paññapento paññapeti,||

'Atatham vā pana santam tathattāya upakappessāmī' ti||

iti vā pan'assa hoti. || ||

Evam santam kho Ānanda rūpiṃ 'anattattānudiṭṭhi anusetī' ti icc ālam
vacanāya. || ||

[3] Tatr'Ānanda yo so arūpiṃ parittam attāṇaṃ paññapento paññapeti,||
etarahi vā so arūpiṃ parittam attāṇaṃ paññapento paññapeti,||

tattha bhāviṃ vā so arūpiṃ parittaṃ attāṇaṃ paññapento paññapeti,||
'Atathaṃ vā pana santaṃ tathattāya upakappessāmī' ti||
iti vā pan'assa hoti.|| ||

Evam santaṃ kho Ānanda arūpiṃ 'parittattānudiṭṭhi anusetī' ti icc ālaṃ
vacanāya.|| ||

[4] Tatr'Ānanda yo so arūpiṃ anantaṃ attāṇaṃ paññapento paññapeti,||
etarahi vā so arūpiṃ anantaṃ attāṇaṃ paññapento paññapeti,||
tattha bhāviṃ vā so arūpiṃ anantaṃ attāṇaṃ paññapento paññapeti,||
'Atathaṃ vā pana santaṃ tathattāya upakappessāmī' ti||
iti vā pan'assa hoti.|| ||

Evam santaṃ kho Ānanda arūpiṃ 'anattattānudiṭṭhi anusetī' ti icc ālaṃ
vacanāya.|| ||

Ettāvatā kho Ānanda attāṇaṃ paññapento paññapeti.|| ||

[27] Kittāvatā ca Ānanda attāṇaṃ||
na paññapento||
na paññapeti?|| ||

[1] Rūpiṃ vā hi Ānanda parittaṃ attāṇaṃ||
na paññapento||
na paññapeti||
'Rūpī me paritto attā' ti.|| ||

[2] Rūpiṃ vā hi Ānanda anantaṃ attāṇaṃ||
na paññapento||
na paññapeti||
'Rūpī me ananto attā' ti.|| ||

[3] Arūpiṃ vā hi Ānanda parittaṃ attāṇaṃ||
na paññapento||
na paññapeti||
'Arūpī me paritto attā' ti.|| ||

[4] Arūpiṃ vā hi Ānanda anantaṃ attāṇaṃ||
na paññapento||
na paññapeti||
'Arūpī me ananto attā' ti.|| ||

[28] [1] Tatr'Ānanda yo so rūpiṃ parittaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
etarahi vā so rūpiṃ parittaṃ attāṇaṃ||
na paññapento||
na paññapeti,||

tattha bhāviṃ vā so rūpiṃ parittaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
'Atathaṃ vā pana santaṃ tathattāya upakappessāmi' ti||
iti vā pan'assa na hoti.|| ||

Evamaṃ santaṃ kho Ānanda||
'rūpiṃ parittattānudiṭṭhi nānuseti' ti||
icc ālaṃ vacanāya.|| ||

[2] Tatr'Ānanda, yo so rūpiṃ anantaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
etarahi vā so rūpiṃ anantaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
tattha bhāviṃ vā so rūpiṃ anantaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
'Atathaṃ vā pana santaṃ tathattāya upakappessāmi' ti||
iti vā pan'assa na hoti.|| ||

Evamaṃ santaṃ kho Ānanda||
'rūpiṃ anattattānudiṭṭhi nānuseti' ti||
icc ālaṃ vacanāya.|| ||

[3] Tatr'Ānanda, yo so arūpiṃ parittaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
etarahi vā so arūpiṃ parittaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
tattha bhāviṃ vā so arūpiṃ parittaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
'Atathaṃ vā pana santaṃ tathattāya upakappessāmi' ti||
iti vā pan'assa na hoti.|| ||

Evamaṃ santaṃ kho Ānanda||
'arūpiṃ parittattānudiṭṭhi nānuseti' ti||
icc ālaṃ vacanāya.|| ||

[4] Tatr'Ānanda, yo so arūpiṃ anantaṃ attāṇaṃ||
na paññapento||
na paññapeti,||

etarahi mā so arūpiṃ anantaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
tattha bhāviṃ vā so arūpiṃ anantaṃ attāṇaṃ||
na paññapento||
na paññapeti,||
'Atathaṃ vā pana santaṃ tathattāya upakappessāmi' ti||
iti vā pan'assa na hoti.|| ||

Evam santaṃ kho Ānanda,||
'arūpiṃ anattattānudiṭṭhi nānuseti' ti||
icc ālaṃ vacanāya.|| ||

Ettāvatā kho Ānanda attāṇaṃ||
na paññapento||
na paññapeti.|| ||

[29] Kittāvatā ca Ānanda attāṇaṃ||
samanupassamāno||
samanupassati?|| ||

[1] Vedanaṃ vāhi Ānanda attāṇaṃ||
samanupassamāno||
samanupassati.|| ||

'Vedanā me attā' ti.|| ||

[2] 'Na h'eva kho me vedanā attā,||
appaṭisaṃvedano me attā' ti.|| ||

Iti vā hi Ānanda attāṇaṃ||
samanupassamāno||
samanupassati.|| ||

[3] 'Na h'eva kho me vedanā attā,||
no pi appaṭisaṃvedano me attā,||
attā me vedayati vedanā-dhammo hi me attā' ti||
iti vā hi Ānanda, attāṇaṃ||
samanupassamāno||
samanupassati.|| ||

[30] [1] Tatr'Ānanda, yo so evam āha||
'Vedanā, me attā' ti,||
so evam assa vacanīyo||
'Tisso kho imā āvuso vedanā,||
sukkhā vedanā,||
dukkhā vedanā,||

adukkha-m-asukhā vedanā.|| ||

Imāsaṃ tvaṃ tissannaṃ vedanānaṃ||

katamaṃ attato samanupassasī' ti?|| ||

Yasmiṃ Ānanda samaye sukhaṃ vedanaṃ vedeti,||

n'eva tasmिṃ samaye dukkhaṃ vedanaṃ vedeti,||

na adukkha-m-asukhaṃ vedanaṃ vedeti,||

sukhaṃ yeva tasmिṃ samaye vedanaṃ vedeti.|| ||

Yasmiṃ Ānanda, samaye dukkhaṃ vedanaṃ vedeti,||

n'eva tasmिṃ samaye sukhaṃ vedanaṃ vedeti,||

na adukkha-m-asukhaṃ vedanaṃ vedeti,||

dukkhaṃ yeva tasmिṃ samaye vedanaṃ vedeti.|| ||

Yasmiṃ Ānanda, samaye adukkha-m-asukhaṃ vedanaṃ vedeti,||

n'eva tasmिṃ samaye sukhaṃ vedanaṃ vedeti,||

na dukkhaṃ vedanaṃ vedeti,||

adukkha-m-asukhaṃ yeva tasmिṃ samaye vedanaṃ vedeti.|| ||

[31] Sukhā pi kho Ānanda, vedanā||

aniccā||

saṅkhatā||

paṭicca-samuppannā||

khaya-dhammā||

vaya-dhammā||

virāga-dhammā||

nirodha-dhammā.|| ||

Dukkhā pi kho Ānanda vedanā||

aniccā||

saṅkhatā||

paṭicca-samuppannā||

khaya-dhammā||

vaya-dhammā||

virāga-dhammā||

nirodha-dhammā.|| ||

Adukkha-m-asukhā pi kho Ānanda vedanā||

aniccā||

saṅkhatā||

paṭicca-samuppannā||

khaya-dhammā||

vaya-dhammā||

virāga-dhammā||

nirodha-dhammā.|| ||

Tassa sukhaṃ vedanaṃ vediya-mānassa||

'Eso me attā' ti hoti,||

tassā yeva sukhāya vedanāya nirodhā||

'Vyāgā me attā' ti hoti.|| ||

Dukkhaṃ vedanaṃ vediya-mānassa||

'Eso me attā' ti hoti,||

tassā yeva dukkhāya vedanāya nirodhā||

'Vyāgā me attā' ti hoti.|| ||

Adukkha-m-asukhaṃ vedanaṃ vediya-mānassa||

'Eso me attā' ti hoti,||

tassā yeva adukkha-m-asukhāya vedanāya nirodhā||

'Vyaggo me attā' ti hoti.|| ||

Iti so diṭṭhe'va dhamme aniccaṃ sukha-dukkhaṃ-vokiṇṇaṃ||

uppāda-vaya-dhammaṃ attāṇaṃ||

samanupassamāno||

samanupassati||

yo so evam āha||

'Vedanā me attā' ti.|| ||

Tasmāt ih'Ānanda, etena p'etaṃ nakkhamati||

'Vedanā me attā' ti||

samanupassituṃ.|| ||

[32] [2] Tatr'Ānanda, yo so evam āha||

'Na h'eva kho me vedanā attā,||

appaṭi-saṃvedano me attā' ti,||

so evam assa vacanīyo||

'Yattha pan'āvuso sabbaso vedayitaṃ n'atthi,||

api nu kho tattha||

"Asmī" ti||

iyā' ti?"|| ||

"No h'etaṃ bhante."|| ||

"Tasmāt ih'Ānanda, etena p'etaṃ nakkhamati||

'Na h'eva kho me vedanā attā,||

appaṭi-saṃvedano me attā' ti||

samanupassituṃ.|| ||

[33] [3] Tatr'Ānanda, yo so evam āha||

'Na h'eva kho me vedanā attā,||

no pi appaṭi-saṃvedano me attā,||

attā me vedeti,||
vedanā-dhammo hi me attā' ti,||
so evam assa vacanīyo:||
'Vedanā ca hi āvuso||
sabbena sabbam||
sabbathā sabbam||
aparisesā nirujjheyum,||
sabbaso vedanāya asati||
vedanā-nirodhā api nu kho tattha||
"Ayaṃ ahaṃ asmī" ti iyā' ti?" || ||
"No h'etaṃ bhante." || ||

"Tasmāt ih'Ānanda, etena p'etaṃ nakkhamati||
'Na h'eva kho me vedanā attā,||
no pi appaṭisaṃvedano attā,||
attā me vedayati,||
vedanā-dhammo hi me attā' ti||
samanupassitum. || ||

