### 0.0.1 Thorough Investigation

parivīmaṃsanasuttaṃ

**1.** Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. At that place the Auspicious One addressed the bhikkhus: "Bhikkhus." "Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho[1] bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

**2.** "To what extent, O bhikkhus, should a bhikkhu who is thoroughly investigating, rightly investigate for the extinction of all suffering?" The Auspicious One O Bhante, is the root of the Dhamma for us. The Auspicious One is the guide. The Auspicious One is the refuge. Certainly, please let the meaning of this statement be only evident to the Auspicious One. Having heard of this [from] the Auspicious One, the bhikkhus

kittāvatā nu kho bhikkhave bhikkhu parivīmaṃsamāno parivīmaṃseyya sabbaso sammā dukkhakkhayāyā'ti? 'bhagavā mūlakā no bhante, dhammā. bhagavaṃ nettikā, bhagavaṃ paṭisaraṇā. sādhu vata bhante, bhagavantaṃ eva paṭibhātu etassa bhāsitassa attho. bhaga-

[1] 'kho'iti natthi - pts

will bear it in mind.”

vato sutvā bhikkhū dhāressantī'ti.

**3.** “Well then, O bhikkhus, listen and do mind it well. I will speak.”

tena hi bhikkhave[2] suṇātha. sādhukaṃ manasikarotha. bhāsissāmī'ti.

**4.** “Yes Bhante.” Those bhikkhus replied to the Auspicious One. The Auspicious One said this:

evaṃ bhante'ti kho te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

**5.** “This, O bhikkhus, is how a bhikkhu who is thoroughly investigating, investigates: The diverse and numerous kinds of suffering which arise here in the world [including] old age and death, what is this suffering’s source, what is its origin, from what is it born, from what does it arise, when there is what within does old age and death come to be, when there is not what within does old age and death not come to be?”

imaṃ bhikkhave, bhikkhu parivīmaṃsamāno parivīmaṃsati: 'yaṃ kho idaṃ anekavidhaṃ. nānappakārakaṃ[3] dukkhaṃ loke uppajjati jarāmaraṇaṃ. idaṃ nu kho dukkhaṃ kinnidānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kiṃ pabhavaṃ. kismiṃ sati jarāmaraṇaṃ hoti. kismiṃ

[2] bhikkhave taṃ - pts
[3] nānāppakāraṃ - sīmu

asati jarāmaraṇaṃ na hoti'ti.

**6.** Thoroughly investigating, he wisely understands thus: “The diverse and numerous kinds of suffering which arise here in the world [including] old age and death, this suffering has birth as its source, birth as its origin, it is born from birth, it arises from birth; when there is birth within, old age and death come to be, when there is not birth within, old age and death does not come to be.”

so parivīmaṃsamāno evaṃ pajānāti: 'yaṃ kho idaṃ anekavidhaṃ nānāppakārakaṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ, idaṃ kho dukkhaṃ jātinidānaṃ jātisamudayaṃ jātijātikaṃ jātippabhavaṃ. jātiyā sati jarāmaraṇaṃ hoti. jātiyā asati jarāmaraṇaṃ na hotī'ti.

**7.** He wisely understands old age and death, and he wisely understands the origination of old age and death, and he wisely understands the cessation of old age and death, and that which is the path that properly leads to the cessation of old age and death, that too he wisely understands. So he has entered

so jarāmaraṇañca pajānāti. jarāmaraṇasamudayañca pajānāti. jarāmaraṇanirodhañca pajānāti. yā ca jarāmaraṇanirodhasāruppagāminī paṭipadā taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ

upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of old age and death.

vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno hoti[4] jarāmaraṇanirodhāya.

**8.** Thoroughly investigating further, he investigates: “But this birth, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does birth come to be, when there is not what within does birth not come to be?”

athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'jātipanāyaṃ kinnidānā, kiṃ samudayā, kiñjātikā, kimpabhavā, kismiṃ sati jāti hoti, kismiṃ asati jāti na hotī'ti.

