0.0.1 Standpoints

titthāyatana

0. Source: Savathi.

sāvatthinidānaṃ:

1. These three standpoints, O bhikkhus, when being cross-questioned, being cross-examined, being scrutinized to its conclusion by the wise, is established on non-doing. What three? There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: "Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past." There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: "Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God's creation." There are, O bhikkhus, some samanas and

tīṇimāni bhikkhave titthāyatanāni, yāni paṇḍitehi samanuyuñjiyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti. katamāni tīṇi: santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃvā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetū'ti. santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā, aduk-

brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is conditioned without a cause.”

khamasukhaṃ vā, sabbaṃ taṃ issaranimmāṇahetū'ti. santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ ahetuappaccayā'ti.

2. Therein, O bhikkhus, those samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether plea-

tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbe katahetū'ti. tyāhaṃ upasaṅkamitvā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭi-

sure, pain or neither pain nor pleasure, all that is caused by what was done in the past”? Being asked by me thus, if they acknowledge “yes”, I say to them thus: if that is so, O venerables, the killing of living beings will be caused by what was done in the past, the taking of what is not given will be caused by what was done in the past, non-celibacy will be caused by what was done in the past, [uttering of] false speech will be caused by what was done in the past, [uttering of] divisive speech will be caused by what was done in the past, [uttering of] harsh speech will be caused by what was done in the past, [uttering of] senseless prattle will be caused by what was done in the past, being covetous will be caused by what was done in the past, harboring the mind of ill-will will be caused by what was done in the past.

saṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetū'ti?. te [1] ce me evaṃ puṭṭhā āmā'ti paṭijānanti, tyāhaṃ evaṃ vadāmi: tenahāyasmanto pāṇātipātino bhavissanti pubbekatahetu, adinnādāyino bhavissanti pubbekatahetu, abrahmacārino bhavissanti pubbekatahetumusāvādino bhavissanti pubbekatahetu, pisunavācā bhavissanti pubbekatahetu. pharusavācā bhavissanti pubbekatahetu, samphappalāpino bhavissanti pubbekatahetu, abhijjhāluno bhavissanti pubbekatahetu, byāpannacittā bhavissanti

[1] te ca me - machasaṃ.

pubbekatahetu- micchādiṭṭhikā bhavissanti pubbekatahetu.

3. For those, O bhikkhus, who rely on what was done in the past as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being found [by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my first reproach in accordance with the Dhamma of those samanas and brahmanas who hold such doctrine, such view.

pubbekataṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā, idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyanti. iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo. ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu paṭhamo sahadhammiko niggaho hoti.

4. Therein, O bhikkhus, those samanas and brah-

tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭ-

manas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God’s creation,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by God’s creation”? Being asked by me thus, if they acknowledge “yes”, I say to them thus: if that is so, O venerables, the killing of living beings will be caused by God’s creation, the taking of what is not given will be caused by God’s creation, non-celibacy will be caused by God’s creation, [uttering of] false speech will be caused by God’s creation, [uttering of] divisive speech will be caused by God’s creation, [uttering of] harsh speech

ṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ issaranimmāṇahetu'ti, tyāhaṃ upasaṅkamitvā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ issaranimmāṇahetu'ti. te ce me evaṃ puṭṭhā āmāti[2] paṭijānanti, tyāhaṃ evaṃ vadāmi: tena hāyasmanto pāṇātipātino bhavissanti issaranimmāṇahetu adinnādāyino bhavissanti issaranimmāṇahetu,

[2] āmoti- machasaṃ, syā, pts

will be caused by God's creation, [uttering of] senseless prattle will be caused by God's creation, being covetous will be caused by God's creation, harboring the mind of ill-will will be caused by God's creation.

abrahmacārino bhavissanti issaranimmāṇahetūti, musāvādino bhavissanti issaranimmāṇahetu, pisunavācā bhavissanti issaranimmāṇahetu, pharusavācā bhavissanti issaranimmāṇahetu, samphappalāpino bhavissanti issaranimmāṇahetu, abhijjhāluno bhavissanti issaranimmāṇahetu, byāpannacittā bhavissanti issaranimmāṇahetu. micchādiṭṭhikā bhavissanti issaranimmāṇahetu.