[34] Yato kho Ānanda, bhikkhu n'eva||
'vedanaṃ attānaṃ' samanupassati,||
'no pi appaṭi-saṃvedanaṃ attānaṃ' samanupassati,||
'no pi attā me vedayati,||
vedanā-dhammo hi me attā' ti||
samanupassati,||
so evaṃ asamanupassanto na kiñci loke upādiyati,||
anupādiyaṃ na paritassati,||
aparitassaṃ paccattaṃ yeva parinibbhāyati. || ||

'Khīṇā jāti,||
vusitaṃ Brahma-cariyaṃ,||
kataṃ karaṇīyaṃ,||
nāparaṃ,||
itthattāyā' ti pajānāti. || ||

[35] Evaṃ vimutta-cittaṃ kho Ānanda,||
bhikkhum yo evaṃ vadeyya: || ||

'Hoti Tathāgato param maraṇā' ti,||
iti sa diṭṭhi tad akallaṃ; || ||

'Na hoti Tathāgato param maraṇā' ti,||
iti sa diṭṭhi tad akallaṃ; || ||

'Hoti ca na ca hoti Tathāgato param maraṇā' ti,||

iti sa diṭṭhi tad akallaṃ;|| ||

'N'eva hoti na na hoti Tathāgato param marañā' ti,||

iti sa diṭṭhi tad akallaṃ.|| ||

Taṃ kissa hetu?|| ||

Yāvatā'Ānanda adhivacanaṃ,||

yāvata adhivacana-patho,||

yāvatā nirutti yāvatā nirutti-patho,||

yāvatā paññatti,||

yāvatā paññatti-patho,||

yāvatā paññā||

yāvatā paññā'vacaraṃ,||

yāvatā vaṭṭaṃ||

yāvatā vaṭṭati||

tad abhiññā vimutto.|| ||

[36] Bhikkhu tad abhiññā vimutto||

bhikkhu na jānāti na passati||

iti sa diṭṭhi tad akallaṃ.|| ||

§

[37] Satta kho imā Ānanda,||

viññāṇa-ṭṭhitiyo,||

dve āyatanāni.|| ||

Katamā satta?|| ||

[1] Sant'Ānanda sattā||

nānatta-kāyā||

nānatta-saññino||

seyyathā pi:||

manussā||

ekacce ca devā||

ekacce ca vinipātikā.|| ||

Ayaṃ paṭhamā viññāṇa-ṭṭhiti.|| ||

[2] Sant'Ānanda, sattā||

nānatta-kāyā||

ekatta-saññino||

seyyathā pi:||

devā Brahma-kāyikā paṭhamābhiniḍḍattā.|| ||

Ayaṃ dutiyā viññāṇa-ṭ-ṭhiti.|| ||

[3] Sant'Ānanda, sattā||

ekatta-kāyā||

nānatta-saññino||

seyyathā pi:||

devā Ābhassarā.|| ||

Ayaṃ tatiyā viññāṇa-ṭ-ṭhiti.|| ||

[4] Sant'Ānanda, satta||

ekatta-kāyā||

ekatta-saññino,||

seyyathā pi:||

devā Subhakiṇṇā.|| ||

Ayaṃ catutthā viññāṇa-ṭ-ṭhiti.|| ||

[5] Sant'Ānanda, sattā||

sabbaso rūpa-saññānaṃ samati-k-kamā||

paṭigha-saññānaṃ atthaṅ-gamā||

nānatta-saññānaṃ amanasikārā||

'Ananto ākāso' ti||

Ākāsañcāyatanūpagā.|| ||

Ayaṃ pañcamī viññāṇa-ṭ-ṭhiti.|| ||

[6] Sant'Ānanda, sattā||

sabbaso Ākāsañcāyatanāṃ samati-k-kamma||

'Anantaṃ viññāṇaṃ' ti||

Viññāṇañcāyatanūpagā.|| ||

Ayaṃ chaṭṭhā viññāṇa-ṭ-ṭhiti.|| ||

[7] Sant'Ānanda, sattā||

sabbaso Viññāṇañcāyatanāṃ samati-k-kamma||

'N'atthi kiñcī' ti||

Ākiñcaññāyatanūpagā.|| ||

Ayaṃ sattamī viññāṇa-ṭ-ṭhiti.|| ||

[1] Asañña-sattāyatanāṃ,||

[2] n'eva-saññā-nāsaññāyatanāṃ||

eva dutiyaṃ.|| ||

[38] [1] Tatr'Ānanda, yā'yaṃ paṭhamā viññāṇa-ṭ-ṭhiti||

nānatta-kāyā||

nānatta-saññino||

seyyathā pi:||

manussā||
ekacce ca devā||
ekacce ca vinipātikā,||
yo nu kho Ānanda,||
tañ ca pajānāti,||
tassā ca samudayaṃ pajānāti,||
tassā ca atthañ-gamaṃ pajānāti,||
tassā ca assādaṃ pajānāti,||
tassā ca ādīnavaṃ pajānāti,||
tassā ca nissaraṇaṃ pajānāti,||
kallaṃ nu kho tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

[2] "Tatr'Ānanda, yā'yaṃ dutiyā viññāṇa-ṭ-ṭhiti||
nānatta-kāyā||
ekatta-saññino||
seyyathā pi devā Brahma-kāyikā paṭham-ā-bhini-b-battā,||
yo nu kho Ānanda,||
tañ ca pajānāti,||
tassā ca samudayaṃ pajānāti,||
tassā ca atthañ-gamaṃ pajānāti,||
tassā ca assādaṃ pajānāti,||
tassā ca ādīnavaṃ pajānāti,||
tassā ca nissaraṇaṃ pajānāti,||
kallaṃ nu kho tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

[3] "Tatr'Ānanda, yā'yaṃ tatiyā viññāṇa-ṭ-ṭhiti||
ekatta-kāyā||
nānatta-saññino||
seyyathā pi devā Ābhassarā,||
yo nu kho Ānanda,||
tañ ca pajānāti,||
tassā ca samudayaṃ pajānāti,||
tassā ca atthañ-gamaṃ pajānāti,||
tassā ca assādaṃ pajānāti,||
tassā ca ādīnavaṃ pajānāti,||
tassā ca nissaraṇaṃ pajānāti,||
kallaṃ nu kho tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

[4] "Tatr'Ānanda, yā'yaṃ catutthā viññāṇa-ṭ-ṭhiti||

ekatt-akāyā||
ekatta-saññino||
seyyathā pi devā Subhakiṇṇā,||
yo nu kho Ānanda,||
tañ ca pajānāti,||
tassā ca samudayaṃ pajānāti,||
tassā ca atthaṅ-gamaṃ pajānāti,||
tassā ca assādaṃ pajānāti,||
tassā ca ādīnavaṃ pajānāti,||
tassā ca nissaraṇaṃ pajānāti,||
kallaṃ nu tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

[5] "Tatr'Ānanda, yā'yaṃ pañcamā viññāṇa-ṭ-ṭhiti||
sabbaso rūpa-saññānaṃ samati-k-kamā||
paṭigha-saññānaṃ atthaṅ-gamā||
nānatta-saññānaṃ amanasikārā||
'Ananto ākāso' ti||
Ākāsaṇācāyatanūpagā,||
yo nu kho Ānanda,||
tañ ca pajānāti,||
tassā ca samudayaṃ pajānāti,||
tassā ca atthaṅ-gamaṃ pajānāti,||
tassā ca assādaṃ pajānāti,||
tassā ca ādīnavaṃ pajānāti,||
tassā ca nissaraṇaṃ pajānāti,||
kallaṃ nu kho tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

[6] "Tatr'Ānanda, yā'yaṃ chaṭṭhā viññāṇa-ṭ-ṭhiti||
sabbaso Ākāsaṇācāyatanāṃ samati-k-kamma||
'Anantaṃ viññāṇan' ti||
Viññāṇācāyatanūpagā,||
yo nu kho Ānanda,||
tañ ca pajānāti,||
tassā ca samudayaṃ pajānāti,||
tassā ca atthaṅ-gamaṃ pajānāti,||
tassā ca assādaṃ pajānāti,||
tassā ca ādīnavaṃ pajānāti,||
tassā ca nissaraṇaṃ pajānāti,||
kallaṃ nu kho tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

[7] "Tatr'Ānanda, yā'yamaṃ sattamā viññāṇa-ṭṭhiti||
sabbaso Viññāṇāncāyatanamaṃ samati-k-kamma||

'N'atthi kiñci' ti||

Ākiñcaññāyatanūpagā,||

yo nu kho Ānanda, tañ ca pajānāti,||

tassā ca samudayaṃ pajānāti,||

tassā ca atthaṅ-gamaṃ pajānāti,||

tassā ca assādaṃ pajānāti,||

tassā ca ādīnavaṃ pajānāti,||

tassā ca nissaraṇaṃ pajānāti,||

kallaṃ nu tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

[1] "Tatr'Ānanda, yam idaṃ Asaññasattāyatanamaṃ||

yo nu kho Ānanda,||

tañ ca pajānāti,||

tassa ca samudayaṃ pajānāti,||

tassa ca atthaṅ-gamaṃ pajānāti,||

tassa ca assādaṃ pajānāti,||

tassa ca ādīnavaṃ pajānāti,||

tassa ca nissaraṇaṃ pajānāti,||

kallaṃ nu kho tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

[2] "Tatr'Ānanda, yam idaṃ n'eva-saññā-nāsaññāyatanamaṃ,||

yo nu kho Ānanda,||

tañ ca pajānāti,||

tassa ca samudayaṃ pajānāti,||

tassa ca atthaṅ-gamaṃ pajānāti,||

tassa ca assādaṃ pajānāti,||

tassa ca ādīnavaṃ pajānāti,||

tassa ca nissaraṇaṃ pajānāti,||

kallaṃ nu kho tena tad abhinanditun" ti?|| ||

"No h'etaṃ bhante."|| ||

"Yato kho Ānanda,||

bhikkhu imāsaṃ ca||

sattannaṃ viññāṇa-ṭṭhitinaṃ imesaṃ ca||

dvinnaṃ āyatanānaṃ samudayaṃ ca||

atthaṅ-gamaṃ ca||

assādañ ca||
ādīnavañ ca||
nissaraṇaṇ ca||
yathā-bhūtaṃ viditvā anupādā vimutto hoti,||
ayaṃ vuccati Ānanda,||
bhikkhu paññā-vimutto.|| ||

