

Suttanta Piṭaka

SAMYUTTA NIKĀYA

Collection of Groups of Related Discourse

KHANDHA SAMYUTTA

GROUPS OF RELATED DISCOURSES ON AGGREGATES

from

K H A N D H A V A G G A

Division Discourses on Aggregates



Edited by

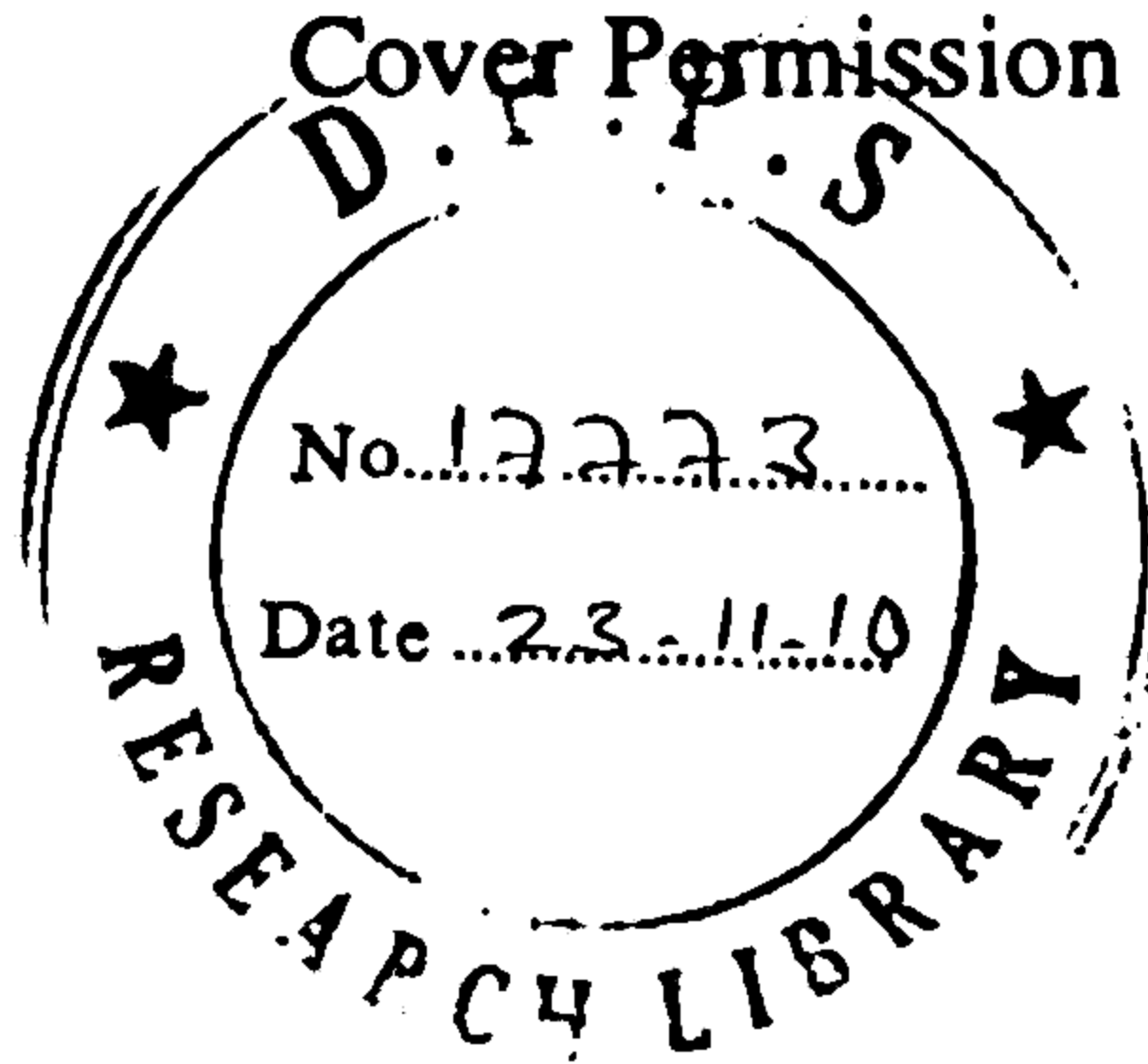
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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One,

