

Mahātaṇhāsaṅkhaṃsuttam	Greater Discourse on the Destruction of Craving ( MN 38)	
<p><b>396.</b> Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati anañña”nti. Assosum kho sambahulā bhikkhū – yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimsu; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavocum – “saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ ? “Evaṃ <u>byā kho</u> ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anañña”nti. Atha kho te bhikkhū sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti – “mā evaṃ, āvuso sāti, avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhācikkhānaṃ, na hi bhagavā evaṃ vadeyya. Anekaṃpariyāyenāvuso sāti, paṭicasamuppannaṃ viññānaṃ vuttaṃbhagavatā, aññatra paccayā natthi viññānaṃ sambhavo”ti. Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati –....</p>	<p>I have heard that on one occasion the Blessed One was staying in Sāvattihī, at Jeta's Grove, Anāthapiṇḍika's park. Now on that occasion this pernicious viewpoint (<i>diṭṭhigata</i>) had arisen in the monk Sāti the Fisherman's Son: "As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on [from birth to birth], not another." A large number of monks heard THIS, ..... So they went to the monk Sāti the Fisherman's Son and on arrival said to him, "Is it true, friend Sāti, that this pernicious viewpoint has arisen in you ..... "Exactly so, friends. I understand the Dhamma taught by the Blessed One such that it is just this consciousness that runs and wanders on, not another."</p> <p>Then those monks, desiring to DETACH the monk Sāti the Fisherman's Son away from that pernicious viewpoint, PRESSED, QUESTIONED AND CROSS QUESTIONED HIM, saying, "Don't say that, friend Sāti. Don't slander the Blessed One, for it is not good to MISREPRESENT the Blessed One. The Blessed One would not say anything like that. In many ways, friend Sāti, the Blessed One has said of dependently co-arisen consciousness, ' WITHOUT a requisite condition, there is no ORIGINATION of consciousness.'" And yet even though he was PRESSED, QUESTIONED AND CROSS QUESTIONED by those monks, the monk Sāti the Fisherman's Son, through stubbornness and attachment to that very same pernicious viewpoint, continued to insist, UPON IT ."</p>	<p>evarūpaṃ: of this kind</p> <p>Ājānāti : to understand</p> <p>---certainly</p> <p>Kira: really</p> <p>abbhācikkhi : slander</p> <p>Samanu yuñjanti : cross question</p> <p>Samanu gāhanti : to ask for reasons, to question</p> <p>Thāmasā: steadfastness, obstinacy</p> <p>Parāmāsā : being attached to</p>
<p><b>397.</b> Yato kho te bhikkhū nāsakkhimsu sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā <u>vivecetum</u>, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum – “sātissa nāma, bhante, bhikkhuno ..... Yato kho mayaṃ, bhante, nāsakkhimha sātiṃ bhikkhuṃ</p>	<p>So when the monks were unable to DETACH the monk Sāti the Fisherman's Son away from that pernicious viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they [told him what had happened]. ... AND ADDED ‘ VENERABLE SIR, SINCE WE COULD NOT DETACH THE</p>	<p>Abhinivesa: tendency towards, adherence to</p> <p>___to separate from</p>

<p>kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemā”ti.</p> <p><b>398.</b> Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvaṃ bhikkhu, mama vacanena sātiṃ bhikkhuṃ kevaṭṭaputtaṃ āmantehi – ‘sathā taṃ, āvuso sāti, āmanteti”ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca – “sathā taṃ, āvuso sāti, āmanteti”ti. “Evaṃāvuso”ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sātiṃ bhikkhuṃ kevaṭṭaputtaṃ bhagavā etadavoca – “saccaṃ kira, te, sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anañña”nti? “Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññānaṃ sandhāvati saṃsarati, anañña”nti.</p> <p>“Katamaṃ taṃ, sāti, viññāna”nti? “Yvāyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇa-pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti”ti.</p> <p>“Kassa nu kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena paṭiccasamuppannaṃ viññānaṃ vuttaṃ, aññatra paccayā natthi viññānaṃ sambhavoti? Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.</p> <p><b>399.</b> Atha kho bhagavā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, api nāyaṃ sāti bhikkhu</p>	<p>BHIKKHU SATI, SON OF A FISHERMAN, FROM THIS PERNICIOUS VIEW, WE HAVE REPORTED THIS MATTER TO THE BLESSED ONE.’</p> <p>So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Sāti the Fisherman's Son, saying, 'The Teacher calls you, friend Sāti.'" "As you say, lord," the monk answered and, having gone to the monk Sāti the Fisherman's Son, on arrival he said, "The Teacher calls you, friend Sāti."</p> <p>"As you say, friend," the monk Sāti the Fisherman's Son replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it really true, Sāti, that this pernicious view has arisen in you — 'As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another'?"</p> <p>"Exactly so, lord. As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on, not another."</p> <p>"Which consciousness, Sāti, is that?" <a href="#">[1]</a></p> <p>"VENERABLE SIR, IT IS THAT WHICH SPEAKS AND FEELS AND EXPERIENCES HERE AND THERE THE RESULTS OF GOOD AND BAD ACTIONS. "</p> <p>"And to whom, DELUDED man, HAVE YOU EVER KNOWN ..me to have taught the Dhamma like that? Haven't I, in many ways, SPOKEN of dependently co-arisen consciousness, 'WITHOUT a requisite condition, there is no coming-into-play of consciousness'? <a href="#">[2]</a> But you, through your own poor grasp, not only MISREPRESENTED us but also dig yourself up [by the root] and produce much demerit for yourself. That will lead to your long-term harm &amp; suffering."</p> <p>Then the Blessed One said to the monks, "What do you think, monks? HAS this monk</p>	<p>Āroceti: to tell</p> <p>paṭissutvā : replied</p> <p>Vado : speaks Vedeyyo : feels</p> <p>Nu : affirming particle, then,now</p> <p>Nāma: emphatic particle, certainly</p>