§

[39] "Aṭṭha kho ime Ānanda vimokkhā.|| ||

Katame aṭṭha?|| ||

[1] Rūpī rūpāni passati.|| ||

Ayaṃ paṭhamo vimokkho.|| ||

[2] Ajjhattaṃ arūpa-saññī bahiddhā rūpāni passati.|| ||

Ayaṃ dutiyo vimokkho.|| ||

[3] 'Subhan'-t'eva adhimutto hoti.|| ||

Ayaṃ tatiyo vimokkho.|| ||

[4] Sabbaso rūpa-saññānaṃ samati-k-kamā||

paṭigha-saññānaṃ atthañ-gamā||

nānatta-saññānaṃ amanasikārā||

'Ananto ākāso' ti||

Ākāsañcāyatanaṃ upasampajja viharati.|| ||

Ayaṃ catuttho vimokkho.|| ||

[5] Sabbaso Ākāsañcāyatanaṃ samati-k-kamma||

'Anantaṃ viññāṇaṃ' ti||

Viññāṇañcāyatanaṃ upasampajja viharati.|| ||

Ayaṃ pañcamaṃ vimokkho.|| ||

[6] Sabbaso Viññāṇañcāyatanaṃ samati-k-kamma||

'N'atthi kiñcī' ti Ākiñcaññāyatanaṃ upasampajja viharati.|| ||

Ayaṃ chaṭṭho vimokkho,|| ||

[7] Sabbaso Ākiñcaññāyatanaṃ samati-k-kamma||

N'eva-saññā-nāsaññāyatanaṃ upasampajja viharati.|| ||

Ayaṃ sattamaṃ vimokkho.|| ||

[8] Sabbaso N'eva-saññā-nāsaññāyatanaṃ samati-k-kamma||

saññā-vedayita-nirodhaṃ upasampajja viharati.|| ||

Ayaṃ aṭṭhamo vimokkho.|| ||

Ime kho Ānanda, aṭṭha vimokkhā.|| ||

[40] Yato kho Ānanda,||

bhikkhu ime aṭṭha vimokkhe||

anulomam pi samāpajjati,||

paṭilomam pi samāpajjati,||

anuloma-paṭilomam pi samāpajjati,||

yatth'icchakaṃ||

yad'icchakaṃ||

yāvad'icchakaṃ samāpajjati pi||

vuṭṭhāti pi,||

āsavānañ ca khayā||

anāsavaṃ ceto-vimuttiṃ||

paññā-vimuttiṃ||

diṭṭhe'va dhamme sayamañ abhiññā sacchi-katvā upasampajja viharati,||

ayaṃ vuccat Ānanda,||

bhikkhu ubhato-bhāga-vimutto,||

imāya ca Ānanda ubhato-bhāga-vimuttiyā aññā ubhato-bhāga-vimutti

uttarītarā vā||

paṇītarā vā||

n'atthi' ti.|| ||

Idam avoca Bhagavā.|| ||

Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti.|| ||

Mahā Sati-Paṭṭhāna Suttantaṃ

Evam me sutam|| ||

[1] Ekaṃ samayaṃ Bhagavā Kurūsu viharati.|| ||

Kammāssadhammaṃ nāma Kurūnaṃ nigamo.|| ||

Tatra kho Bhagavā bhikkhū āmantesi:|| ||

"Bhikkhavo" ti.|| ||

"Bhadante" ti||

te bhikkhū Bhagavato paccassosum.

Bhagavā etad avoca:|| ||

"Ekāyano ayaṃ bhikkhave maggo||

sattānaṃ visuddhiyā||

soka-pari-d-davānaṃ samati-k-kamāya||

dukkha-domanassānaṃ attha-gamāya||

ñāyassa adhigamāya||

Nibbānassa sacchi-kiriyāya,||

yadidaṃ cattāro sati-paṭṭhānā.|| ||

Katame cattāro?|| ||

[1] Idha, bhikkhave, bhikkhu||

kāye kāyānupassī viharati||

ātāpī||

sampajāno||

satimā||

vineyya loke abhijjhā-domanassaṃ;|| ||

[2] vedanāsu vedanānupassī viharati||

ātāpī||

sampajāno||

satimā||

vineyya loke abhijjhā-domanassaṃ;|| ||

[3] citte cittānupassī viharati||
ātāpī||
sampajāno||
satimā||
vineyya loke abhijjhā-domanassaṃ;|| ||

[4] Dhammesu Dhammānupassī viharati||
ātāpī||
sampajāno||
satimā||
vineyya loke abhijjhā-domanassaṃ.|| ||

[2] Kathañ ca bhikkhave bhikkhu||
kāya kāyānupassī viharati?|| ||

[3] Idha, bhikkhave, bhikkhu||
arañña-gato vā||
rukkha-mūla-gato vā||
suññāgāra-gato vā||
nisīdati||
pallaṅkaṃ ābhujitvā
ujuṃ kāyaṃ||
pañidhāya parimukhaṃ satim upaṭṭhapetvā.|| ||

So sato va assasati,||
sato passasati.|| ||

Dīghaṃ vā assasanto||
'Dīghaṃ assasāmī' ti pajānāti.|| ||

Dīghaṃ vā passasanto||
'Dīghaṃ passasāmī' ti pajānāti.|| ||

Rassaṃ vā assasanto||
'Rassaṃ assasāmī' ti pajānāti.|| ||

Rassaṃ vā passasanto||
'Rassaṃ passasāmī' ti pajānāti.|| ||

'Sabba-kāya-paṭisaṃvedī assasissāmī' ti sikkhati.|| ||

'Sabba-kāya-paṭisaṃvedī passasissāmī' ti sikkhati.|| ||

'Passambhayaṃ kāya-saṅkhāraṃ assasissāmī' ti sikkhati.|| ||

'Passambhayaṃ kāya-saṅkhāraṃ passasissāmī' ti sikkhati.|| ||

Seyyathā pi, bhikkhave,||
dakkho bhamakāro vā||
bhamakārantevāsī vā||

dīghaṃ vā añchanto||

'Dīghaṃ añchāmī' ti pajānāti,||

rassaṃ vā añchanto||

'Rassaṃ añchāmī' ti pajānāti. ||

Evam eva kho, bhikkhave, bhikkhu: ||

Dīghaṃ vā assasanto||

'Dīghaṃ assasāmī' ti pajānāti. ||

Dīghaṃ vā passasanto||

'Dīghaṃ passasāmī' ti pajānāti. ||

Rassaṃ vā assasanto||

'Rassaṃ assasāmī' ti pajānāti. ||

Rassaṃ vā passasanto||

'Rassaṃ passasāmī' ti pajānāti. ||

'Sabba-kāya-paṭisaṃvedī assasissāmī' ti sikkhati. ||

'Sabba-kāya-paṭisaṃvedī passasissāmī' ti sikkhati. ||

'Passambhayaṃ kāya-saṅkhāraṃ assasissāmī' ti sikkhati. ||

'Passambhayaṃ kāya-saṅkhāraṃ passasissāmī' ti sikkhati. ||

Iti ajjhataṃ vā kāye kāyānupassī viharati;||

bahiddhā vā kāye kāyānupassī viharati;||

ajjhata-bhiddhā vā kāye kāyānupassī viharati. ||

Samudaya-dhammānupassī vā kāyasmim viharati;||

vaya-dhammānupassī vā kāyasmim viharati;||

samudayavaya-dhammānupassī vā kāyasmim viharati. ||

'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||

yāva-d-eva ñāṇa-mattāya||

patissati-mattāya. ||

Anissito ca viharati||

na ca kiñci loke upādiyati. ||

Evam pi bhikkhave bhikkhu||

kāye kāyānupassī viharati. ||

[4] Puna ca paraṃ bhikkhave bhikkhu ||

gacchanto vā||

'Gacchāmī' ti pajānāti; ||

ṭhito vā||

'Ṭhito'mhī' ti pajānāti;|| ||

nisinno vā||

'Nisinno'mhī' ti pajānāti;|| ||

sayāno vā||

'Sayāno'mhī' ti pajānāti.|| ||

Yathā yathā vā panassa kāyo paṇihito hoti||

tathā tathā naṃ pajānāti.|| ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati;||

bahiddhā vā kāye kāyānupassī viharati;||

ajjhatta-bhiddhā vā kāye kāyānupassī viharati.|| ||

Samudaya-dhammānupassī vā kāyasmim viharati;||

vaya-dhammānupassī vā kāyasmim viharati;||

samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||

'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||

yāva-d-eva ñāṇa-mattāya||

patissati-mattāya.|| ||

Anissito ca viharati||

na ca kiñci loke upādiyati.|| ||

Evam pi bhikkhave bhikkhu||

kāye kāyānupassī viharati.|| ||

[5] Puna ca paraṃ bhikkhave bhikkhu:|| ||

abhikkante||

paṭikkante||

sampajāna-kārī hoti;|| ||

ālokite||

vilokite||

sampajāna-kārī hoti;|| ||

sammiñjite||

pasārite||

sampajāna-kārī hoti;|| ||

saṅghāṭi-patta-cīvara-dhāraṇe||

sampajāna-kārī hoti;|| ||

asite||

pīte||

khāyite||

sāyite||
sampajāna-kārī hoti;|| ||
uccāra-passāva-kamme||
sampajāna-kārī hoti;|| ||
gate||
ṭhite||
nisinne||
sutte||
jāgarite||
bhāsīte||
tuṅhī-bhāve||
sampajāna-kārī hoti.|| ||

Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva nāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||

[6] Puna ca paraṃ bhikkhave bhikkhu||
imam eva kāyaṃ||
uddhaṃ pādatalā||
adho kesa-matthakā||
taca-pariyantaṃ pūraṃ||
nāna-p-pakārassa asucino pacc'avekkhati:|| ||