5. For those, O bhikkhus, who rely on God's creation as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being found

issaranimmāṇaṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā, idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyanti. iti karaṇīyākaraṇīye kho pana saccato

[by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my second reproach as a Dhamma companion among those samanas and brahmanas who hold such doctrine, such view.

thetato anupalabbhiyamāne muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo. ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu dutiyo sahadhammiko niggaho hoti.

6. Therein, O bhikkhus, those samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is conditioned without a cause,” having approached them, I say thus: “Is it true as reported, O venerables, that you hold such doctrine, such view: “Whatever this individual person experiences, whether plea-

tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ ahetuappaccayāti. tyāhaṃ upasaṅkamitvā evaṃ vadāmi: saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino: yaṃ kiñcāyaṃ puri-

sure, pain or neither pain nor pleasure, all that is conditioned without a cause?" Being asked by me thus, if they acknowledge "yes", I say to them thus: if that is so, O venerables, the killing of living beings will be conditioned without a cause, the taking of what is not given will be conditioned without a cause, non-celibacy will be conditioned without a cause, [uttering of] false speech will be conditioned without a cause, [uttering of] divisive speech will be conditioned without a cause, [uttering of] harsh speech will be conditioned without a cause, [uttering of] senseless prattle will be conditioned without a cause, being covetous will be conditioned without a cause, harboring the mind of ill-will will be conditioned without a cause.

sapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ ahetuappaccayā'ti? te ce me evaṃ puṭṭhā āmā'ti paṭijānanti: tyāhaṃ evaṃ vadāmi: tenahāyasmanto pāṇātipātino bhavissanti ahetuappaccayā, dinnādāyino bhavissanti ahetuappaccayā, abrahmacārino bhavissanti ahetuappaccayā , musāvādino bhavissanti ahetuappaccayā, pisunavācā bhavissanti ahetuappaccayā pharusavācā bhavissanti ahetuappaccayā, samphappalāpino bhavissanti ahetuappaccayā, , abhijjhāluno bhavissanti ahetuappaccayā, byāpannacittā bhavis-

7. For those, O bhikkhus, who rely on non-causality as the essence, there is not the desire or effort: this ought to be done, this ought not to be done. Since what ought to be done and what ought not to be done is not being found [by them] as real and actual, their mindfulness is muddled, they dwell unguarded, and the designation as samana by their Dhamma companions does not personally apply to them. This, O bhikkhus, is my third reproach as a Dhamma companion among those samanas and brahmanas who hold such doctrine, such view.

santi ahetuappaccayā, micchādiṭṭhikā bhavissanti ahetuappaccayā.

ahetuṃ appaccayaṃ[3] kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā, idaṃ vā karaṇīyaṃ, idaṃ vā akaraṇīyanti. iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo. ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu. tatiyo sahadhammiko niggaho hoti.

[3] ahetuṃ - sīmu. ahetu - syā, kaṃ. ahetu appaccayā - pts, machasaṃ

8. These, O bhikkhus, are the three standpoints which when being cross-questioned, being cross-examined, being scrutinized to its conclusion by the wise, is established on non-doing.

imāni ko bhikkhave tīṇi titthāyatanāni: yāni paṇḍitehi samanuyuñjiyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti.

9. On the other hand, O bhikkhus, this Dhamma taught by me is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. And What, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the six elements”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas or brahmanas. “These are the six contact domains”, O bhikkhus, is the Dhamma taught

ayaṃ kho pana bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. katamo ca bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. imā cha dhātuyo'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi

by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the eighteen mental ponderings”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas. “These are the four noble truths”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.

viññūhi. imāni cha phassāyatanānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. ime aṭṭhārasa manopavicārā'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi. imāni cattāri ariyasaccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi.

10. ““These are the six elements”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised

imā cha dhātuyoti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhma-

by wise samanas and brahmanas." Yet this was said thus. On account of what was this said? These, O bhikkhus, are the six elements: the earth element, the water element, the fire element, the air element, the space element, the consciousness element. ""These are the six elements", O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas." That which was said thus, it is on account of this here that it was said.