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<p>kevaṭṭaputto usmīkatopi imasmim dhammavinaye”ti?</p> <p>“Kiñhi siyā bhante? No hetam, bhante”ti. Evaṃ vutte, sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho bhagavā sātim bhikkhum kevaṭṭaputtam tuṇhībhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam viditvā sātim bhikkhum kevaṭṭaputtam etadavoca – “paññāyissasi kho tvam, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāham bhikkhū paṭipucchissāmī”ti.</p> <p>Atha kho bhagavā bhikkhū āmantesi – “tumhepi me, bhikkhave, evaṃ dhammam desitam ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati”ti?</p> <p>“No hetam, bhante! Anekariyāyena hi no, bhante, paṭiccasamuppannam viññāṇam vuttam bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti.</p> <p>“Sādhu sādhu, bhikkhave! Sādhu kho me tumhe, bhikkhave, evaṃ dhammam desitam ājānātha. Anekariyāyena hi vo, bhikkhave, paṭiccasamuppannam viññāṇam vuttam mayā, aññatra paccayā natthi viññāṇassa sambhavoti. Atha ca panāyaṃ sāti bhikkhu kevaṭṭaputto attanā .....</p> <p><b>400.</b> “Yaṃ yadeva, bhikkhave, paccayam paṭicca uppajjati viññāṇam, tena teneva viññāṇamtveva saṅkhyam gacchati [<a href="#">saṅkham gacchati (sī. pī.)</a>]. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇam, cakkhuvīññāṇamtveva saṅkhyam gacchati; sotañca paṭicca sadde ca uppajjati viññāṇam, sotaviññāṇamtveva saṅkhyam gacchati; ghānañca paṭicca</p>	<p>Sāti, the Fisherman's Son, KINDLED EVEN A SPARK OF WISDOM in this Dhamma &amp; Vinaya?"</p> <p>"How could he be, lord? No, lord." When this was said, the monk Sāti, the Fisherman's Son, sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words. Then the Blessed One, seeing that the monk Sāti, the Fisherman's Son, was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him, "DELUDED man, you will be recognized for your own pernicious viewpoint. I will cross-question the monks on this matter."</p> <p>Then the Blessed One addressed the monks, "Monks, do you too understand the Dhamma as taught by me in the same way that the monk Sāti, the Fisherman's Son, does when, through his own poor grasp [of the Dhamma], he not only MISREPRESENTS us but also digs himself up [by the root] and produces much demerit for himself?"</p> <p>"No, lord, for in many DISCOURSES the Blessed One has said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no ORIGINATION of consciousness.'" "It's good, monks, that you understand the Dhamma taught by me in this way, for in many DISCOURSES I have said of dependently co-arisen consciousness, 'Apart from a requisite condition, there is no ORIGINATION of consciousness.' But this monk Sāti, the Fisherman's Son, through his own poor grasp .....</p> <p><b>Consciousness Classified by Requisite Condition</b></p> <p>"Consciousness, monks, is classified simply by the requisite condition in dependence on which it arises. Consciousness that arises in dependence on the eye &amp; forms is classified</p>	<p>Usmīkatopi: even a spark</p> <p>Nanu: is it not</p> <p>Aññatra: except maṅkubhūto : confused pattakkhandho : with shoulders drooping pajjhāyanto ; downcast appaṭibhāno: not answering back paññāyissasi : will be known</p> <p>duggahitena: not knowing properly</p> <p>saka: own</p>
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<p>gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇaṃtveva saṅkhyāṃ gacchati; jivhaṅca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃtveva saṅkhyāṃ gacchati; kāyaṅca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇaṃtveva saṅkhyāṃ gacchati; manaṅca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva saṅkhyāṃ gacchati.</p> <p>“Seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyāṃ gacchati. Kaṭṭhaṅca paṭicca aggi jalati, kaṭṭhaggitveva saṅkhyāṃ gacchati; sakalikaṅca paṭicca aggi jalati, sakalikaggitveva saṅkhyāṃ gacchati; tiṇaṅca paṭicca aggi jalati, tiṇaggitveva saṅkhyāṃ gacchati; gomayaṅca paṭicca aggi jalati, gomayaggitveva saṅkhyāṃ gacchati; thusaṅca paṭicca aggi jalati, thusaggitveva saṅkhyāṃ gacchati; saṅkāraṅca paṭicca aggi jalati, saṅkāraggitveva saṅkhyāṃ gacchati. Evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhyāṃ gacchati. Cakkhuṅca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇaṃtveva saṅkhyāṃ gacchati; sotaṅca ... , ghānaṅca ..... Kāyaṅca ..... Manaṅca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃtveva saṅkhyāṃ gacchati.</p> <p><b>401.</b> “Bhūtamidanti, bhikkhave, passathā”ti?  “Evaṃ, bhante”.  “Tadāhārasambhavanti, bhikkhave, passathā”ti? “Evaṃ, bhante”.  “Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhamanti, bhikkhave, passathā”ti?  “Evaṃ, bhante”.  “Bhūtamidaṃ nossūti, bhikkhave, kaṅkhatō uppajjati vicikicchā”ti?  “Evaṃ, bhante”.  “Tadāhārasambhavaṃ nossūti,</p>	<p>simply as eye-consciousness. Consciousness that arises in dependence on the ear &amp; sounds is classified simply as ear-consciousness. Consciousness that arises in dependence on the nose &amp; aromas is classified simply as nose-consciousness. Consciousness that arises in dependence on the tongue &amp; flavors is classified simply as tongue-consciousness. Consciousness that arises in dependence on the body &amp; tactile sensations is classified simply as body-consciousness. Consciousness that arises in dependence on the MIND &amp; MIND-OBJECTS is classified simply as MIND-consciousness.