'Atthi imasmim kāye||

[1] kesā,||

[2] lomā,||

[3] nakhā,||

[4] dantā,||

- [5] **taco,**||
[6] **maṃsaṃ,**||
[7] **nahāru,**||
[8] **aṭṭhi,**||
[9] **aṭṭhi-miñja,**||
[10] **vakkaṃ,**||
[11] **hadayaṃ,**||
[12] **yakanaṃ,**||
[13] **kilomakaṃ,**||
[14] **pihakaṃ,**||
[15] **pa-p-phāsaṃ,**||
[16] **antaṃ,**||
[17] **anta-guṇaṃ,**||
[18] **udariyaṃ,**||
[19] **karīsaṃ,**||
[20] **pittaṃ,**||
[21] **semhaṃ,**||
[22] **pubbo,**||
[23] **lohitaṃ,**||
[24] **sedo,**||
[25] **medo,**||
[26] **assu,**||
[27] **vasā,**||
[28] **kheḷo,**||
[29] **siṅghāṇikā,**||
[30] **lasikā,**||
[31-32] **muttan' ti.**|| ||

Seyyathā pi, bhikkhave, ubhato-mukhā mūtoḷī||

pūrā nānā-vihitassa dhañṇassa -||

seyyath'idaṃ:||

sālīnaṃ||

vīhīnaṃ||

muggānaṃ||

māsānaṃ||

tilānaṃ||

taṇḍulānaṃ,||

tam enaṃ cakkhumā puriso muñcitvā||

pacc'avekkheyya:|| ||

'Ime sālī,||

ime vīhī,||

ime muggā,||
ime māsā,||
ime tilā,||
ime taṇḍulā' ti,|| ||

Evam eva kho bhikkhave bhikkhu||
imam eva kāyaṃ||
uddhaṃ pādatalā||
adho kesa-matthakā||
taca-pariyantaṃ pūraṃ||
nāna-p-pakārassa asucino pacc'avekkhati:|| ||

'Atthi imasmiṃ kāye||

kesā,||
lomā,||
nakhā,||
dantā,||
taco,||
maṃsaṃ,||
nahāru,||
aṭṭhi,||
aṭṭhi-miñja,||
vakkhaṃ,||
hadayaṃ,||
yakaṇaṃ,||
kilomakaṃ,||
pihakaṃ,||
pa-p-phāsaṃ,||
antaṃ,||
anta-guṇaṃ,||
udariyaṃ,||
karīsaṃ,||
pittaṃ,||
semhaṃ,||
pubbo,||
lohitaṃ,||
sedo,||
medo,||
assu,||
vasā,||
kheḷo,||
siṅghāṇikā,||

lasikā,||
muttan' ti. || ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhatta-bhiddhā vā kāye kāyānupassī viharati. || ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati. || ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya. || ||
Anissito ca viharati||
na ca kiñci loke upādiyati. || ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati. || ||

[7] Puna ca paraṃ bhikkhave bhikkhu||
imam eva kāyaṃ||
yathā-ṭhitam,||
yathā-paṇihitam,||
dhātuso paccavekkhati: || ||

'Atthi imasmim kāye||

[1] paṭhavī-dhātu,||

[2] āpo-dhātu,||

[3] tejo-dhātu,||

[4] vāyo-dhātū' ti. || ||

Seyyathā pi, bhikkhave,||
dakkho go-ghātako vā,||
go-ghātakantevāsī vā,||
gāviṃ vadhitvā||
cātu-m-mahā-pathe bilaso paṭivibhajitvā||
nisinno assa. || ||

Evam eva kho bhikkhave bhikkhu||
imam eva kāyaṃ||
yathā-ṭhitam,||
yathā-paṇihitam,||
dhātuso paccavekkhati: || ||

'Atthi imasmim kāye||
paṭhavī-dhātu||
āpo-dhātu||
tejo-dhātu||
vāyo-dhātū' ti.|| ||

Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||

[8] [1] Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathi-kāya||
chaḍḍitaṃ||
ekāha-mataṃ vā||
dvīha-mataṃ vā||
tīha-mataṃ vā||
uddhumātaṃ,||
vinīlakaṃ,||
vipubbaka-jātaṃ,||
so imam eva kāyaṃ upasaṃharati:|| ||
'Ayam pi kho kāyo||
evaṃ-dhammo||
evam-bhāvī||
etaṃ anatīto' ti.|| ||

Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||

**Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||**

[2] **Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathi-kāya chaḍḍitaṃ||
kākehi vā||
khajjamānaṃ kulalehi vā,||
khajjamānaṃ gijjhehi vā,||
khajjamānaṃ supāṇehi vā,||
khajjamānaṃ sigālehi vā,||
khajjamānaṃ vividhehi vā,||
pāṇaka-jātehi khajjamānaṃ,||
so imam eva kāyaṃ upasaṃharati: || ||
'Ayam pi kho kāyo||
evaṃ-dhammo||
evam-bhāvī||
etaṃ anatīto' ti.|| ||**

**Iti ajjhattaṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhatta-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||**

kāye kāyānupassī viharati.|| ||

**[3] Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathi-kāya chaḍḍitaṃ||
aṭṭhi-saṅkhalikaṃ,||
sa-maṃsa-lohitaṃ,||
nahāru-sambandhaṃ,||
so imam eva kāyaṃ upasaṃharati:|| ||
'Ayaṃ pi kho kāyo||
evaṃ-dhammo||
evaṃ-bhāvī||
etaṃ anatīto' ti.|| ||**

**Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||**

**[4] Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathi-kāya chaḍḍitaṃ||
aṭṭhi-saṅkhalikaṃ||
nimmaṃsaṃ,||
lohita-makkhitaṃ,||
nahāru-sambandhaṃ,||
so imam eva kāyaṃ upasaṃharati:|| ||
'Ayaṃ pi kho kāyo||
evaṃ-dhammo||
evaṃ-bhāvī||
etaṃ anatīto' ti.|| ||**

**Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||**

**[5] Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathi-kāya chaḍḍitaṃ||
aṭṭhi-saṅkhalikaṃ,||
apagata-maṃsa-lohitaṃ,||
nahāru-sambandhaṃ,||
so imam eva kāyaṃ upasaṃharati: || ||
'Ayaṃ pi kho kāyo||
evaṃ-dhammo||
evam-bhāvī||
etaṃ anatīto' ti.|| ||**

**Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||**

**Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||**

**[6] Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathi-kāya chaḍḍitaṃ||
aṭṭhikāni apagata-sambandhāni||
disā-vidisāsu vikkhittāni||
aññena hatthatthikaṃ,||
aññena pādaṭṭhikaṃ,||
aññena jaṅghaṭṭhikaṃ,||
aññena ūraṭṭhikaṃ,||
aññena kaṭaṭṭhikaṃ,||
aññena piṭṭhi-kaṇṭakaṃ,||
aññena sīsa-kaṭāhaṃ,||
so imam eva kāyaṃ upasaṃharati: || ||
'Ayaṃ pi kho kāyo||
evaṃ-dhammo||
evaṃ-bhāvī||
etaṃ anatīto' ti.|| ||**

**Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||**

**[7] Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathi-kāya chaḍḍitaṃ||
aṭṭhikāni setāni saṅkha-vaṇṇūpanibhāni,||
so imam eva kāyaṃ upasaṃharati: || ||**

'Ayaṃ pi kho kāyo||
evaṃ-dhammo||
evaṃ-bhāvī||
etaṃ anātīto' ti.|| ||

Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā paṇ'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evaṃ pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||

[8] Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathī-kāya chaḍḍitaṃ||
aṭṭhikāni puñjakitāni tero-vassikāni,||
so imaṃ eva kāyaṃ upasaṃharati:|| ||
'Ayaṃ pi kho kāyo||
evaṃ-dhammo||
evaṃ-bhāvī||
etaṃ anātīto' ti.|| ||

Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudayavaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā paṇ'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||

**Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||**

**[9] Puna ca paraṃ bhikkhave bhikkhu||
seyyathā pi passeyya sarīraṃ sīvathi-kāya chaḍḍitaṃ||
aṭṭhikāni pūtīni cuṇṇaka-jātāni,||
so imam eva kāyaṃ upasaṃharati:|| ||
'Ayaṃ pi kho kāyo||
evaṃ-dhammo||
evam-bhāvī||
etaṃ anatīto' ti.|| ||**

**Iti ajjhataṃ vā kāye kāyānupassī viharati;||
bahiddhā vā kāye kāyānupassī viharati;||
ajjhata-bhiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati;||
vaya-dhammānupassī vā kāyasmim viharati;||
samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo' ti vā pan'assa sati paccupaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
patissati-mattāya.|| ||
Anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evam pi bhikkhave bhikkhu||
kāye kāyānupassī viharati.|| ||**

§

**[9] Kathanā ca bhikkhave bhikkhu||
vedanāsu vedanānupassī viharati?|| ||
Idha, bhikkhave, bhikkhu||
sukhaṃ vedanaṃ vediyamāno||
[1] 'Sukhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||
[2] Dukkhaṃ vedanaṃ vediyamāno||
'Dukkhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||**