**9.** Thoroughly investigating, he wisely understands thus: “Birth has being as its source, being as its origin, it is born from being, it arises from being; when there is being within, birth comes to be, when there is not being within, birth does not come

so parivimaṃsamāno evaṃ pajānāti: 'jāti bhavanidānā, bhavasamudayā, bhavajātikā, bhavappabhavā. bhave sati jāti hoti. bhave asati jāti na

[4] ’bhoti’ iti sabbattha natthi. * jākicāro ta dissate - pts

to be.”

**10.** He wisely understands birth, and he wisely understands the origination of birth, and he wisely understands the cessation of birth, and that which is the path that properly leads to the cessation of birth, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of birth.

**11.** Thoroughly investigating further, he investigates: “But this being, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does being come to be, when there is not what within does being

hotī'ti.

so jātiṃ ca pajānāti. jātisamudayaṃ ca pajānāti. jātinirodhaṃ ca pajānāti. yā ca jātinirodhasārupp-agāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti[5] jātinirodhāya.

athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'bhavo panāyaṃ kinnidāno, kiṃsamudayo, kiñjātiko, kimpabhavo, kismiṃ sati bhavo

[5]hoti iti natthi - machasaṃ, syā, pts, sī

not come to be?”

hoti, kismiṃ asati bhavo na hotī'ti.

**12.** Thoroughly investigating, he wisely understands thus: “Being has undertaking as its source, undertaking as its origin, it is born from undertaking, it arises from undertaking; when there is undertaking within, being comes to be, when there is not undertaking within, being does not come to be.”

so parivīmaṃsamāno evaṃ pajānāti: bhavo upādānanidāno. upādānasamudayo, upādānajātiko, upādānapabhavo. upādāne sati bhavo hoti. upādāne asati bhavo na hotī'ti.

**13.** He wisely understands being, and he wisely understands the origination of being, and he wisely understands the cessation of being, and that which is the path that properly leads to the cessation of being, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered

so bhavaṃ ca pajānāti. bhavasamudayaṃ ca pajānāti. bhavanirodhaṃ ca pajānāti. yā ca bhavanirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti

upon the right path for the extinction of all suffering, for the cessation of being.

bhavanirodhāya.

**14.** Thoroughly investigating further, he investigates: "But this undertaking, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does undertaking come to be, when there is not what within does undertaking not come to be?"

athāparaṃ parivīmaṃsamāno parivīmaṃsati: upādānaṃ panidaṃ kinnidānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kimpabhavaṃ, kismiṃ sati upādānaṃ hoti, kismiṃ asati upādānaṃ na hotī'ti.

**15.** Thoroughly investigating, he wisely understands thus: "undertaking has thirsting as its source, thirsting as its origin, it is born from thirsting, it arises from thirsting; when there is thirsting within, undertaking comes to be, when there is not thirsting within, undertaking does not come to be."

so parivīmaṃsamāno evaṃ pajānāti: upādānaṃ taṇhānidānaṃ. taṇhāsamudayaṃ, taṇhājātikaṃ, taṇhāpabhavaṃ, taṇhā sati upādānaṃ hoti. taṇhā asati upādānaṃ na hotī'ti.

**16.** He wisely understands undertaking, and he wisely

so upādānaṃ ca pajānāti. upādānasa-

understands the origination of undertaking, and he wisely understands the cessation of undertaking, and that which is the path that properly leads to the cessation of undertaking, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of undertaking.

mudayaṃ ca pajānāti. upādānanirodhaṃ ca pajānāti. yā ca upādānanirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti upādāna nirodhāya.

**17.** Thoroughly investigating further, he investigates: "But this thirsting, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does thirsting come to be, when there is not what within does thirsting not come to be?"

athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'taṇhā panāyaṃ kinnidānā, kiṃ samudayā, kiñjātikā, kimpabhavā, kismiṃ sati taṇhā hoti, kismiṃ asati taṇhā na hotī'ti.