ṇehi viññūhī'ti: iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭiccavuttaṃ: chayimā bhikkhave dhātuyo: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāṇadhātu. imā cha dhātuyoti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

11. ""These are the six contact domains", O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas." Yet this was said thus. On account of what was this said? These, O bhikkhus, are the six con-

imāni cha phassāyatanānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: chayimāni

tact domains: the eye contact domain, the ear contact domain, the nose contact domain, the tongue contact domain, the body contact domain, the mind contact domain. ""These are the six contact domains", O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas." That which was said thus, it is on account of this here that it was said.

bhikkhave phassāyatanāni: cakkhuṃ [4] phassāyatanaṃ sotaṃ phassāyatanaṃ ghāṇaṃ phassāyatanaṃ jivhā phassāyatanaṃ kāyo phassāyatanaṃ mano phassāyatanaṃ. imāni cha phassāyatanānīti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

12. ""These are the eighteen mental ponderings", O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas." Yet this was said thus. On account of what was this said? Hav-

ime aṭṭhārasa manopavicārā'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhma-

[4] cakkhuphassāyatanaṃ - machasaṃ.

ing seen forms with the eye, one ponders a mental pleasure based on forms, one ponders a mental pain based on forms, one ponders equanimity based on forms. Having heard sounds with the ear, one ponders a mental pleasure based on sounds, one ponders a mental pain based on sounds, one ponders equanimity based on sounds. Having smelled aromas with the nose, one ponders a mental pleasure based on aromas, one ponders a mental pain based on aromas, one ponders equanimity based on aromas. Having tasted flavors with the tongue, one ponders a mental pleasure based on flavors, one ponders a mental pain based on flavors, one ponders equanimity based on flavors. Having touched tangibles with the body, one ponders a mental pleasure based on tangibles, one ponders a mental pain based on tangibles, one ponḍehi viññūhī'ti. iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati. sotena saddaṃ sutvā somanassaṭṭhānīyaṃ saddaṃ upavicarati, domanassaṭṭhānīyaṃ saddaṃ upavicarati, upekkhāṭṭhānīyaṃ saddaṃ upavicarati. ghāṇena gandhaṃ ghāyitvā somanassaṭṭhānīyaṃ gandhaṃ upavicarati, domanassaṭṭhānīyaṃ gandhaṃ upavicarati, upekkhāṭṭhānīyaṃ gandhaṃ upavicarati. jivhāya rasaṃ sāyitvā somanassaṭṭhānīyaṃ rasaṃ upavicarati, do-

ders equanimity based on tangibles. Having cognized dhammas with the mind, one ponders a mental pleasure based on dhammas, one ponders a mental pain based on dhammas, one ponders equanimity based on dhammas. ""These are the eighteen mental ponderings", O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas." That which was said thus, it is on account of this here that it was said.

manassaṭṭhānīyaṃ rasaṃ upavicarati, upekkhāṭṭhānīyaṃ rasaṃ upavicarati. kāyena phoṭṭhabbaṃ phusitvā somanassaṭṭhānīyaṃ phoṭṭhabba upavicarati, domanassaṭṭhānīyaṃ phoṭṭhabbaṃ upavicarati, upekkhāṭṭhānīyaṃ phoṭṭhabbaṃ upavicarati. manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati. ime aṭṭhārasa manopavicārāti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. iti yaṃ taṃ

13. ““These are the four noble truths”, O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas.” Yet this was said thus. On account of what was this said? Having undertaken the six elements, O bhikkhus, the descent of the embryo comes to be. There being the descent, there is name-and-form. In dependence on name-and-form, there is the six-sense domain, in dependence on the six-sense domain, there is contact, in dependence on contact, there is feeling. Now O bhikkhus, it is for one [experiencing] feeling that I declare: “This is suffering”; that I declare: “This is the origination of suffering”; that I declare: “This is the cessation of suffering”;

vuttaṃ idametaṃ paṭicca vuttaṃ.

imāni cattāri ariyasaccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti. iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: channaṃ bhikkhave dhātūnaṃ upādāya gabbhassāvakkanti hoti, okkantiyā sati nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā. vediyamānassa kho panāhaṃ bhikkhave idaṃ dukkhanti paññāpemi. ayaṃ dukkhasamudayo'ti paññāpemi. ayaṃ dukkhanirodho'ti paññā-

that I declare: “This is the path leading to the cessation of suffering.”

pemi[5]. ayaṃ dukkhanirodhagāminī paṭipadā'ti paññāpemi.