</p> <p>"Just as fire is classified simply by whatever requisite condition in dependence on which it burns — a fire that burns in dependence on wood is classified simply as a wood-fire, a fire that burns in dependence on wood-chips is classified simply as a wood-chip-fire; a fire that burns in dependence on grass is classified simply as a grass-fire; a fire that burns in dependence on cow-dung is classified simply as a cow-dung-fire; a fire that burns in dependence on chaff is classified simply as a chaff-fire; a fire that burns in dependence on rubbish is classified simply as a rubbish-fire — in the same way, consciousness is classified simply by the requisite condition in dependence on which it arises. Consciousness that arises in dependence on the eye &amp; forms is classified simply as eye-consciousness. .... ear &amp; sounds .....nose &amp; aromas .....tongue &amp; flavors ....body &amp; tactile sensations ....mind &amp; ideas is classified simply as MIND-consciousness.</p> <p><b>On Becoming</b>  "Monks, do you see, 'This has come to be'?" <a href="#">[3; five aggregates]</a>  "Yes, lord." "Monks, do you see, 'It S ORIGINATION OCCURS WITH THAT AS nutriment'?" "Yes, lord."  "Monks, do you see, 'From the cessation of that nutriment, what has come to be is subject to cessation'?" "Yes, lord."  "BHIKKHUS, DOES DOUBT ARISE WHEN ONE IS UNCERTAIN THUS — 'Has this come to be OR NOT?'" "Yes, lord."</p>	<p>saṅkhyāṃ : calculated, classified</p> <p>Sakalika : little wood pieces</p> <p>Thusa: chaff, grain-husk</p> <p>saṅkāra : rubbish</p> <p>Nossūti: happens or not</p>
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<p>bhikkhave , kaṅkhato uppajjati vicikicchā”ti? “Evaṃ, bhante”.</p> <p>“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti? “Evaṃ, bhante”.</p> <p>“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyati”ti? “Evaṃ, bhante”.</p> <p>“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyati”ti? “Evaṃ, bhante”.</p> <p>“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyati”ti? Evaṃ , bhante”.</p> <p>“Bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti? “Evaṃ, bhante”.</p> <p>“Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti? “Evaṃ, bhante”.</p> <p>“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā”ti? “Evaṃ, bhante”.</p> <p>“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti? “Evaṃ, bhante”.</p> <p>“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti? “Evaṃ, bhante”.</p> <p>“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti? “Evaṃ, bhante”.</p> <p>“Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no</p>	<p>"DOES doubt ARISE WHEN ONE IS UNCERTAIN THUS: 'Does its ORIGINATION OCCUR WITH THAT AS NUTRIMENT OR NOT ?' "Yes, lord."</p> <p>"BHIKKHUS, DOES DOUBT ARISE WHEN ONE IS UNCERTAIN THUS : WITH THE cessation of that nutriment, is what has come to be subject to cessation OR NOT ?' "Yes, lord."</p> <p>"Monks, IS DOUBT ABANDONED IN one who sees AS IT ACTUALLY IS, with PROPER WISDOM THUS 'This has come to be,' 'Yes, lord."</p> <p>"BHIKKHUS, IS DOUBT ABANDONED IN one who sees AS IT ACTUALLY IS , with PROPER WISDOM , THUS : 'ItS ORIGINATION OCCURS WITH that AS nutriment,' "Yes, lord."</p> <p>"BHIKKHUS, IS DOUBT ABANDONED IN ONE WHO SEES AS IT ACTUALLY IS WITH PROPER WISDOM, THUS : 'From the cessation of that nutriment, what has come to be is subject to cessation,' "Yes, lord."</p> <p>"Monks, are you free from DOUBT here: 'This has come to be?'" "Yes, lord." "Are you thus free from DOUBT here: 'ItS ORIGINATION OCCURS WITH that AS nutriment?'" "Yes, lord."</p> <p>"BHIKKHUS, Are you thus free from DOUBT here: 'WITH the cessation of that nutriment, what has come to be is subject to cessation?'" "Yes, lord."</p> <p>"Monks, is it well seen (by you) , AS IT ACTUALLY IS, WITH PROPER WISDOM THUS: 'This has come to be?'" "Yes, lord." "Is it well seen (by you) AS IT IS, WITH PROPER WISDOM, THUS: 'ItS ORIGINATION OCCURS WITH that AS nutriment?'" "Yes, lord." "Is it well seen (by you) AS IT ACTUALLY IS WITH PROPER WISDOM THUS: ' WITH the cessation of that nutriment, what has come to be is subject to cessation?'" "Yes, lord."</p> <p>"Monks, if you were to adhere to this view — so pure, so bright — if you were to cherish it, treasure it, regard it as 'mine' would you</p>	<p>Nibbicikicchā = nis+vicikicchā</p>
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<p>gahaṇatthāyā”ti? “No hetam, bhante”.</p> <p>“Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti? “Evaṃ, bhante”.</p> <p><b>402.</b> “Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ.</p> <p>“Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?</p> <p>“Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.</p> <p>“Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?  “Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.  “Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?  “Vedanā phassanidānā .... phassapabhavā .  “Phasso cāyaṃ, bhikkhave, kiṃnidāno ... kiṃpabhavo?  “Phasso saḷāyatananidāno ..... pabhavo.  “Saḷāyatanaṃ cidaṃ, ... kiṃnidānaṃ ..... kiṃpabhavaṃ?  “Saḷāyatanaṃ nāmarūpanidānaṃ ..samudayaṃ.. nāmarūpapabhavaṃ.  “Nāmarūpaṃ cidaṃ, bhikkhave, kiṃnidānaṃ ... kiṃpabhavaṃ?  “Nāmarūpaṃ viññānanidānaṃ .....  “Viññānaṃ cidaṃ, kiṃnidānaṃ ..... kiṃpabhavaṃ?  “Viññānaṃ saṅkhāranidānaṃ ..pabhavaṃ.  “Saṅkhārā .. kiṃnidānā ..... kiṃpabhavā?  “Saṅkhārā avijjānidānā avijjāsamudayā</p>	<p>THEN understand the Dhamma THAT HAS BEEN taught as SIMILAR to a raft,<sup>[4]</sup> BEING for crossing over, not for GRASPING on to?" "No, lord."</p> <p>"If you were not to adhere to this view — so pure, so bright — if you were to not to cherish it, not to treasure it, not to regard it as 'mine,' would you understand the Dhamma THAT HAS BEEN taught as analogous to a raft, for crossing over, not for GRASPING on to?" "Yes, lord."