[3] **Adukkha-m-asukhaṃ vedanaṃ vediyamāno**||

'Adukkha-m-asukhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||

[1.1] **Sāmisam vā sukhaṃ vedanaṃ vediyamāno**||

'Sāmisam sukhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||

[1.2] **Nirāmisam vā sukhaṃ vedanaṃ vediyamāno**||

'Nirāmisam sukhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||

[2.1] **Sāmisam vā dukkhaṃ vedanaṃ vediyamāno**||

'Sāmisam dukkhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||

[2.2] **Nirāmisam vā dukkhaṃ vedanaṃ vediyamāno**||

'Nirāmisam dukkhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||

[3.1] **Sāmisam vā adukkha-m-asukhaṃ vedanaṃ vediyamāno**||

'Sāmisam adukkha-m-asukhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||

[3.2] **Nirāmisam vā adukkha-m-asukhaṃ vedanaṃ vediyamāno**||

'Nirāmisam adukkha-m-asukhaṃ vedanaṃ vediyāmī' ti pajānāti.|| ||

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati|| ||

Bahiddhā vā vedanāsu vedanānupassī viharati.|| ||

Ajjhatta-bhiddhā vā vedanāsu vedanānupassī viharati.|| ||

Samudaya-dhammānupassī vā vedanāsu viharati.|| ||

Vaya-Dhammānupassī vā vedanāsu viharati.|| ||

Samudaya-vaya-dhammānupassī vā vedanāsu viharati.|| ||

'Atthi vedanā' ti vā pan'assa sati paccupaṭṭhitā hoti||

yāva-d-eva ñāṇa-mattāya||

patissati-mattāya.|| ||

Anissito ca viharati||

na ca kiñci loke upādiyati|| ||

Evam kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.|| ||

§

[10] **Kathañ ca bhikkhave bhikkhu**||

citte cittānupassī viharati?|| ||

Idha, bhikkhave, bhikkhu:|| ||

[1] **sa-rāgaṃ vā cittaṃ**||

'Sa-rāgaṃ cittaṃ' ti pajānāti;|| ||

[2] **vīta-rāgaṃ vā cittaṃ**||

'Vīta-rāgaṃ cittaṃ' ti pajānāti;|| ||

[3] sa-dosaṃ vā cittaṃ||

'Sa-dosaṃ cittaṃ' ti pajānāti;|| ||

[4] vīta-dosaṃ vā cittaṃ||

'Vīta-dosaṃ cittaṃ' ti pajānāti;|| ||

[5] sa-mohaṃ vā cittaṃ||

'Sa-mohaṃ cittaṃ' ti pajānāti;|| ||

[6] vīta-mohaṃ vā cittaṃ||

'Vīta-mohaṃ cittaṃ' ti pajānāti;|| ||

[7] saṃkhittaṃ vā cittaṃ||

'Saṃkhittaṃ cittaṃ' ti pajānāti;|| ||

[8] vikkhittaṃ vā cittaṃ||

'Vikkhittaṃ cittaṃ' ti pajānāti;|| ||

[9] maha-g-gataṃ vā cittaṃ||

'Maha-g-gataṃ cittaṃ' ti pajānāti;|| ||

[10] amaha-g-gataṃ vā cittaṃ||

'Amaha-g-gataṃ cittaṃ' ti pajānāti;|| ||

[11] sa-uttaraṃ vā cittaṃ||

'Sa-uttaraṃ cittaṃ' ti pajānāti;|| ||

[12] anuttaraṃ vā cittaṃ||

'Anuttaraṃ cittaṃ' ti pajānāti;|| ||

[13] samāhitaṃ vā cittaṃ||

'Samāhitaṃ cittaṃ' ti pajānāti;|| ||

[14] asamāhitaṃ vā cittaṃ||

'Asamāhitaṃ cittaṃ' ti pajānāti;|| ||

[15] vimuttaṃ vā cittaṃ||

'Vimuttaṃ cittaṃ' ti pajānāti;|| ||

[16] avimuttaṃ vā cittaṃ||

'Avimuttaṃ cittaṃ' ti pajānāti. || ||

Iti ajjhataṃ vā citte||

cittānupassī viharati.|| ||

Bahiddhā vā citte||

cittānupassī viharati.|| ||

Ajjhatta-bhiddhā vā citte||

cittānupassī viharati.|| ||

Samudaya-Dhammānupassī vā cittasmiṃ viharati|| ||

Vaya-dhammānupassī vā cittasmiṃ viharati.|| ||

Samudaya-vaya-dhammānupassī vā cittasmiṃ viharati|| ||

'Atthi cittaṃ' ti vā panassa sati paccupa-ṭ-ṭhitā hoti||

yāva-d-eva ñāṇa-mattāya||

patissati-mattāya||

anissito ca viharati||

na ca kiñci loke upādiyati.|| ||

Evam kho bhikkhave bhikkhu citte cittānupassī viharati.|| ||

§

**[11] Kathañ ca bhikkhave bhikkhu||
Dhammesu Dhammānupassī viharati?**

**[12] Idha, bhikkhave, bhikkhu||
Dhammesu Dhammānupassī viharati||
pañcasu nīvaraṇesu.|| ||**

**Kathaṃ ca bhikkhave bhikkhu||
Dhammesu Dhammānupassī viharati||
pañcasu nīvaraṇesu?|| ||**

**[1] Idha, bhikkhave, bhikkhu||
santaṃ vā ajjhataṃ kāma-c-chandaṃ||
'Atthi me ajjhataṃ kāma-c-chando' ti pajānāti.|| ||
Asantaṃ vā ajjhataṃ kāma-c-chandaṃ||
'N'atthi me ajjhataṃ kāma-c-chando' ti pajānāti.|| ||**

**Yathā ca anuppannassa kāma-c-chandassa||
uppādo hoti,||
taṃ ca pajānāti|| ||**

**Yathā ca uppannassa kāma-c-chandassa||
pahānaṃ hoti,||
taṃ ca pajānāti|| ||**

**Yathā ca pahīnassa kāma-c-chandassa||
āyatim anuppādo hoti,||
taṃ ca pajānāti.|| ||**

**[2] Santaṃ vā ajjhataṃ vyāpādaṃ||
'Atthi me ajjhataṃ vyāpādo' ti pajānāti.|| ||**

Asantaṃ vā ajjhattaṃ vyāpādaṃ||
'N'atthi me ajjhattaṃ vyāpādo' ti pajānāti.|| ||

Yathā ca anuppannassa vyāpādassa||
uppādo hoti,||
tañ ca pajānāti.|| ||

Yathā ca uppannassa vyāpādassa||
pahānaṃ hoti,||
tañ ca pajānāti.|| ||

Yathā ca pahīnassa vyāpādassa||
āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||

[3] Santaṃ vā ajjhattaṃ thīna-middhaṃ||
'Atthi me ajjhattaṃ thīna-middhan' ti pajānāti.|| ||

Asantaṃ vā ajjhattaṃ thīna-middhaṃ||
'N'atthi me ajjhattaṃ thīna-middhan' ti pajānāti.|| ||

Yathā ca anuppannassa thīna-middhassa||
uppādo hoti,||
tañ ca pajānāti|| ||

Yathā ca uppannassa thīna-middhassa||
pahānaṃ hoti,||
tañ ca pajānāti|| ||

Yathā ca pahīnassa thīna-middhassa||
āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||

[4] Santaṃ vā ajjhattaṃ uddhacca-kukkuccaṃ||
'Atthi me ajjhattaṃ uddhacca-kukkuccan' ti pajānāti.|| ||

Asantaṃ vā ajjhattaṃ uddhacca-kukkuccaṃ||
'N'atthi me ajjhattaṃ uddhacca-kukkuccan' ti pajānāti.|| ||

Yathā ca anuppannassa uddhacca-kukkuccassa||
uppādo hoti,||
tañ ca pajānāti|| ||

Yathā ca uppannassa uddhacca-kukkuccassa||
pahānaṃ hoti,||
tañ ca pajānāti|| ||

Yathā ca pahīnassa uddhacca-kukkuccassa||
āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||

**Santaṃ vā ajjhattaṃ vici-kiccham||
'Atthi me ajjhattaṃ vici-kicchā' ti pajānāti.|| ||
Asantaṃ vā ajjhattaṃ vici-kiccham||
'N'atthi me ajjhattaṃ vici-kicchā' ti pajānāti.|| ||**

**[5] Yathā ca anuppanāya vici-kicchāya||
uppādo hoti,||
tañ ca pajānāti|| ||**

**Yathā ca uppanāya vici-kicchāya||
pahānaṃ hoti,||
tañ ca pajānāti|| ||**

**Yathā ca pahīnāya vici-kicchāya||
āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||**

**Iti ajjhattaṃ vā Dhammesu Dhammānupassī viharati.|| ||
Bahiddhā vā Dhammesu Dhammānupassī viharati.|| ||
Ajjhatta-bhiddhā vā Dhammesu Dhammānupassī viharati.|| ||
Samudaya-Dhammānupassī vā Dhammesu viharati.|| ||
Vaya-Dhammānupassī vā Dhammesu viharati.|| ||
Samudayavaya-Dhammānupassī vā Dhammesu viharati|| ||
'Atthi Dhammā' ti vā panassa sati pacc'upaṭṭhitā hoti||
yāva-d-eva ñāṇa-mattāya||
pati-s-sati-mattāya||
anissito ca viharati||
na ca kiñci loke upādiyati.|| ||
Evaṃ kho bhikkhave bhikkhu Dhammesu Dhammānupassī viharati||
pañcasu nīvaraṇesu.|| ||**

**[13] Puna ca paraṃ bhikkhave bhikkhu||
Dhammesu Dhammānupassī viharati||
pañcas'upādāna-k-khandhesu.|| ||
Kathañ ca bhikkhave bhikkhu||
Dhammesu Dhammānupassī viharati||
pañcas'upādāna-k-khandhesu?|| ||
Idha, bhikkhave, bhikkhu|| ||**

[1] Iti rūpaṃ,||

**iti rūpassa samudayo,||
iti rūpassa attha-gamo. || ||**

**[2] Iti vedanā,||
iti vedanāya samudayo,||
iti vedanāya attha-gamo. || ||**

**[3] Iti saññā,||
iti saññāya samudayo,||
iti saññāya attha-gamo. || ||**

**[4] Iti saṅkhārā,||
iti saṅkhārānaṃ samudayo,||
iti saṅkhārānaṃ attha-gamo. || ||**

**[5] Iti viññāṇaṃ,||
iti viññāṇassa samudayo,||
iti viññāṇassa attha-gamo' ti. || ||**

**Iti ajjhattaṃ vā Dhammesu Dhammānupassī viharati. || ||
Bahiddhā vā Dhammesu Dhammānupassī viharati. || ||
Ajjhatta-bhiddhā vā Dhammesu Dhammānupassī viharati. || ||
Samudaya-Dhammānupassī vā Dhammesu viharati. || ||
Vaya-Dhammānupassī vā Dhammesu viharati. || ||
Samudayavaya-Dhammānupassī vā Dhammesu viharati || ||
'Atthi Dhammā' ti vā panassa sati pacc'upaṭṭhitā hoti ||
yāva-d-eva ñāṇa-mattāya ||
pati-s-sati-mattāya ||
anissito ca viharati ||
na ca kiñci loke upādiyati. || ||
Evaṃ kho bhikkhave bhikkhu Dhammesu Dhammānupassī viharati ||
pañcas'upādāna-k-khandhesu. || ||**

**[14] Puna ca paraṃ bhikkhave bhikkhu ||
Dhammesu Dhammānupassī viharati ||
chasu ajjhattika-bāhiresu āyatanesu. || ||
Kathaṃ ca bhikkhave bhikkhu ||
Dhammesu Dhammānupassī viharati ||
chasu ajjhattika-bāhiresu āyatanesu? || ||**