14. And what, O bhikkhus, is suffering, a noble truth: Birth is suffering, old age is also suffering, sickness is also suffering, death is also suffering, sorrow, lamentation, physical suffering, mental suffering and despair are also suffering, not to gain that which one wishes for is also suffering, in brief, the five appropriable khandhas is suffering. This, O bhikkhus, is called suffering, a noble truth.

katamañca bhikkhave dukkhaṃ ariyasaccaṃ: jāti'pi dukkhā, jarā'pi dukkhā, vyādhi'pi dukkho maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsā'pi dukkhā[6], yampiccha̱ṃ na labhati, tampi dukkhaṃ. saṅkhittena pañcupādānakkhandhā dukkhā. idaṃ vuccati bhikkhave dukkhaṃ ariyasaccaṃ.

15. And what, O bhikkhus, is the origination of suffering, a noble truth? In dependence on ignorance, there are sankharas. In dependence on sankharas, there is consciousness. In dependence on consciousness, there is name-

katamañca bhikkhave dukkhasamudayo[7] ariyasaccaṃ: avijjāpaccayā saṅkhārā,

[5] paññāpeti - machasaṃ.
[6] appiyehi sampayogo dukkho. piyehi vippayogo dukkho -syā. kaṃ.
[7] dukkhasamudayaṃ-sīmu.

and-form. In dependence on name-and-form, there is the six-sense domain. In dependence on the six-sense domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirsting. In dependence on thirsting, there is undertaking. In dependence on undertaking, there is being. In dependence on being, there is birth. In dependence on birth, there are old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Just so, is the arising of this entire amassment of suffering. This, O bhikkhus, is called the origination of suffering, a noble truth.

saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti. idaṃ vuccati bhikkhave dukkhasamudayo ariyasaccaṃ.

16. And what, O bhikkhus, is the cessation of suffering, a noble truth? From the complete fading away and cessation of this very igno-

katamañca bhikkhave dukkhanirodho[8] ariyasaccaṃ: avijjāyatveva asesavirāga-

[8] dukkhanirodhaṃ - sīmu.

rance, there is the cessation of sankharas. From the cessation of sankharas, there is the cessation of consciousness. From the cessation of consciousness, there is the cessation of name-and-form. From the cessation of name-and-form, there is the cessation of the six-sense domain. From the cessation of the six-sense domain, there is the cessation of contact. From the cessation of contact, there is the cessation of feeling. From the cessation of feeling, there is the cessation of thirsting. From the cessation of thirsting, there is the cessation of undertaking. From the cessation of undertaking, there is the cessation of being. From the cessation of being, there is the cessation of birth. From the cessation of birth, there is the cessation of old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Just so, is the

nirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhantī. evametassa kevalassa dukkhakkhandhassa nirodho hoti. idaṃ vuccati bhikkhave dukkhanirodho ariyasaccaṃ.

cessation of this entire stock of suffering. This, O bhikkhus, is called the cessation of suffering, a noble truth.

17. And what, O bhikkhus, is the path leading to the cessation of suffering, a noble truth? It is just this noble eight-fold path. That is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi. This, O bhikkhus, is called the path leading to the cessation of suffering, a noble truth. ""These are the four noble truths", O bhikkhus, is the Dhamma taught by me that is irrefutable, uncorrupted, blameless, undespised by wise samanas and brahmanas." That which was said thus, it is on account of this here that it was said.

katamañca bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ: ayameva ariyo aṭṭhaṅgiko maggo. seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. idaṃ vuccati bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ. imāni cattāri ariyasaccānī'ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhī'ti iti yaṃ taṃ vuttaṃ, idametaṃ

paṭicca vuttanti.