</p> <p><b>Nutriment &amp; Dependent Co-Arising</b>  "Monks, there are these four nutriments for the maintenance of beings who have come into being or for the support OF THOSE ABOUT to be born. Which four? Physical food, gross or refined; contact as the second, MENTAL VOLITION AS the third, and consciousness the fourth.  "Now, these four nutriments have what as their cause, what as their origination, through what are they born, through what are they brought into being?  These four nutriments have craving as their cause, craving as their origination, are born from craving, are brought into being from craving.  "And this craving has what as its cause, what as its origination, through what is it born, through what is it brought into being?  "Craving has feeling as its cause... is brought into being through feeling.  "And this feeling has what as its cause... through what is it brought into being?  "Feeling has contact as its cause... "And this contact has what as its cause... through what is it brought into being? "Contact has the six sense-BASE as its cause... "And these six sense-BASE ... their cause... through what are they brought into being? "The six sense-BASE have name-&amp;-form as their cause... &lt;MENTALITY - MATERIALITY &gt; " And this name-&amp;-form has what as its cause... through what is it brought into being? "Name-&amp;-form has consciousness as ..cause...</p>	<p>Allīyeti: to covet, cherish</p> <p>Dhanāyeti : to wish for, to treasure</p> <p>Kulla : raft</p> <p>Ājānāti : to understand</p> <p>nittharaṇa : to cross over</p> <p>ṭhitiyā : maintenance</p>
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<p>avijjājātikā avijjāpabhavā.</p> <p>“Iti kho, bhikkhave, avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.”</p> <p><b>403.</b> “Jātipaccayā jarāmaṇanti iti kho panetaṃ vuttaṃ; jātipaccayā nu kho, bhikkhave, jarāmaṇaṃ, no vā, kathaṃ vā ettha [kathaṃ vā vo ettha (?)] hoti”ti?</p> <p>“Jātipaccayā, bhante, jarāmaṇaṃ; evaṃ no ettha hoti [evaṃ no ettha hotīti (ka.)] – jātipaccayā jarāmaṇaṃ”nti. .....</p> <p>.....</p> <p>“Avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ; avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hoti”ti? “Avijjāpaccayā, bhante, saṅkhārā; evaṃ no ettha hoti – avijjāpaccayā saṅkhārā”ti.</p> <p><b>404.</b> “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi – <b>imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati</b>, yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ,</p>	<p>"And this consciousness has what as its cause... through what is it brought into being? "Consciousness has fabrications as its cause... "And these fabrications have what as their cause... ? "Fabrications have ignorance as their cause, ...as origination ....."</p> <p><b>The Arising of Stress &amp; Suffering</b> "Thus, BHIKKHUS: "From ignorance as a requisite condition come fabrications. From fabrications as condition consciousness.; from consciousness as condition name-&amp;-form.; from name-&amp;-form as condition the six sense BASE; from the six sense BASE as condition contact; from contact as condition feeling; from feeling as condition craving; from craving as condition clinging; from clinging as condition becoming; from becoming as condition birth; from birth as condition, aging-&amp;-death, sorrow, lamentation, pain, distress, &amp; despair come into play. Such is the origin of this entire mass of suffering.</p> <p>"From birth as a requisite condition comes aging-&amp;-death': Thus was it said. Now, monks, DO AGEING AND DEATH HAVE birth as a requisite condition , or not, or how is it here?"</p> <p>"Lord, from birth as a requisite condition comes aging-&amp;-death. That's INDEED how it is for us here: From birth as a requisite condition comes aging-&amp;-death."</p> <p>[Similarly with the remaining requisite conditions down to:] "From ignorance as a requisite condition come MENTAL fabrications': Thus was it said. Now, monks, is it the case that from ignorance as a requisite condition come MENTAL fabrications, or not, or how is it here?" "Lord, from ignorance as a requisite condition come fabrications. That's how it is for us here: From ignorance as a requisite condition come fabrications."</p> <p>"It's good, monks, that you say that, and I say that,[5] too. "<b>When this EXISTS , that COMES</b></p>	
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nāmarūpapaccayā saḷāyatanam,  
saḷāyatanapaccayā phasso, phassapaccayā  
vedanā, vedanāpaccayā taṇhā,  
taṇhāpaccayā upādānam,  
upādānapaccayā bhavo, bhavapaccayā jāti,  
jātipaccayā jarāmaṇam  
sokaparidevadukkhadomanassupāyāsā  
sambhavanti. Evametassa kevalassa  
dukkhakkhandhassa samudayo hoti.

“Avijjāyatveva asesavirāganirodhā  
saṅkhāranirodho, saṅkhāranirodhā  
viññāṇanirodho, viññāṇanirodhā  
nāmarūpanirodho, nāmarūpanirodhā  
saḷāyatananirodho , saḷāyatananirodhā  
phassanirodho, phassanirodhā  
vedanānirodho, vedanānirodhā  
taṇhānirodho, taṇhānirodhā  
upādānanirodho, upādānanirodhā  
bhavanirodho, bhavanirodhā jātinirodho,  
jātinirodhā jarāmaṇam  
sokaparidevadukkhadomanassupāyāsā  
nirujjhanti. Evametassa kevalassa  
dukkhakkhandhassa nirodho hoti.

**405.** “Jātinirodhā  
jarāmaṇanirodhoti iti kho panetaṃ  
vuttaṃ; jātinirodhā nu kho, bhikkhave,  
jarāmaṇanirodho, no vā, kathaṃ vā  
ettha hoti”ti? “Jātinirodhā, bhante,  
jarāmaṇanirodho; evaṃ no ettha hoti –  
jātinirodhā jarāmaṇanirodho”ti.

.....

..... “Avijjānīrodhā  
saṅkhāranirodhoti iti kho panetaṃ  
vuttaṃ; avijjānīrodhā nu kho, bhikkhave,  
saṅkhāranirodho, no vā, kathaṃ vā ettha

**TO BE. WITH the arising of this, THAT  
ARISES.”** THAT IS : From ignorance as  
condition MENTAL fabrications [COME TO  
BE]. From MENTAL fabrications as  
condition, consciousness;..... from birth as  
condition, aging-&-death, sorrow,  
lamentation, pain, distress, and despair come  
to be. Such is the origin of this entire mass of  
suffering.