**18.** Thoroughly investigat-

so parivīmaṃsamāno

ing, he wisely understands thus: “thirsting has feeling as its source, feeling as its origin, it is born from feeling, it arises from feeling; when there is feeling within, thirsting comes to be, when there is not feeling within, thirsting does not come to be.”

evaṃ pajānāti: taṇhā vedanānidānā. vedanāsamudayā, vedanājātikā, vedanāpabhavā. vedanā sati taṇhā hoti. vedanā asati taṇhā na hotī'ti.

**19.** He wisely understands thirsting, and he wisely understands the origination of thirsting, and he wisely understands the cessation of thirsting, and that which is the path that properly leads to the cessation of thirsting, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of thirsting.

so taṇhaṃ ca pajānāti. taṇhāsamudayaṃ ca pajānāti. taṇhānirodhaṃ ca pajānāti. yā ca taṇhānirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti taṇhānirodhāya.

**20.** Thoroughly investigating further, he investigates: "But this feeling, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does feeling come to be, when there is not what within does feeling not come to be?"

athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'vedanā panāyaṃ kinnidānā, kiṃ samudayā, kiñjātikā, kimpabhavā, kismiṃ sati vedanā hoti, kismiṃ asati vedanā na hotī'ti.

**21.** Thoroughly investigating, he wisely understands thus: "feeling has contact as its source, contact as its origin, it is born from contact, it arises from contact; when there is contact within, feeling comes to be, when there is not contact within, feeling does not come to be."

so parivīmaṃsamāno evaṃ pajānāti: vedanā phassanidānā, phassasamudayā, phassajātikā, phassapabhavā. phasse sati vedanā hoti. phasse asati vedanā na hotī'ti.

**22.** He wisely understands feeling, and he wisely understands the origination of feeling, and he wisely understands the cessation of feeling, and that which is the path that properly leads to

so vedanaṃ ca pajānāti. vedanāsamudayaṃ ca pajānāti. vedanānirodhaṃ ca pajānāti. yā ca vedanānirodhasāruppagāminī paṭipadā,

the cessation of feeling, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of feeling.

taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti vedanānirodhāya.

**23.** Thoroughly investigating further, he investigates: “But this contact, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does contact come to be, when there is not what within does contact not come to be?”

athāparaṃ parivīmaṃsamāno parivīmaṃsati, 'phasso panāyaṃ kinnidāno, kiṃ samudayo, kiñjātiko, kimpabhavo, kismiṃ sati phasso hoti, kismiṃ asati phasso na hotī'ti.

**24.** Thoroughly investigating, he wisely understands thus: “contact has the six-sense domain as its source, the six-sense domain as its origin, it is born from the six-sense domain, it arises from

so parivīmaṃsamāno evaṃ pajānāti: phasso saḷāyatananidāno. saḷāyatanasamudayo, saḷāyatanajātiko, saḷāyatanapabhavo, saḷāyatane sati phasso

the six-sense domain; when there is the six-sense domain within, contact comes to be, when there is not the six-sense domain within, contact does not come to be."

hoti. saḷāyatane asati phasso na hotī'ti.

**25.** He wisely understands contact, and he wisely understands the origination of contact, and he wisely understands the cessation of contact, and that which is the path that properly leads to the cessation of contact, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of contact.

so phassaṃ ca pajānāti. phassasamudayaṃ ca pajānāti. phassanirodhaṃ ca pajānāti. yā ca phassanirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti phassanirodhāya.

**26.** Thoroughly investigating further, he investigates: "But this six-sense domain, what is its source, what is its

athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'saḷāyatanaṃ panidaṃ kinni-

origin, from what is it born, from what does it arise, when there is what within does the six-sense domain come to be, when there is not what within does the six-sense domain not come to be?”

dānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kimpabhavaṃ, kismiṃ sati saḷāyatanaṃ hoti, kismiṃ asati saḷāyatanaṃ na hotī'ti.