the Homage-Worthy, the Perfectly Self-Enlightened

The buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

INTRODUCTION

The Saṃyutta Nikāya has five major divisions or groups of discourses related in subject matter or in persons involved. The five major divisions are: Sagāthāvagga Saṃyutta, Nidānavagga Saṃyutta, Khandhavagga Saṃyutta, Saḷāyatanavagga Saṃyutta and Mahāvagga Saṃyutta. Each division, Vagga Saṃyutta, contains groups called Saṃyuttas.

The Sagāthāvagga Saṃyutta contains eleven Saṃyuttas grouped according to characters appearing in them, such as the devas, the brahmās and King of Kosala. Many of the dialogues between the Buddha and these various characters are in verse and hence the name Sagāthā, meaning 'with verse'.

The Nidānavagga Saṃyutta contains ten Saṃyuttas dealing mainly with Causal Factors, i.e., the principles of conditionality and interdependence.

The Khandhavagga Saṃyutta contains thirteen Saṃyuttas. As the name implies, it deals mainly with the five aggregates of phenomena or the khandhas, viz., Corporeality, Sensation, Perception, Volitional Activities and Consciousness.

The Saḷāyatanavagga Saṃyutta contains ten Saṃyuttas dealing mainly with internal and external sense-bases.

The Mahāvagga Saṃyutta contains twelve Saṃyuttas. The names of the various saṃyuttas, such as Magga Saṃyutta, Bojjhaṅga Saṃyutta, Satipaṭṭhāna Saṃyutta, Indriya Saṃyutta, indicate the subjects covered. The Editorial Committee has decided as a preliminary step to edit a portion from each of the five major divisions, Vagga Saṃyuttas, and to publish each one of the portions as a separate book.

The translation of the present book, Khandha Saṃyutta, was done by U Tin U, a senior editor of the Myanmar Piṭaka Association, and was initially edited by U Hla Maung, another senior editor. The final editing was done by the Editorial Committee of the Association.

The Khandha Saṃyutta

The Khandha Saṃyutta is the first and the longest of the thirteen Saṃyuttas of the Khandhavagga Saṃyutta. The discourses in the Khandha Saṃyutta are built around the aggregates of Corporeality, Sensation, Perception, Volitional Activities and Consciousness. They are shown in all aspects, their enjoyableness, their faults and the freedom from attachment to them. There are 159 suttas arranged in fifteen sections, each containing ten to fifteen suttas. In these discourses the Buddha used various methods of approach to suit the occasion, the stage of mental development and the intelligence of his audience. Very often, he made use of metaphors and similes which are easily understood by any ordinary person, citing things like foam, bubble, mirage, dirty cloth, river, fire, ashes, etc. Again and again, the Buddha warned his disciples against the dangers of craving for and enjoyment of pleasures of the senses. He made them see the faults of the aggregates which are the objects of Clinging. The Buddha repeatedly urged his disciples not to be attached to the aggregates and to view them with right perception, as

they really are, and finally to practise the dhamma according to his Teaching and thus gain liberation from the round of rebirths.

Enjoyableness of the Aggregates which are the objects of Clinging

In many of his discourses, the Buddha warned his disciples not to take delight in and cling to the enjoyableness of the aggregates, i.e., the physical well-being and mental pleasure that arise dependent on the five aggregates. In the three Assāda Suttas (paras 26, 27,28) of this book, the Buddha told his disciples how as a Bodhisatta he had searched for enjoyableness of the aggregates and found it. But he also gained insight into it and found out that enjoyableness also has its faults of impermanence, unsatisfactoriness and have the nature of being subject to change. Then, he searched for freedom from attachment to the aggregates which are the objects of Clinging and gained freedom from them by rooting out craving for them through insight. This complete understanding of the five aggregates which are the objects of Clinging in all these three aspects is gained only with arahattamaggañāṇa.