**The Cessation of Stress & Suffering**  
"Now with the remainderless fading and  
cessation of that very ignorance comes the  
cessation of MENTAL fabrications. With the  
cessation of MENTAL fabrications, the  
cessation of consciousness;with the cessation  
of consciousness the cessation of name-&-  
form; with the cessation of name-&-form,,the  
cessation of the six sense BASE; with the  
cessation of the six sense BASE , the cessation  
of contact; with the cessation of contact , the  
cessation of feeling; with the cessation of  
feeling , the cessation of craving; with the  
cessation of craving , the cessation of  
clinging.; with the cessation of clinging , the  
cessation of becoming; with the cessation of  
becoming , the cessation of birth; with the  
cessation of birth, aging-&-death, sorrow,  
lamentation, pain, distress, and despair all  
cease. Such is the cessation of this entire mass  
of suffering.

"With the cessation of birth , the cessation of  
aging-&-death': Thus was it said. Now, monks,  
DO AGEING AND DEATH CEASE WITH the  
cessation of birth, or not, or how is it here?"  
"Lord, with the cessation of birth comes the  
cessation of aging-&-death. That's how it is  
for us here: With the cessation of birth comes  
the cessation of aging-&-death."

[Similarly with the remaining requisite  
conditions down to:]

"With the cessation of ignorance comes the  
cessation of fabrications': Thus was it said.  
Now, monks, DO MENTAL FORMATIONS

<p>hotī”ti? “Avijjānirodhā, bhante, saṅkhāranirodho; evaṃ no ettha hoti – avijjānirodhā saṅkhāranirodho”ti.</p> <p><b>406.</b> “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi – <b>imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,</b> yadidaṃ – avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanirodho, saḷāyatanirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānirodho, upādānirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.</p> <p><b>407.</b> “Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantaṃ vā paṭidhāveyyātha – ‘ahesumha nu kho mayaṃ atītamaddhānaṃ, nanu kho ahesumha atītamaddhānaṃ, kiṃ nu kho ahesumha atītamaddhānaṃ, kathaṃ nu kho ahesumha atītamaddhānaṃ, kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhāna”nti? “No hetam, bhante”. “Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha – bhavissāma nu kho mayaṃ anāgatamaddhānaṃ, nanu kho bhavissāma anāgatamaddhānaṃ, kiṃ nu kho bhavissāma anāgatamaddhānaṃ, kathaṃ nu kho bhavissāma anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhāna”nti? “No hetam, bhante”.</p>	<p>CEASE with cessation of ignorance, or not, or how is it here?” “Lord, with the cessation of ignorance comes the cessation of MENTAL fabrications. That's how it is for us here: With the cessation of ignorance comes the cessation of MENTAL fabrications.”</p> <p>"It's good, monks, that you say that, and I say that,<sup>[6]</sup> too. <b>"When this DOES NOT EXIST, that DOES NOT COME TO BE. With the cessation of this , THAT CEASES."</b></p> <p>"THAT IS : With the cessation of ignorance comes the cessation of MENTAL fabrications. With the cessation of MENTAL fabrications , the cessation of consciousness; with the cessation of consciousness , the cessation of name-&amp;-form; with the cessation of name-&amp;-form , the cessation of the six sense BASE; with the cessation of the six sense BASE , the cessation of contact; with the cessation of contact , the cessation of feeling; with the cessation of feeling , the cessation of craving; with the cessation of craving , the cessation of clinging; with the cessation of clinging , the cessation of becoming; with the cessation of becoming , the cessation of birth; with the cessation of birth, aging-&amp;-death, sorrow, lamentation, pain, distress, &amp; despair all cease. Such is the cessation of this entire mass of suffering.</p> <p><b>Inappropriate Questions Avoided</b></p> <p>"Now, monks, knowing thus and seeing thus, would you run after the past, thinking, <i>'Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what were we in the past?'</i>"</p> <p>"No, lord."</p> <p>"Knowing thus and seeing thus, would you run after the future, thinking, <i>'Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we be in the future?'</i>"</p>	
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<p>“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ ajjhataṃ kathaṃkathī assatha – ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhimḡāmī bhavissatī”ti? “No hetamaṃ, bhante”.</p> <p>“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha – sathā no garu, satthugāravena ca mayaṃ evaṃ vademā”ti? “No hetamaṃ, bhante”.</p> <p>“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha – samaṇo evamaṃha, samaṇā ca nāma mayaṃ evaṃ vademā”ti? “No hetamaṃ, bhante”.</p> <p>“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ satthāraṃ uddiseyyāthā”ti? “No hetamaṃ, bhante”.</p> <p>“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyāthā”ti? “No hetamaṃ, bhante”.</p> <p>“Nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ ditṭhaṃ sāmaṃ viditaṃ, tadeva tumhe vadethā”ti. “Evaṃ, bhante”.</p> <p>“Sādhu, bhikkhave, upanītā kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi. Sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi – iti yantaṃ</p>	<p>"No, lord."</p> <p>"Knowing thus and seeing thus, would you be inwardly perplexed about the immediate present, thinking, 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound'?"<sup>[7]</sup></p> <p>"No, lord."</p> <p>"Knowing thus and seeing thus, would you say, 'The Teacher is respected BY US. We speak thus out of respect for the Teacher'?"</p> <p>"No, lord."</p> <p>"Knowing thus and seeing thus, would you say, 'The RECLUSE says this. We speak thus in line with the RECLUSE'S words'?"</p> <p>"No, lord."</p> <p>"Knowing thus and seeing thus, would you PROPOSE FOR yourselves another teacher?"</p> <p>"No, lord."</p> <p>"Knowing thus and seeing thus, would you return to the observances, TUMULTOUS DEBATES, &amp; auspicious rites of common RECLUSES &amp; brahmans TAKING THEM AS as having any essence?"</p> <p>"No, lord."</p> <p>"Is it the case that you speak ONLY OF what you have known, seen, &amp; understood for yourselves?" "Yes, lord."</p> <p>"Good, monks. You have been guided by me in this Dhamma which is to be seen here &amp; now, timeless, inviting verification, ONWARD LEADING, to be realized by the WISE for themselves. For it was in reference to this that it was said, 'This Dhamma is to be seen here &amp; now, timeless, inviting verification, ONWARD LEADING pertinent, to be</p>	<p>Nanu : surely, certainly</p> <p>sāmaṃ: oneself</p> <p>upanītā : brought to conclusion, here guided</p>