**27.** Thoroughly investigating, he wisely understands thus: “the six-sense domain has name-and-form as its source, name-and-form as its origin, it is born from name-and-form, it arises from name-and-form; when there is name-and-form within, the six-sense domain comes to be, when there is not name-and-form within, the six-sense domain does not come to be.”

so parivīmaṃsamāno evaṃ pajānāti: saḷāyatanaṃ nāmarūpanidānaṃ, nāmarūpasamudayaṃ, nāmarūpajātikaṃ, nāmarūpapabhavaṃ. nāmarūpe sati viññāṇo hoti. nāmarūpe asati viññāṇo na hotīti.

**28.** He wisely understands the six-sense domain, and he wisely understands the origination of the six-sense domain, and he wisely understands the cessation of the six-sense domain, and that

so saḷāyatanaṃ ca pajānāti. saḷāyatanasamudayaṃ ca pajānāti. saḷāyatananirodhaṃ ca pajānāti. yā ca saḷāyatananirodhasārup-

which is the path that properly leads to the cessation of the six-sense domain, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of the six-sense domain.

pagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti saḷāyatananirodhāya.

**29.** Thoroughly investigating further, he investigates: "But this name-and-form, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does name-and-form come to be, when there is not what within does name-and-form not come to be?"

athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'nāmarūpaṃ panidaṃ kinnidānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kimpabhavaṃ, kismiṃ sati nāmarūpaṃ hoti, kismiṃ asati nāmarūpaṃ na hotī'ti.

**30.** Thoroughly investigating, he wisely understands thus: "name-and-form has

so parivīmaṃsamāno evaṃ pajānāti: nāmarūpaṃ viññāṇa-

consciousness as its source, consciousness as its origin, it is born from consciousness, it arises from consciousness; when there is consciousness within, name-and-form comes to be, when there is not consciousness within, name-and-form does not come to be."

nidānaṃ. viññāṇasamudayaṃ, viññāṇajātikaṃ, viññāṇapabhavaṃ. viññāṇe sati nāmarūpe hoti. viññāṇe asati nāmarūpe na hotī'ti.

**31.** He wisely understands name-and-form, and he wisely understands the origination of name-and-form, and he wisely understands the cessation of name-and-form, and that which is the path that properly leads to the cessation of name-and-form, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of name-and-form.

so nāmarūpaṃ ca pajānāti. nāmarūsamudayaṃ ca pajānāti. nāmarūpanirodhaṃ ca pajānāti. yā ca nāmarūpanirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti nāmarūpanirodhāya.

**32.** Thoroughly investigating further, he investigates: "But this consciousness, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within does consciousness come to be, when there is not what within does consciousness not come to be?"

athāparaṃ parivīmaṃsamāno parivīmaṃsati: 'viññāṇaṃ panidaṃ kinnidānaṃ, kiṃ samudayaṃ, kiñjātikaṃ, kimpabhavaṃ, kismiṃ sati viññāṇaṃ hoti, kismiṃ asati viññāṇaṃ na hotī'ti.

**33.** Thoroughly investigating, he wisely understands thus: "consciousness has sankharas as its source, sankharas as its origin, it is born from sankharas, it arises from sankharas; when there are sankharas within, consciousness comes to be, when there are not sankharas within, consciousness does not come to be."

so parivīmaṃsamāno evaṃ pajānāti: viññāṇaṃ saṅkhāranidānaṃ. saṅkhārasamudayaṃ, saṅkhārajātikaṃ, saṅkhārapabhavaṃ. saṅkhāre sati viññāṇe hoti. saṅkhāre asati viññāṇe na hotī'ti.

**34.** He wisely understands consciousness, and he wisely understands the origination of consciousness, and he

so viññāṇaṃ ca pajānāti. viññāṇasamudayaṃ ca pajānāti. viññāṇanirodhaṃ ca

wisely understands the cessation of consciousness, and that which is the path that properly leads to the cessation of consciousness, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of consciousness.

paजānāti. yā ca viññāṇanirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso dukkhakkhayāya paṭipanno hoti viññāṇanirodhāya.