Faults of the Aggregates which are the objects of Clinging

The aggregates which are the objects of Clinging have three characteristics which may be termed as faults. These characteristics are: their impermanence (anicca), their unsatisfactoriness (dukkha) and their insubstantial or non-Self nature (anatta). The Buddha took great pains to make his disciples see these faults. The suttas dealing with these characteristics, the conditioning factors and the cessation of the khandhas are grouped together in Anicca Vagga (paras 12-21). The same theme is also repeated in many other discourses. The well-known Anattalakkhaṇa Sutta (para 59), the second discourse delivered by the Buddha after his

Enlightenment, appears in Upaya Vagga (section 6). The suttas in Kukkula Vagga (section 14, paras 136-149) also concern the same characteristics of the aggregates but the emphasis here is on getting rid of the desire for and attachment to them. The Aniccasaññā Sutta (para 102) is about the practice of the perception of impermanence, the repeated cultivation of which brings about the complete destruction of attachment to sensual pleasures (kāmarāga), attachment to corporeality (rūparāga), and attachment to existence (bhavarāga). It also destroys ignorance and uproots all ‘I am’ conceit (asami māna). The cultivation of this practice is said to be one of the best meditation practices. The Buddha said it is like the apex of a structure where all rafters meet.

(i) Impermanence (Anicca)

The aggregates which are the objects of Clinging are subject to constant change and decay; all sentient beings are subject to ageing, sickness and finally death. In the Khandha Saṃyutta there are some suttas given specifically to some aged and ailing disciples; for example, the suttas given to the old brahmin Nakulapitu, to the Venerable Tissa, the Buddha’s paternal uncle, to the Venerable Vakkali, to the Venerable Assaji, and some others.

To Nakulapitu, the Buddha pointed out the change and decay that constantly take place in the body thus: “This body is a festering sore; it is encased in a thin layer of skin; it is fragile like an egg-shell. If anyone, while bearing the burden of this body, were to claim that, even for a moment, he is in sound health, he is nothing but a fool.” The Buddha next told him to train himself so that his mind should not be sick even though his body is sick. The full meaning of the Buddha’s advice was not very clear to the old brahmin at first, so the Venerable Sāriputta explained to him more fully later on. The exhortation here is not to have any illusion of Self; for then only one would not be affected by the changeableness and impermanence of the aggregates. To be

one with a sick body but without a sick mind is to become an ariya; one with a sick body and a sick mind is an ignorant worldling (a puthujjana) (para 1).

The Venerable Vakkali was another old disciple of the Buddha. Once, when he was seriously ill, the Buddha went to see him at his request. The Venerable Vakkali was very anxious to see the Buddha all the time and always wanted to pay homage to him. Having enquired after his health, the Buddha said to him, "What good will it be for you to see this foul body? Vakkali, he who sees the dhamma sees me.... Indeed, seeing the dhamma is seeing me" (para 87). What the Buddha meant here is that if one does not see the dhamma, one does not see the Buddha; and that only one who sees the dhamma sees the Buddha.

To the Venerable Assaji who was ailing and was finding it very difficult to concentrate, the Buddha gave advice on how to reflect on the true nature of the aggregates thus: when experiencing a sensation, whether it be pleasant or unpleasant or neutral, to do so without any attachment. By doing so, the bhikkhu eventually comes to perceive the sensation pertaining only to the body (which arises at the five sense-doors) as sensation pertaining only to the body, and sensation pertaining only to life (which arises at the mind-door) as sensation pertaining only to life. He also knows that all sensations experienced in this body would become extinguished on the dissolution of the body and the ending of the mental aggregates just as a burning oil lamp would go out when there is no more cause to burn due to the exhaustion of oil and wick (para 88).