[1] Idha, bhikkhave, bhikkhu cakkhuñ ca pajānāti. || ||

Rūpe ca pajānāti.|| ||

**Yañ ca tad ubhayam paṭicca uppajjati saṃyojanam,||
tañ ca pajānāti.|| ||**

**Yathā ca anuppannassa saṃyojanassa uppādo hoti,||
tañ ca pajānāti.|| ||**

**Yathā ca uppannassa saṃyojanassa pahānam hoti||
tañ ca pajānāti.|| ||**

**Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||**

[2] Sotañ ca pajānāti.|| ||

Sadde ca pajānāti.|| ||

**Yañ ca tad ubhayam paṭicca uppajjati saṃyojanam,||
tañ ca pajānāti.|| ||**

**Yathā ca anuppannassa saṃyojanassa uppādo hoti,||
tañ ca pajānāti.|| ||**

**Yathā ca uppannassa saṃyojanassa pahānam hoti||
tañ ca pajānāti.|| ||**

**Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||**

[3] Ghāṇaṇ ca pajānāti.|| ||

Gandhe ca pajānāti.|| ||

**Yañ ca tad ubhayam paṭicca uppajjati saṃyojanam,||
tañ ca pajānāti.|| ||**

**Yathā ca anuppannassa saṃyojanassa uppādo hoti,||
tañ ca pajānāti.|| ||**

**Yathā ca uppannassa saṃyojanassa pahānam hoti||
tañ ca pajānāti.|| ||**

**Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||**

[4] Jivhañ ca pajānāti.|| ||

Rase ca pajānāti.|| ||

**Yañ ca tad ubhayam paṭicca uppajjati saṃyojanam,||
tañ ca pajānāti.|| ||**

**Yathā ca anuppannassa saṃyojanassa uppādo hoti,||
tañ ca pajānāti.|| ||**

**Yathā ca uppannassa saṃyojanassa pahānaṃ hoti||
tañ ca pajānāti.|| ||**

**Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||**

[5] Kāyañ ca pajānāti.|| ||

Phoṭṭhabbe ca pajānāti.|| ||

**Yañ ca tad ubhayaṃ paṭicca uppajjati saṃyojanaṃ,||
tañ ca pajānāti.|| ||**

**Yathā ca anuppannassa saṃyojanassa uppādo hoti,||
tañ ca pajānāti.|| ||**

**Yathā ca uppannassa saṃyojanassa pahānaṃ hoti||
tañ ca pajānāti.|| ||**

**Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||**

[6] Manañ ca pajānāti.|| ||

Dhamme ca pajānāti.|| ||

**Yañ ca tad ubhayaṃ paṭicca uppajjati saṃyojanaṃ,||
tañ ca pajānāti.|| ||**

**Yathā ca anuppannassa saṃyojanassa uppādo hoti,||
tañ ca pajānāti.|| ||**

**Yathā ca uppannassa saṃyojanassa pahānaṃ hoti||
tañ ca pajānāti.|| ||**

**Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti,||
tañ ca pajānāti.|| ||**

Iti ajjhataṃ vā Dhammesu Dhammānupassī viharati.|| ||

Bahiddhā vā Dhammesu Dhammānupassī viharati.|| ||

Ajjhatta-bhiddhā vā Dhammesu Dhammānupassī viharati.|| ||

Samudaya-Dhammānupassī vā Dhammesu viharati.|| ||

Vaya-Dhammānupassī vā Dhammesu viharati.|| ||

Samudayavaya-Dhammānupassī vā Dhammesu viharati|| ||

'Atthi Dhammā' ti vā panassa sati pacc'upaṭṭhitā hoti||

yāva-d-eva ñāṇa-mattāya||

pati-s-sati-mattāya||

anissito ca viharati||

na ca kiñci loke upādiyati.|| ||

Evam kho bhikkhave bhikkhu Dhammesu Dhammānupassī viharati||
chasa ajjhattika-bāhiresu āyatanesu.|| ||

[15] Puna ca param bhikkhave bhikkhu||
Dhammesu Dhammānupassī viharati||
sattasu bojjhaṅgesu.|| ||

Kathañ ca bhikkhave bhikkhu||
Dhammesu Dhammānupassī viharati||
sattasu bojjhaṅgesu?|| ||

[1] Idha, bhikkhave, bhikkhu||
santaṃ vā ajjhattaṃ sati-sambojjhaṅgaṃ||
'Atthi me ajjhattaṃ sati-sambojjhaṅgo' ti pajānāti.|| ||

Asantaṃ vā ajjhattaṃ sati-sambojjhaṅgaṃ:||
'N'atthi me ajjhattaṃ sati-sambojjhaṅgo' ti pajānāti.|| ||

Yathā ca anuppannassa sati-sambojjhaṅgassa uppādo hoti,||
tañ ca pajānāti|| ||

Yathā ca uppannassa sati-sambojjhaṅgassa bhāvanā-pāripūrī hoti,||
tañ ca pajānāti.|| ||

[2] Santaṃ vā ajjhattaṃ Dhamma-vicaya-sambojjhaṅgaṃ||
'Atthi me ajjhattaṃ Dhamma-vicaya-sambojjhaṅgo' ti pajānāti.|| ||

Asantaṃ vā ajjhattaṃ Dhamma-vicaya-sambojjhaṅgaṃ||
'N'atthi me ajjhattaṃ Dhamma-vicaya-sambojjhaṅgo' ti pajānāti.|| ||

Yathā ca anuppannassa Dhamma-vicaya-sambojjhaṅgassa uppādo hoti,||
tañ ca pajānāti|| ||

Yathā ca uppannassa Dhamma-vicaya-sambojjhaṅgassa bhāvanā-pāripūrī
hoti,||
tañ ca pajānāti.|| ||

[3] Santaṃ vā ajjhattaṃ viriya-sambojjhaṅgaṃ||
'Atthi me ajjhattaṃ viriya-sambojjhaṅgo' ti pajānāti.|| ||

Asantaṃ vā ajjhattaṃ viriya-sambojjhaṅgaṃ 'N'atthi me ajjhattaṃ viriya-
sambojjhaṅgo' ti pajānāti.|| ||

Yathā ca anuppannassa viriya-sambojjhaṅgassa uppādo hoti,||
tañ ca pajānāti|| ||

Yathā ca uppannassa viriya-sambojjhaṅgassa bhāvanā-pāripūrī hoti||
tañ ca pajānāti.|| ||

[4] **Santaṃ vā ajjhattaṃ pīti-sambojjhaṅgaṃ||**

'Atthi me ajjhattaṃ pīti-sambojjhaṅgo' ti pajānāti.|| ||

Asantaṃ vā ajjhattaṃ pīti-sambojjhaṅgaṃ||

'N'atthi me ajjhattaṃ pīti-sambojjhaṅgo' ti pajānāti.|| ||

Yathā ca anuppannassa pīti-sambojjhaṅgassa uppādo hoti,||

tañ ca pajānāti.|| ||

Yathā ca uppannassa pīti-sambojjhaṅgassa bhāvanā-pāripūrī hoti||

tañ ca pajānāti.|| ||

[5] **Santaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ||**

'Atthi me ajjhattaṃ passaddhi-sambojjhaṅgo' ti pajānāti.|| ||

**Asantaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ 'N'atthi me ajjhattaṃ
passaddhi-sambojjhaṅgo' ti pajānāti.|| ||**

Yathā ca anuppannassa passaddhi-sambojjhaṅgassa uppādo hoti,||

tañ ca pajānāti.|| ||

Yathā ca uppannassa passaddhi-sambojjhaṅgassa bhāvanā-pāripūrī hoti||

tañ ca pajānāti.|| ||

[6] **Santaṃ vā ajjhattaṃ samādhī-sambojjhaṅgaṃ||**

'Atthi me ajjhattaṃ samādhī-sambojjhaṅgo' ti pajānāti.|| ||

**Asantaṃ vā ajjhattaṃ samādhī-sambojjhaṅgaṃ 'N'atthi me ajjhattaṃ
samādhī-sambojjhaṅgo' ti pajānāti.|| ||**

Yathā ca anuppannassa samādhī-sambojjhaṅgassa uppādo hoti,||

tañ ca pajānāti.|| ||

Yathā ca uppannassa samādhī-sambojjhaṅgassa bhāvanā-pāripūrī hoti||

tañ ca pajānāti.|| ||

[7] **Santaṃ vā ajjhattaṃ upekkhā-sambojjhaṅgaṃ||**

'Atthi me ajjhattaṃ upekkhā-sambojjhaṅgo' ti pajānāti.|| ||

**Asantaṃ vā ajjhattaṃ upekkhā-sambojjhaṅgaṃ 'N'atthi me ajjhattaṃ
upekkhā-sambojjhaṅgo' ti pajānāti.|| ||**

Yathā ca anuppannassa upekkhā-sambojjhaṅgassa uppādo hoti,||

tañ ca pajānāti.|| ||

Yathā ca uppannassa upekkhā-sambojjhaṅgassa bhāvanā-pāripūrī hoti tañ

ca pajānāti.|| ||

Iti ajjhattaṃ vā Dhammesu Dhammānupassī viharati.|| ||

Bahiddhā vā Dhammesu Dhammānupassī viharati.|| ||

Ajjhatta-bhiddhā vā Dhammesu Dhammānupassī viharati.|| ||

Samudaya-Dhammānupassī vā Dhammesu viharati.|| ||

Vaya-Dhammānupassī vā Dhammesu viharati.|| ||

Samudayavaya-Dhammānupassī vā Dhammesu viharati|| ||

'Atthi Dhammā' ti vā panassa sati pacc'upaṭṭhitā hoti||

yāva-d-eva ñāṇa-mattāya||

pati-s-sati-mattāya||

anissito ca viharati||

na ca kiñci loke upādiyati.|| ||

**Evam pi kho bhikkhave bhikkhu Dhammesu Dhammānupassī
viharati||**

sattasu bojjhaṅgesu.|| ||

[16] Puna ca paraṃ bhikkhave bhikkhu||

Dhammesu Dhammānupassī viharati||

catusu ariya-saccesu.|| ||

Kathaṃ ca bhikkhave bhikkhu||

Dhammesu Dhammānupassī viharati||

catusu ariya-saccesu?|| ||

Idha, bhikkhave, bhikkhu||

[1] 'Idaṃ dukkhaṃ' ti||

yathā-bhūtaṃ pajānāti.|| ||

[2] 'Ayaṃ dukkha-samudayo' ti||

yathā-bhūtaṃ pajānāti.|| ||

[3] 'Ayaṃ dukkha-nirodho' ti||

yathā-bhūtaṃ pajānāti.|| ||

[4] 'Ayaṃ dukkha-nirodha-gāminī paṭipadā' ti||

yathā-bhūtaṃ pajānāti.|| ||

Iti ajjhataṃ vā Dhammesu Dhammānupassī viharati.|| ||

Bahiddhā vā Dhammesu Dhammānupassī viharati.|| ||

Ajjhatta-bhiddhā vā Dhammesu Dhammānupassī viharati.|| ||

Samudaya-Dhammānupassī vā Dhammesu viharati.|| ||

Vaya-Dhammānupassī vā Dhammesu viharati.|| ||

Samudayavaya-Dhammānupassī vā Dhammesu viharati|| ||

'Atthi Dhammā' ti vā panassa sati pacc'upaṭṭhitā hoti||

yāva-d-eva ñāṇa-mattāya||

pati-s-sati-mattāya||
anissito ca viharati||
na ca kiñci loke upādiyati.|| ||

Evam pi kho bhikkhave bhikkhu Dhammesu Dhammānupassī
viharati||
catusu ariya-saccesu.|| ||