**35.** Thoroughly investigating further, he investigates: “But this sankhara, what is its source, what is its origin, from what is it born, from what does it arise, when there is what within do sankharas come to be, when there is not what within do sankharas not come to be?”

so parivīmaṃsamāno parivīmaṃsati: 'saṅkhārā panime kinnidānā, kiṃ samudayā, kiñjātikā, kimpabhavā, kismiṃ sati saṅkhārā honti, kismiṃ asati saṅkhārā na hontī'ti.

**36.** Thoroughly investigating, he wisely understands

so parivīmaṃsamāno evaṃ pajānāti: 'saṅ-

thus: “sankharas have ignorance as their source, ignorance as their origin, they are born from ignorance, they arise from ignorance; when there is ignorance within, sankharas come to be, when there is not ignorance within, sankharas do not come to be.”

khārā avijjānidānā, avijjāsamudayā, avijjājātikā, avijjāpabhavā. avijjāya sati saṅkhārā honti. avijjāya asati saṅkhārā na hontī'ti.

**37.** He wisely understands sankhara, and he wisely understands the origination of sankhara, and he wisely understands the cessation of sankhara, and that which is the path that properly leads to the cessation of sankhara, that too he wisely understands. So he has entered upon the path and is one whose conduct accords with the Dhamma. This, O bhikkhus, is called a bhikkhu who has entered upon the right path for the extinction of all suffering, for the cessation of sankhara.

so saṅkhāre ca pajānāti. saṅkhārasamudayaṃ ca pajānāti. saṅkhāranirodhaṃ ca pajānāti. yā ca saṅkhāranirodhasāruppagāminī paṭipadā, taṃ ca pajānāti. tathā paṭipanno ca hoti anudhammacārī. ayaṃ vuccati bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno hoti saṅkhāranirodhāya.

**38.** Bhikkhus, if a person entrenched in ignorance activates a meritorious activity, consciousness fares on to the meritorious; if he activates a demeritorious activity, consciousness fares on to the demeritorious; if he activates an imperturbable activity, consciousness fares on to the imperturbable.

avijjāgatoyaṃ bhikkhave, purisapuggalo puññaṃ ce saṅkhāraṃ abhisaṅkhāroti, puññopagaṃ hoti viññāṇaṃ. apuññaṃ ce saṅkhāraṃ abhisaṅkhāroti, apuññopagaṃ hoti viññāṇaṃ. āneñjaṃ ce saṅkhāraṃ abhisaṅkhāroti, āneñjūpagaṃ hoti viññāṇaṃ.

**39.** But from the time, O bhikkhus, a bhikkhu's ignorance has been abandoned and noble knowledge has arisen, from the fading away of ignorance, from the arising of noble knowledge, he neither activates a meritorious activity, nor activates a demeritorious activity, nor activates an imperturbable activity. Not activating, not intending, he does not undertake anything in the world. Not undertaking, he is not

yato kho bhikkhave, bhikkhuno avijjā pahīṇā hoti vijjā uppannā, so avijjāvirāgā vijjūppādā neva puññābhisaṅkhāraṃ abhisaṅkhāroti. na apuññābhisaṅkhāraṃ abhisaṅkhāroti. na āneñjābhisaṅkhāraṃ abhisaṅkhāroti anabhisaṅkhāronto anabhisañcetayanto na kiñci loke upādiyati. anupādiyaṃ na paritassati. aparitas-

perturbed. Not perturbed, he definately attains parinibbana by himself. He wisely understands: “Extincted is birth, lived is the life of purity, done is what had to be done, there is nothing further [to do] for thusness.”

saṃ paccattaṃ yeva parinibbāyati. 'khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇīyaṃ nāparaṃ itthattayā'ti pajānāti.