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<p>vuttam, idametam paṭicca vutta”nti.</p> <p><b>408.</b> “Tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti – evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hoti. Tamenam, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā saṃsayena garubhāraṃ [garumbhāraṃ (sī. pī.)]. Tamenam, bhikkhave, mātānavannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garubhāraṃ. Tamenam jātaṃ samānaṃ sakena lohiteṇa poseti. Lohitañhetam, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya yāni tāni kumārakānaṃ kīlāpanakāni tehi kīlati, seyyathidaṃ – vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattālhakaṃ rathakaṃ dhanukaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreti – cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.</p> <p><b>409.</b> “So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajati, anupaṭṭhita kāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ</p>	<p>REALIZED by the WISE for themselves,'</p> <p><b>The Birth &amp; Growth of a Being</b>  "Monks, the descent &lt;CONCEPTION&gt; of AN embryo occurs with the union of three things. There is the case where there is no union of the mother &amp; father, the mother is not in her season, and a THE BEING TO BE RE-BORN [8] is not present, nor is there a descent of an embryo. There is the case where there is a union of the mother &amp; father, and the mother is in her season, but THE BEING TO BWE REBORN is not present, IN THIS CASE TOO, there IS NO CONCEPTION of an embryo. But when there is a union of the mother &amp; father, the mother is in her season, and a BEING TO BE REBORN is present, then with this union of three things the CONCEPTION of the embryo IN A WOMB occurs. "Then for nine or ten months the mother shelters the embryo in her womb with great anxiety, as a heavy burden. Then, at the end of nine or ten months, she gives birth with great anxiety, as a heavy burden. Then, when the child is born, she feeds it with her own blood — for mother's milk is called blood in the discipline of the noble ones. "Then, as the child grows and his faculties mature, he plays at children's [9] games: toy plows, stick games, somersaults, toy windmills, toy measures, toy carts, and a toy bow &amp; arrow. "As he grows and his faculties mature [still further], he enjoys himself provided &amp; endowed with the five strings of sensuality: forms cognizable via the eye — agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire, PROVOCATIVE OF LUST sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, enticing, accompanied with sensual desire, PROVOCATIVE OF LUST.</p> <p><b>Limited Awareness</b>  "On seeing a form with the eye, he is infatuated with pleasing forms, and gets upset over unpleasing forms. He dwells with</p>	<p>Accayena : lapse of time Vijāyati: give birth to saṃsayena : doubt, anxiety samānaṃ: being mātuthaññaṃ ; mother's milk</p> <p>kīlāpanaka: toys samappito :endowed with samaṅgin : possessing paricāreti: to attend upon upasamhita: connected with rajanīya: enticing, leading to lust</p> <p>sārājati : pleased with parittacetaso: limited awareness</p>
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<p>paññāvimuttiṃ yathābhūtaṃ nappajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī . Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.</p> <p>Sotena saddhaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya piyarūpe dhammesārājati, appiyarūpe dhamme byāpajjati, ....</p> <p>Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.</p> <p><b>410.</b> “Idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.</p> <p>Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena</p>	<p>body-mindfulness unestablished,<sup>[10]</sup> with limited awareness. He doesn't discern, as it ACTUALLY IS THE DELIVERANCE OF THE MIND AND DELIVERANCE BY WISDOM where those evil, unskillful qualities cease without remainder. Engaged thus in FAVOURING AND opposiNG, he relishes any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — welcomes it, &amp; remains fastened to it. As he DOES SO ... , delight arises. Now, delight in feeling is clinging. WITH clinging as condition , becoming [ COMES TO BE ] ; WITH becoming as condition , birth; WITH birth as condition, aging-&amp;-death, sorrow, lamentation, pain, GRIEF, and despair come TO BE. Such is the origin of this entire mass of suffering.</p> <p>"On hearing a sound with the ear..On smelling an aroma with the nose...On tasting a flavor with the tongue...On sensing a tactile sensation with the body... On cognizing a MIND OBJECT with the MIND, he is infatuated IF IT IS pleasing , and gets upset IF IT IS unpleasing . .... Now, any delight in feeling is clinging; with his clinging as a condition comes becoming; with becoming as a condition comes birth; with birth as a condition aging-&amp;-death, sorrow, lamentation, pain, GRIEF, &amp; despair come TO BE. Such is the origination of this entire mass of stress &amp; suffering.</p> <p><b>The Path to Unlimited Awareness</b></p> <p>"Now, HERE a Tathāgata appears in the world, worthy and rightly self-awakened, PERFECT IN TRUE KNOWLEDGE AND CONDUCT, SUBLIME, KNOWER OF THE WORLDS, INCOMPARABLE TRAINER OF THE PERSONS TO BE TAMED, TEACHER OF THE DEVAS AND THE HUMANS, ENLIGHTENED, BLESSED. HE MAKES KNOWN THIS WORLD WITH ITS DEVAS, MARAS.....WHICH HE HAS HIMSELF HAS REALISED WITH DIRECT KNOWLEDGE. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end, WITH THE RIGHT MEANING AND PHRASING, AND HE REVEALS holy life, entirely perfect, surpassingly pure.</p>	<p>Ajjhosāya : tied to</p> <p>Pariyoṣāna; in the end</p>
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<p>saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyya’”nti.</p> <p>So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya, mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassaṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajati.</p> <p><b>411.</b> “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.</p> <p>“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati.</p> <p>“Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.</p> <p>“Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.</p> <p>“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti – ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsītā hoti.</p>	<p>"A HOUSE-HOLDER, OR HIS SON, OR ONE BORN IN SOME OTHER CLAN, HEARS THAT DHAMMA. ON HEARING THE DHAMMA, HE gains FAITH in the Tathāgata. ENDOWED WITH THAT FAITH, HE .... reflects: 'Household life is CROWDED , a dusty path. Life gone forth is the open air. It isn't easy, living at home, to practice the holy life totally perfect, totally pure, AS a polished shell. What if I, having shaved off my hair &amp; beard and putting on the ochre robe, were to go forth from the household life into homelessness?'</p> <p>"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.</p> <p><b>Virtue</b>          "When he has thus gone forth, endowed with the monks' training &amp; livelihood, then — abandoning the taking of life — he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings.          "Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, EXPECTING only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.          "Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the VULGAR PRACTICE OF sexual act.          "Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, TRUSTWORTHY, no deceiver of the world.          "Abandoning MALICIOUS speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there.</p>	<p>Ajjhāvasatā: living in home</p> <p>Ohāreti: to give up, shave off</p> <p>bhogakkhandhaṃ : heap of wealth</p> <p>ñātiparivaṭṭaṃ : circle of friends</p> <p>nihitā : put down sattha: knife</p> <p>Ārācārī: living aloof</p> <p>Paccayika: trustworthy</p> <p>avisaṃvādaka : not deceiving</p> <p>ito : from here</p> <p>sandhātar: one who puts together anuppadātar : one who sets forth, effects</p>