[17] [1] Katamañ ca bhikkhave dukkhaṃ ariya-saccaṃ?|| ||

[1.1] Jāti pi dukkhā,||

[1.2] jarā pi dukkhā,||

[1.3] maraṇam pi dukkhaṃ,||

[1.4] soka-parideva-dukkha-domanass-upāyāsā pi dukkhā,||

[1.5] yam p'icchaṃ na labhati tam pi dukkhaṃ,||

[1.6] saṃkhittena pañc'upādāna-k-khandhā dukkhā.

[1.1.1] Katamā ca bhikkhave jāti?|| ||

Yā tesam tesam sattāṇam tamhi tamhi satta-nikāye jāti sañjāti okkanti
abhinibbatti khandānaṃ pātu-bhāvo āyatanānaṃ paṭilābho,||
ayaṃ vuccati bhikkhave jāti.|| ||

[1.2.1] Katamā ca bhikkhave jarā?|| ||

Yā tesam tesam sattāṇam tamhi tamhi satta-nikāye jarā jīraṇatā
khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko,||
ayaṃ vuccati bhikkhave jarā.|| ||

[1.3.1] Katamañ ca bhikkhave maraṇam?|| ||

Yam tesam tesam sattāṇam tamhā tamhā satta-nikāyā cuti cavanatā bhedo
antara-dhānaṃ maccu maraṇam kāla-kiriyā khandhānaṃ bhedo
ka'ebarrassa nikkhepo,||
idaṃ vuccati bhikkhave maraṇam.|| ||

[1.4.1] Katamo ca bhikkhave soko?|| ||

Yo kho bhikkhave aññataraññatarena vyasanena samannāgatassa aññatar-
aññatarena dukkha-dhammena phuṭṭhassa soko socanā socitattaṃ anto-
soko anto-parisoko,||
ayaṃ vuccati bhikkhave soko.|| ||

[1.4.2] Katamo ca bhikkhave paridevo?|| ||

Yo kho bhikkhave aññataraññatarena vyasanena sammannāgatassa
aññataraññatarena dukkha-dhammena phuṭṭhassa ādevo paridevo
ādevanā paridevanā ādevitattaṃ paridevitattaṃ,||
ayaṃ vucati bhikkhave paridevo.|| ||

[1.4.3] **Katamañ ca bhikkhave dukkhaṃ?**|| ||

**Yaṃ kho bhikkhave kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāya-samphassaṃ dukkhaṃ asātaṃ vedayitaṃ,||
idaṃ vuccati bhikkhave dukkhaṃ.|| ||**

[1.4.4] **Katamañ ca bhikkhave domanassaṃ?**|| ||

**Yaṃ kho bhikkhave cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosammphassaṃ dukkhaṃ asātaṃ vedayitaṃ,||
idaṃ vuccati bhikkhave domanassaṃ.|| ||**

[1.4.5] **Katamo ca bhikkhave upāyāso?**|| ||

**Yo kho bhikkhave aññataraññatarena vyaśanenna sammānāgatassa aññataraññatarena dukkha-dhammena phuṭṭhassa āyāso upāyāso āyāsitaṃ upāyāsitaṃ,||
ayaṃ vuccati bhikkhave upāyāso.|| ||**

[1.5] **Katamañ ca bhikkhave yaṃ p'icchaṃ na labhati tam pi dukkhaṃ?**|| ||

Jāti-dhammaṃ bhikkhave sattāṇaṃ evaṃ icchā uppajjati:||

'Aho vata mayaṃ na jāti-dhammā assāma,||

na ca vata no jāti āgaccheyyā' ti.|| ||

Na kho paṇ'etaṃ icchāya pattaṃ.|| ||

Idaṃ pi yaṃ p'icchaṃ na labhati tam pi dukkhaṃ.|| ||

Jarā-dhammaṃ bhikkhave sattāṇaṃ evaṃ icchā uppajjati:||

'Aho vata mayaṃ na jarā-dhammā assāma,||

na ca vata no jarā āgaccheyyā' ti.|| ||

Na kho paṇ'etaṃ icchāya pattaṃ.|| ||

Idaṃ pi yaṃ p'icchaṃ na labhati tam pi dukkhaṃ.|| ||

Maraṇa-dhammaṃ bhikkhave sattāṇaṃ evaṃ icchā uppajjati:||

'Aho vata mayaṃ na maraṇa-dhammā assāma,||

na ca vata no maraṇa āgaccheyyā' ti.|| ||

Na kho paṇ'etaṃ icchāya pattaṃ.|| ||

Idaṃ pi yaṃ p'icchaṃ na labhati tam pi dukkhaṃ.|| ||

**Soka-parideva-dukkha-domanassa-upāyāsa-dhammaṃ bhikkhave
sattāṇaṃ||**

evaṃ icchā uppajjati:||

**'Aho vata mayaṃ na soka-parideva-dukkha-domanassa-upāyāsa-dhammā
assāma,||**

na ca vata no soka-parideva-dukkha-domanassa-upāyāsā āgaccheyyūn' ti||

||

Na kho pan' etaṃ icchāya pattaḃbaṃ.|| ||

Idaṃ pi yaṃ p'icchaṃ na labhati taṃ pi dukkhaṃ.|| ||

[1.6] Katame ca bhikkhave saṃkhittena pañc'upādāna-k-khandā dukkhā?|| ||

Seyyath'idaṃ||

[1.6.1] rūp'upādāna-k-khandho||

[1.6.2] vedan'upādāna-k-khandho||

[1.6.3] saññ'upādāna-k-khandho||

[1.6.4] saṅkhār'upādāna-k-khandho||

[1.6.5] viññāṇ'upapādāna-k-khandho,||

ime vuccanti bhikkhave saṃkhittena pañc'upādāna-k-khandhā dukkhā.|| ||

Idaṃ vuccati bhikkhave dukkhaṃ ariya-saccaṃ.|| ||

[18] [2] Katamañ ca bhikkhave dukkha-samudayaṃ ariya-saccaṃ?|| ||

Yāyaṃ taṇhā pono-bhavikā nandi-rāga-sahagatā||

tatra tatr-ā-bhinandinī,||

seyyath'idaṃ||

kāma-taṇhā||

bhava-taṇhā||

vibhava-taṇhā.|| ||

Sā kho pan'esā bhikkhave||

taṇhā kattha uppajjamānā uppajjati,||

kattha nivisamānā nivisati?|| ||

Yaṃ loke piya-rūpaṃ||

sāta-rūpaṃ,||

etth'esā taṇhā uppajjamānā uppajjati,||

ettha nivisamānā nivisati.|| ||

Kiñci loke piya-rūpaṃ sāta-rūpaṃ?|| ||

[2.1] Cakkhuṃ loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā uppajjamānā uppajjati,||

ettha nivisamānā nivisati.|| ||

[2.2] Sotaṃ loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā uppajjamānā uppajjati,||

ettha nivisamānā nivisati.|| ||

[2.3] Ghānaṃ loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā uppajjamānā uppajjati,||

ettha nivisamānā nivisati.|| ||

[2.4] Jivhā loke piya-rūpaṃ sāta-rūpaṃ,||

**etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.5] Kāyo loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.6] Mano loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.7] Rūpā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.8] Saddā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.9] Gandhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.10] Rasā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.11] Phoṭṭhabbā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.12] Dhammā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.13] Cakkhu-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.14] Sota-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.15] Ghāna-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisaṃānā nivasati.|| ||**

**[2.16] Jivhā-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||**

ettha nīvisamānā nīvisati.|| ||

**[2.17] Kāya-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.18] Mano-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.19] Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.20] Sota-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.21] Ghāna-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.22] Jivhā-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.23] Kāya-samphasso piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.24] Mano-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'essā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.**

**[2.25] Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.26] Sota-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.27] Ghāna-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

**[2.281] Jivhā-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

[2.29] **Kāya-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.30] **Mano-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.31] **Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.32] **Sadda-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.33] **Gandha-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.34] **Rasa-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.35] **Phoṭṭhabba-sañña loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.36] **Dhamma-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.37] **Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.38] **Sadda-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.39] **Gandha-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.40] **Rasa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

[2.41] **Phoṭṭhabba-sañcentnā loke piya-rūpaṃ sāta-rūpaṃ,||**

**etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.42] Dhamma-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.43] Rūpa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.44] Sadda-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.45] Gandha-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.46] Rasa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.47] Phoṭṭhabba-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.48] Dhamma-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.49] Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.50] Sadda-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.51] Gandha-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.52] Rasa-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

**[2.53] Phoṭṭhabba-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||**

ettha nīvisamānā nīvisati.|| ||

[2.54] **Dhamma-vītakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

[2.55] **Rūpa-vīcāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

[2.56] **Sadda-vīcāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

[2.57] **Gandha-vīcāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

[2.58] **Rassa-vīcāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

[2.59] **Phoṭṭhabba-vīcāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

[2.60] **Dhamma-vīcāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nīvisamānā nīvisati.|| ||**