**40.** If he is feeling a pleasant feeling, he wisely understands: “It is impermanent.” He wisely understands: “It is not held to.” He wisely understands: “It is not delighted in.” If he is feeling a painful feeling, he wisely understands: “It is impermanent.” He wisely understands: “It is not held to.” He wisely understands: “It is not delighted in.” If he is feeling a neither painful nor pleasant feeling, he wisely understands: “It is impermanent.” He wisely understands: “It is not held to.” He wisely understands: “It is not delighted in.”

so sukhaṃ ce vedanaṃ vediyati, sā aniccāti pajānāti. anajjhositāti[6] pajānāti. anabhinanditāti pajānāti. dukkhaṃ ce vedanaṃ vediyati, sā aniccāti pajānāti. anajjhositāti pajānāti. anabhinanditāti pajānāti. adukkhamasukhaṃ ce vedanaṃ vediyati, sā aniccāti pajānāti. anajjhositāti pajānāti. anabhinanditāti[7] pajānāti.

[6] saḷāyatananirodhasāruppagāminī na ajjhositā - sīmu
[7] na abhinanditā - sīmu

**41.** If he is feeling a pleasant feeling, he feels it detached. If he is feeling a painful feeling, he feels it detached. If he is feeling a neither painful nor pleasant feeling, he feels it detached.

so sukhaṃ ce vedanaṃ vediyati, visaññutto naṃ[8] vedanaṃ vediyati. dukkhaṃ ce vedanaṃ vediyati, visaññutto naṃ vedanaṃ vediyati. adukkhamasukhaṃ ce vedanaṃ vediyati, visaññutto naṃ vedanaṃ vediyati.

**42.** When feeling a feeling limited to the body, he wisely understands: “I feel a feeling limited to the body.” When feeling a feeling limited to life, he wisely understands: “I feel a feeling limited to life.” He wisely understands: “With the body’s breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here. [Mere] bodily remains will be left.”

so kāyapariyantikaṃ vedanaṃ vedayamāno[9] kāyapariyantikaṃ vedanaṃ vedayāmīti pajānāti. jīvitapariyantikaṃ vedanaṃ vedayamāno jīvitapariyantikaṃ vedanaṃ vedayāmīti [10] pajānāti. kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sīti bhavissanti. sarīrāni

[8] visaṃyutto taṃ - sīmu
[9] vediyamāno - sīmu, pts
[10] vediyāmi - sīmu

**43.** Just as, O bhikkhus, a man, having pulled out a hot clay pot from the potter's oven, would leave it to stand on the ground. Whatever is heat there, that would simply dissipate. The clay pot would be left. So too, O bhikkhus, a bhikkhu feeling a feeling limited to the body, wisely understands: "I feel a feeling limited to the body." When feeling a feeling limited to life, he wisely understands: "I feel a feeling limited to life." He wisely understands: "With the body's breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here. [Mere] bodily remains will be left."

avasissantī'ti pajānāti.

seyyathāpi bhikkhave, puriso kumbhakārapākā uṇhaṃ kumbhaṃ uddharitvā same bhūmibhāge pativiseyya[11], tatra yāyaṃ usmā sā tattheva vūpasameyya. kapallāni avasisseyyuṃ. evameva kho bhikkhave bhikkhu kāyapariyantikaṃ vedanaṃ vediyamāno (kāyapariyantikaṃ vedanaṃ vediyāmī'ti pajānāti) jīvitapariyantikaṃ vedanaṃ vediyamāno jīvitapariyantikaṃ vedanaṃ vediyāmī'ti pajānāti. kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhi-

[11] paṭisisseyya - machasaṃ; patiṭṭhapeyya - syā, pts

nanditāni sīti bhavissanti, sarīrāni avasissantī'ti pajānāti.