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<p>“Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti – yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsītā hoti.</p> <p>“Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācam bhāsītā kālena, sāpadesaṃ pariyantavatiṃ atthasaṃhitam.</p> <p>“So bījagāmahūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavib hūsanatthānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhañṇapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsīdāsapaṭiggahaṇā paṭivirato hoti, ajeḷakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti, khettavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapaṇiṅgamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakamsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcana-nikati-sāciyogā paṭivirato hoti, chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti [<a href="#">passa ma. ni. 1.293 cūḷahatthipadopame</a>].</p> <p>“So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati . Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena,</p>	<p>Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.</p> <p>"Abandoning HARSH speech, he abstains from HARSH speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.</p> <p>"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, AT APPROPRIATE TIME, reasonable, DISCRIMINATING, connected with the goal&lt;GOOD&gt;.</p> <p>"He abstains from damaging seed &amp; plant life. "He eats only once a day, refraining from the evening meal and from food at the wrong time of day. "He abstains from dancing, singing, instrumental music, and from watching shows. "He abstains from wearing garlands and from beautifying himself with scents, SMEARING UNGUENTS, &amp; ORNAMENTS. "He abstains from high and luxurious beds &amp; seats. "He abstains from accepting gold &amp; money. "He abstains from accepting uncooked grain... raw meat... women &amp; girls... male &amp; female slaves... goats &amp; sheep... fowl &amp; pigs... elephants, cattle, steeds, &amp; mares... fields &amp; property. "He abstains from GOING ON ERRANDS &amp; running messages... from buying &amp; selling... from dealing with false scales, false metals, &amp; false measures... from CHEATING , deception, fraud AND TRICKERY. "He abstains from WOUNDING,MURDERING , imprisoning, highway robbery, plunder, and violence.</p> <p>"He is content with a set of robes to TAKE CARE OF his body and alms food to TAKE CARE OF his BELLY. WHEREVER HE GOES , HE SETS OUTTAKING ONLY THESE WITH HIM. Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a</p>	<p>porī : polite</p> <p>Attha vādī : speaking according to the goal Kālena : appropriate time atthasaṃhitam : connected with the good</p> <p>samārambhā: effort</p> <p>Āmaka: raw, uncooked</p> <p>kūṭa: deceit</p> <p>ukkoṭana: to be crooked vañcana: cheating nikati: fraud sāciyogā: trickery insincerity</p> <p>viparāmosa: highway robbery ālopati: to plunder sahasā kārā: sudden confinement</p> <p>parihārika: preserving</p>
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<p>kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.</p> <p>“So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ manindriye saṃvaram āpajjati. So iminā ariyena indriyaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.</p> <p>“So abhikkante paṭikkante sampajāna kārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārīte sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajāna kārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuñhībhāve sampajānakārī hoti.</p> <p><b>412.</b> “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato) iminā ca ariyena indriyaṃvarena samannāgato, iminā ca ariyena</p>	<p>set of robes ....and alms food to .... his BELLY. Wherever he goes, he takes only his barest necessities along.</p> <p>"Endowed with this noble aggregate of virtue, he EXPERIENCES WITHIN HIMSELF A BLISS of being blameless.</p> <p><b>Sense Restraint</b>  "On seeing a form with the eye, he doesn't grasp at ITS SIGNS OR FEATURES. SINCE, IF HE LEFT THE EYE FACULTY UNGUARDED, evil, unWHOLESOME STATES OF COVETOUSNESS or distress might assail him; HE PRACTISES THE WAY OF ITS RESTRAINT, HE GUARDS THE EYE FACULTY, HE UNDERTAKES THE RESTRAINT OF THE EYE FACULTY. On hearing a sound with the ear... On smelling an aroma with the nose... On tasting a flavor with the tongue... On touching a tactile sensation with the body... On cognizing an idea with the MIND, he doesn't grasp at ITS SIGNS OR FEATURES. SINCE, IF HE LEFT THE MIND FACULTY UNGUARDED, evil, unWHOLESOME STATES OF COVETOUSNESS or distress might assail him; HE PRACTISES THE WAY OF ITS RESTRAINT, HE GUARDS THE MIND FACULTY, HE UNDERTAKES THE RESTRAINT OF THE MIND FACULTY. Endowed with this noble restraint over the sense faculties, he EXPERIENCES WITHIN HIMSELF A BLISS THAT IS UNSULLIED.</p> <p><b>Mindfulness &amp; Alertness</b>  " When going forward and returning, he ACTS IN FULL AWARENESS. When looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe, and his bowl... when eating, drinking, chewing, and tasting... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he ACTS IN FULL AWARENESS.</p> <p><b>Abandoning the Hindrances</b>  "Endowed with this noble aggregate of virtue,</p>	<p>adhikaraṇa : consequence of</p> <p>anvāssavati: to stream into, to attack</p>