Idaṃ vuccati bhikkhave dukkha-samudayaṃ ariya-saccaṃ.|| ||

[19] [3] **Katamañ ca bhikkhave dukkha-nirodhaṃ ariya-saccaṃ?|| ||**

**Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti
anālayo.|| ||**

**Sā kho paṇ'esā bhikkhave taṇhā kattha pahīyamānā pahīyati,||
kattha nirujjhamānā nirujjhati?|| ||**

**Yaṃ loke piya-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

Kiñci loke piya-rūpaṃ sāta-rūpaṃ?|| ||

[3.1] **Cakkhuṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.2] **Sotaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.3] **Ghānaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.4] **Jivhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.5] **Kāyo loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.6] **Mano loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nivisaṃmānā nivisati.|| ||**

[3.7] **Rūpā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.8] **Saddā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.9] **Gandhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.10] **Rasā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.11] **Phoṭṭhabbā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.12] **Dhammā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.13] **Cakkhu-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.14] **Sota-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||**

**etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.15] Ghāna-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.16] Jivhā-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.17] Kāya-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.18] Mano-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.19] Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.20] Sota-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.21] Ghāna-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.22] Jivhā-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.23] Kāya-samphasso piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.24] Mano-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'essā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.**

**[3.25] Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.26] Sota-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||**

ettha nirujjhamānā nirujjhati.|| ||

**[3.27] Ghāna-camphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.28] Jivhā-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.29] Kāya-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.30] Mano-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.31] Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.32] Sadda-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.33] Gandha-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.34] Rasa-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.35] Phoṭṭhabba-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.36] Dhamma-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.37] Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.38] Sadda-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

[3.39] Gandha-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.40] Rasa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.41] Phoṭṭhabba-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.42] Dhamma-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.43] Rūpa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.44] Sadda-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.45] Gandha-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.46] Rasa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.47] Phoṭṭhabba-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.48] Dhamma-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.49] Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.50] Sadda-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

[3.51] Gandha-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||

**etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.52] Rasa-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.53] Phoṭṭhabba-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.54] Dhamma-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.55] Rūpa-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.56] Sadda-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.57] Gandha-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.58] Rassa-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.59] Phoṭṭhabba-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||**

**[3.60] Dhamma-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajamānā uppajjati,||
ettha nivisamānā nivisati.|| ||**

Idaṃ vuccati bhikkhave dukkha-nirodhaṃ ariya-saccaṃ.|| ||

[20] [4] Katamañ ca bhikkhave dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ?|| ||

**Ayam eva Ariyo Aṭṭhaṅgiko Maggo,||
seyyath'idaṃ||**

[4.1] sammā-diṭṭhi,||

[4.2] sammā-saṃkappo,||

- [4.3] **sammā-vācā,**||
[4.4] **sammā kammanto,**||
[4.5] **sammā-ājīvo,**||
[4.6] **sammā-vāyāmo,**||
[4.7] **sammā-sati,**||
[4.8] **sammā-samādhi.**|| ||

[4.1] **Katamā ca bhikkhave sammā-diṭṭhi?**|| ||

Yaṃ kho bhikkhave||

- [4.1.1] **dukkhe ñāṇaṃ**||
[4.1.2] **dukkha-samudaye ñāṇaṃ**||
[4.1.3] **dukkha-nirodhe ñāṇaṃ**||
[4.1.4] **dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ,**||
ayaṃ vuccati bhikkhave sammā-diṭṭhi.|| ||

[4.2] **Katamo ca bhikkhave sammā-saṃkappo?**|| ||

- [4.2.1] **Nekkhamma-saṃkappo,**||
[4.2.2] **avyāpāda-saṃkappo,**||
[4.2.3] **avihiṃsā-saṃkappo,**||
ayaṃ vuccati bhikkhave sammā-saṃkappo.|| ||

[4.3] **Katamā ca bhikkhave sammā-vācā?**|| ||

- [4.3.1] **Musā-vādā veramaṇī,**||
[4.3.2] **pisuṇāya vācāya veramaṇī,**||
[4.3.3] **pharusāya vācāya veramaṇī,**||
[4.3.4] **sampha-p-palāpā veramaṇī,**||
ayaṃ vuccati bhikkhave sammā-vācā.|| ||

[4.4] **Katamo ca bhikkhave sammā-kammanto?**|| ||

- [4.4.1] **Pāṇ-ā-tipātā veramaṇī,**||
[4.4.2] **adinn'ādānā veramaṇī,**||
[4.4.3] **kāmesu micchā-cārā veramaṇī,**||
ayaṃ vuccati bhikkhave sammā-kammanto.|| ||

[4.5] **Katamo ca bhikkhave sammā-ājīvo?**|| ||

Idha, bhikkhave, ariya-sāvako micchā-ājīvaṃ pahāya||
sammā-ājīvena jīvikaṃ kappeti,||
ayaṃ vuccati bhikkhave sammā-ājīvo.|| ||

[4.6] **Katamo ca bhikkhave sammā-vāyāmo?**|| ||

- [4.6.1] **Idha, bhikkhave, bhikkhu anupannānaṃ pāpakānaṃ akusalānaṃ**
dhammānaṃ anuppādāya chandaṃ janeti vāyamati,||

viriyam ārabhati, cittaṃ paggaṇhāti padahati.|| ||

[4.6.2] **Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati,||**

viriyam ārabhati, cittaṃ paggaṇhāti padahati.|| ||

[4.6.3] **Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati,||**

viriyam ārabhati, cittaṃ paggaṇhāti padahati.|| ||

[4.6.4] **Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiiyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati,||**

viriyam ārabhati, cittaṃ paggaṇhāti padahati.|| ||

Ayaṃ vuccati bhikkhave sammā-vāyāmo.|| ||

[4.7] **Katamā ca bhikkhave sammā-sati?|| ||**

Idha, bhikkhave, bhikkhu||

[4.7.1] **kāye kāy'ānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ,||**

[4.7.2] **vedanāsu vedan'ānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ,||**

[4.7.3] **citte citt'ānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ,||**

[4.7.4] **Dhammesu Dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ.|| ||**

Ayaṃ vuccati bhikkhave sammā-sati.

[4.8] **Katamo ca bhikkhave sammā-samādhi?**

[4.8.1] **Idha, bhikkhave, bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi sa-vitakkaṃ sa-vicāraṃ viveka-jaṃ pīti-sukhaṃ paṭhamam-jhānaṃ upasampajja viharati.|| ||**

[4.8.2] **Vitakka-vicārānaṃ vūpasamā ajjhataṃ sampasādhijaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhi-jaṃ pīti-sukhaṃ dutiyaṃ-jhānaṃ upasampajja viharati.|| ||**

[4.8.3] **Pītiyā ca virāgā upekhako viharati sato ca sampajāno,|| sukhañ ca kāyena patisaṃvedeti yan taṃ ariyā ācikkhanti:|| 'Upekhako satimā sukha-vihārī.' ti, tatiya-jjhānaṃ upasampajja viharati.|| ||**

[4.8.4] **Sukhassa ca pahāā dukkhassa ca pahānā pubb'eva somanassa-domanassānaṃ attha-gamā adukkha-ṃ-asukhaṃ upekhā-sati-pārisuddhiṃ catutthaṃ-jhānaṃ upasampajja viharati.|| ||**

Ayaṃ vuccati bhikkhave sammā-samādhi.

Idaṃ vuccati bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ.

Iti ajjhattaṃ vā Dhammesu Dhammānupassī viharati.|| ||

Bahiddhā vā Dhammesu Dhammānupassī viharati.|| ||

Ajjhatta-bhiddhā vā Dhammesu Dhammānupassī viharati.|| ||

Samudaya-Dhammānupassī vā Dhammesu viharati.|| ||

Vaya-Dhammānupassī vā Dhammesu viharati.|| ||

Samudayavaya-Dhammānupassī vā Dhammesu viharati|| ||

'Atthi Dhammā' ti vā panassa sati pacc'upaṭṭhitā hoti||

yāva-d-eva ñāṇa-mattāya||

pati-s-sati-mattāya||

anissito ca viharati||

na ca kiñci loke upādiyati.|| ||

**Evam pi kho bhikkhave bhikkhu Dhammesu Dhammānupassī
viharati||**

catusu ariya-saccesu.|| ||

**[21] Yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya satta
vassāni,||**

tassa dvinnam phalaṇam aññataram phalam paṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave satta vassāni,||

**yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya cha
vassāni||**

tassa dvinnam phalaṇam aññataram phalam paṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave cha vassāni,||

**yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya pañca
vassāni||**

tassa dvinnam phalaṇam aññataram phalam paṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave pañca vassāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya cattāri

vassāni||

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā. || ||

Tiṭṭhantu bhikkhave cattāri vassāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya tīṇi

vassāni||

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā. || ||

Tiṭṭhantu bhikkhave tīṇi vassāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya dve

vassāni||

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā. || ||

Tiṭṭhantu bhikkhave dve vassāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya ekaṃ

vassam||

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā. || ||

Tiṭṭhantu bhikkhave ekaṃ vassam,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya satta

māsāni||

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā. || ||

Tiṭṭhantu bhikkhave satta māsāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya cha

māsāni||

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā. || ||

Tiṭṭhantu bhikkhave cha māsāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya pañca

māsāni||

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave pañca māsāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya cattāri māsāni||

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave cattāri māsāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya tīṇi māsāni||

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave tīṇi māsāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya dve māsāni||

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave dve māsāni,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya ekaṃ māsam||

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave ekaṃ māsam,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya addha māsam||

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave ekaṃ māsam,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya addha māsam||

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:||

diṭṭhe'va dhamme aññā,||

sati vā upādisese Anāgāmitā.|| ||

Tiṭṭhantu bhikkhave addha māsam,||

yo hi koci bhikkhave ime cattāro sati-paṭṭhāne evaṃ bhāveyya sattāham||
tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||
diṭṭhe'va dhamme aññā,||
sati vā upādisese Anāgāmitā. || ||

[22] 'Ekāyano ayaṃ bhikkhave Maggo||
sattānaṃ visuddhiyā||
soka-pariddhavānaṃ samati-k-kamāya||
dukkha-domanassānaṃ attha-gamāya||
ñāyassa adhigamāya||
Nibbānassa sacchi-kiriyāya,||
yad idaṃ cattāro sati-paṭṭhānā' ti,||
iti yan-taṃ vuttaṃ||
idaṃ etaṃ paṭicca vuttan ti.

Idam-avoca Bhagavā. || ||

Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinadun ti.

SATIPAṬṬHĀNA SUTTA



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