**44.** “So what do you think, O bhikkhus, could a bhikkhu with asavas extincted activate a meritorious activity or a demeritorious activity or an imperturbable activity?”

taṃ kiṃ maññatha bhikkhave, api nu kho khīṇāsavo bhikkhu puññābhisaṅkhāraṃ vā abhisaṅkhāreyya, apuññābhisaṅkhāraṃ vā abhisaṅkhāreyya, āneñjābhisaṅkhāraṃ vā abhisaṅkhāreyyā'ti?

**45.** Certainly not, Bhante.

'no hetaṃ bhante'

**46.** “But all sankharas not being, from the cessation of sankharas, would consciousness be discerned?”

sabbaso vā pana saṅkhāresu asati saṅkhāranirodhā api nu kho viññāṇaṃ paññāyethā'ti?

**47.** Certainly not, Bhante.

'no hetaṃ bhante'

**48.** “But all consciousness not being, from the cessation of consciousness, would

sabbaso vā pana viññāṇe asati viññāṇanirodhā api nu kho

| | |
|---|---|
| name-and-form be discerned?” | nāmarūpaṃ paññāyethā'ti? |
| **49.** Certainly not, Bhante. | 'no hetaṃ bhante' |
| **50.** “But all name-and-form not being, from the cessation of name-and-form, would the six-sense domain be discerned?” | sabbaso vā pana nāmarūpe asati nāmarūpanirodhā api nu kho saḷāyatanaṃ paññāyethā'ti? |
| **51.** Certainly not, Bhante. | 'no hetaṃ bhante' |
| **52.** “But all the six-sense domain not being, from the cessation of the six-sense domain, would contact be discerned?” | 'sabbaso vā pana saḷāyatane asati saḷāyatananirodhā api nu kho phasso paññāyethā'ti? |
| **53.** Certainly not, Bhante. | 'no hetaṃ bhante' |
| **54.** “But all contact not being, from the cessation of contact, would feeling be discerned?” | sabbaso vā pana phasse asati phassanirodhā api nu kho vedanā paññāyethā'ti? |
| **55.** Certainly not, Bhante. | 'no hetaṃ bhante' |

**56.** “But all feeling not being, from the cessation of feeling, would thirsting be discerned?”

sabbaso vā pana vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā'ti?

**57.** Certainly not, Bhante.

'no hetaṃ bhante'

**58.** “But all thirsting not being, from the cessation of thirsting, would undertaking be discerned?”

sabbaso vā pana taṇhāya asati taṇhānirodhā api nu kho upādānaṃ paññāyethā'ti?

**59.** Certainly not, Bhante.

'no hetaṃ bhante'

**60.** “But all undertaking not being, from the cessation of undertaking, would being be discerned?”

sabbaso vā pana upādāne asati upādānanirodhā api nu kho bhavo paññāyethā'ti?

**61.** Certainly not, Bhante.

'no hetaṃ bhante'

**62.** “But all being not being, from the cessation of being, would birth be discerned?”

sabbaso vā pana bhave asati bhavanirodhā api nu kho jāti paññāyethā'ti?

'no hetaṃ bhante'

**63.** Certainly not, Bhante.

**64.** “But all birth not being, from the cessation of birth, would old age and death be discerned?”

sabbaso vā pana jātiyā asati jātinirodhā api nu kho jarāmaraṇaṃ paññāyethā'ti?

**65.** Certainly not, Bhante.

'no hetaṃ bhante'

**66.** “Good, good, O bhikkhus. It is just so, O bhikkhus, not otherwise. Have faith in just this, O bhikkhus. Resolve on this. Be without doubt or perplexity here. Just this, is the end of suffering.”

sādhu sādhu kho[12] bhikkhave, evameve-taṃ[13] bhikkhave, netaṃ aññathā saddahatha evamevetaṃ [14] bhikkhave, adhimuccatha. nikkaṅkhā ettha hotha nibbicikicchā. esevanto dukkhassāti.

[12] kho iti natthi - machasaṃ, syā, pts
[13] evametaṃ - machasaṃ
[14] saddahatha me taṃ-machasaṃ, pts; saddahatha evametaṃ-syā