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<p>satisampajaññaena samannāgato, vivittaṃ senāsanam bhajati – araññaṃ rukkhamaḷam pabbataṃ kandaram giriguhaṃ susānam vanapattham abbhokāsam palālapuñjam. So pacchābhattam piṇḍapātaṭṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam paṇidhāya, parimukham satim upatthapetvā. So abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosam pahāya abyāpannacitto viharati, sabbapānabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikiccham pahāya tiṇṇavicikicchō viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.</p> <p><b>413.</b> “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkaṃ avicāram samādhijam pītisukham dutiyam jhānam...pe... tatiyam jhānam...pe... catuttham jhānam upasampajja viharati.</p> <p><b>414.</b> “So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati, appiyarūpe rūpe na byāpajati, upatthitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti – yatthassa te pāpakā akusalā dhammā aparisesā</p>	<p>this noble restraint over the sense faculties, this noble mindfulness &amp; FULL alertness, he RESORTS TO a secluded dwelling: a FOREST, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a forest grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore. "Abandoning covetousness with regard to the world, he ABIDES WITH A MIND devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will &amp; anger, he ABIDES WITH A MIND devoid of ill will, COMPASSIONATE TOWARDS the welfare of all living beings. He cleanses his mind of ill will &amp; anger. Abandoning sloth &amp; drowsiness, he ABIDES WITH A MIND devoid of sloth &amp; drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth &amp; drowsiness. Abandoning restlessness &amp; REMORSE, he ABIDES unAGITATED, his mind inwardly PEACEFUL. He cleanses his mind of restlessness &amp; REMORSE. Abandoning DOUBT, he ABIDES having GONE BEYOND DOUBT, UN-perplexED with regard to WHOLESOME mental qualities; He cleanses his mind of DOUBT. <b>The Four Jhānas</b> "Having THUS abandoned these five hindrances — imperfections of THE MIND that weaken discernment — then, HAVING SEPARATED HIMSELF from sensuality, HAVING SEPARATED HIMSELF from UNWHOLESOME MENTAL STATES, he enters and remains in the first jhāna WHICH IS ACCOMPANIED BY APPLIED AND SUSTAINED THOUGHT WITH rapture &amp; pleasure born of seclusion. .... THEN BHIKKHUS, "With the stilling of APPLIED &amp; SUSTAINED thoughts, he enters and remains in the second jhāna which IS ACCOMPANIED BY rapture &amp; pleasure born of concentration, unification of awareness, free from applied and sustained thought. .... enters and remains in the third jhāna, .....enters and remains in the fourth jhāna...</p> <p><b>Unlimited Awareness</b></p>	<p>susānam: cemetery</p> <p>Palāla :straw</p> <p>Ālokasaññī: percipient of light</p> <p>Vūpasanto: calmed</p> <p>akathaṃkathī: saying how =&gt; no doubt</p> <p>Sam pasādanam : tranquilizing</p> <p>ekodibhāvam: fixing mind on one point</p> <p>upasampajjati: enter in to</p> <p>sārājati : attached, infatuated</p> <p>appamāṇa : unlimited</p>
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<p>nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.</p> <p>Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya piyarūpe dhamme na sārājati, appiyarūpe dhamme na byāpajati, upaṭṭhitakāyasati ca viharati appamañacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadatinājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.</p> <p>Imaṃ kho me tumhe, bhikkhave, saṃkhittena taṇhāsaṅkhayavimuttiṃ dhāretha, sātīṃ pana bhikkhuṃ kevaṭṭaputtaṃ mahātaṇhājālatāṇhāsaṅghāṭappaṭimukka” nti.</p>	<p>"On seeing a form with the eye, he isn't infatuated with pleasing forms, and doesn't get upset over unpleasing forms. He dwells with body-mindfulness established, [11] with unlimited awareness. He UNDERSTANDS AS IT ACTUALLY IS THE DELIVERANCE OF THE MIND AND DELIVERANCE BY WISDOM where those evil, UNWHOLESOME STATES cease without remainder. Having thus abandoned FAVOURING &amp; opposiNG, he doesn't relish any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — doesn't welcome it, doesn't remain fastened to it. As he doesn't relish that feeling, doesn't welcome it, &amp; doesn't remain fastened to it, delight IN FEELING CEASES IN HIM. From the cessation of his delight comes the cessation of clinging. From the cessation of clinging comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&amp; death, sorrow, lamentation, pain, GRIEF, &amp; despair all cease. Such is the cessation of this entire mass of stress &amp; suffering.</p> <p>"On hearing a sound with the ear... "On smelling an aroma with the nose... "On tasting a flavor with the tongue... "On sensing a tactile sensation with the body... "On cognizing an idea with the MIND, he isn't infatuated with pleasing ideas, and doesn't get upset over unpleasing ideas. .... doesn't relish any feeling he feels — pleasure, pain, neither-pleasure-nor-pain — doesn't welcome it, doesn't remain fastened to it. .... From the cessation of his delight comes the cessation of clinging. From the cessation of clinging comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&amp; death, sorrow, lamentation, pain, GRIEF, &amp; despair all cease. Such is the cessation of this entire mass of stress &amp; suffering.</p> <p>"Monks, remember this, THIS brief [account of] release through the destruction of craving; BUT Sāti, the Fisherman's Son, IS tied up in</p>	<p>Dhāretha: to bear in mind</p> <p>paṭimukka: fastened on</p>
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<p>Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.</p> <p>Mahātaṇhāsaṅkhayasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.</p>	<p>the great net of craving, the great tangle of craving."</p> <p>That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.</p>	
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1. The Buddha, knowing that there are two types of consciousness — the consciousness aggregate (*viññāṇakkhandha*), which is experienced in conjunction with the six sense media, and consciousness without surface (*viññāṇaṃ anidassanaṃ*), which is experienced independently of the six sense media (MN 49) — is here giving Sāti the chance to identify which of the two types he has interpreted as running and wandering on. Sāti's answer shows that he is talking about the first type. The remaining discussion of consciousness throughout this sutta is thus directed at this first type. It would have been interesting to see how the Buddha would have attacked Sāti's misunderstanding had Sāti stated that he was talking about the second.

\*] One of the ironies in the organization of the sutta is that, after a long detailed discussion of discernment, virtue, and concentration, the description of how these factors actually are brought together to arrive at the end of craving and birth leaves out many important details. For instance, there is no discussion of how, once the monk has attained concentration, he uses it wisely in such a way that actually puts an end to craving. As the Buddha states in other suttas — such as MN 29, MN 113, and AN 4.178 — it is possible to attain strong states of concentration and use them, not as a basis of release, but as a basis for increased defilement and attachment.

This means that the Buddha is not being coy when he states at the end of this long sutta that his discussion of the destruction of craving is brief. It's up to the reader to put the elements of triple training together in practice to see how they lead from a limited awareness through a limitless awareness to total release.