(ii) Unsatisfactoriness (Dukkha)

The aggregates which are the objects of Clinging are unsatisfactory and are the cause of pain and suffering, grief, lamentation, distress and agony. In Bhāra Sutta (para 22), the Buddha refers to the five aggregates which are the objects

of Clinging as the burden. The bearer of the burden is any person bearing that burden. The cause or means by which one is led to bear that burden is Craving -- craving for sense pleasures, craving for continued existence and craving for no further existence. Laying down the burden is the complete cessation of Craving through non-attachment and abandonment, which is in fact the realization of Nibbāna.

In Kukkūḷa Sutta (para 136) the Buddha likens the aggregates which are the objects of Clinging to burning ashes, and in Āditta Sutta (para 61), to burning coal. Again and again, the aggregates are identified with dukkha, and Craving (taṇhā) with the origin or cause of dukkha. The fact is, the arising of the aggregates is the arising of dukkha, the occurrence of ailments and the manifestation of ageing and death. The cessation of the aggregates is the cessation of dukkha, the extinction of ailment and the disappearance of ageing and death. It is achieved only with the attainment of arahatship.

(iii) Insubstantiality or Non-Self (Anatta)

The aggregates which are the objects of Clinging are without substance or essence and are uncontrollable. They are non-Self in nature. That the aggregates are insubstantial and are devoid of any essence is clearly illustrated in the following verse from Phenapiṇḍūpama Sutta (para 95).

“Corporeality is like foam,

Sensation is like a bubble,

Perception is like a mirage,

Volitional Activities are like a plantain stem,

Consciousness is like a conjurer's trick.

“To one who sees these

Five khandhas properly,

Who looks at them carefully,
And who examines them with proper attention,
They would appear to be useless and worthless.”

Then the Buddha added this with regard to the body:--- that when the faculty of vitality, internal heat and consciousness leave the body, it is discarded as food for others (such as insects and animals).

The most well-known sutta on anatta by the Buddha is the Anattalakkhaṇa Sutta (para 59), the discourse given to the group of five bhikkhus (Pañcavaggi). In this Sutta the Buddha shows that the aggregates are not atta, otherwise, they would not be subject to affliction and that they would comply with one's wishes. He also shows that the aggregates are impermanent, painful and subject to change and therefore one cannot consider them as 'mine', or as 'I' or as 'my Self (atta)'. The Buddha enjoins the disciples to perceive the aggregates with insight wisdom as being 'not mine' , or 'not I' or 'not my Self'.

Freedom from attachment to the Aggregates which are the objects of Clinging

When one comes to understand fully the aggregates which are the objects of Clinging -- that their enjoyableness is only temporary and transient, that they are a mass of dukkha and that craving for them gives rise to fresh rebirths -- one is no longer inclined to be attached to them. Then one feels that there is an urgent need to search for freedom, to find a way of escape. The Buddha has taught that to gain freedom from attachment to the aggregates one must have a true and full comprehension of them in their fourfold aspects, viz., insight into their unsatisfactoriness; insight into their origin; insight into their cessation, which means the freedom from attachment to them; and insight into the Path leading to their cessation. This Path to freedom is the practice of

Insight meditation (*vipassanā bhāvanā*), which leads to the attainment of *Magga* and *Phala*.

Insight Meditation Practice

The Buddha delivered several discourses on Insight Meditation Practice. The following are a few examples from *Khandha Saṃyutta*.

In *Paṭipadā Sutta* (para 44) the Buddha compares the practice that leads to the arising of the five aggregates with the practice that leads to their cessation. The Buddha also points out that it is wrong to view the aggregates constituting mind and body (*sakkāya*) as an individual entity or as *atta*. This illusion of Self (*sakkāya diṭṭhi*) causes the five aggregates to arise again and again, which means endless *dukkha*. Only when one abandons this illusion of Self and views one's body in the light of its being not one's Self, by means of insight and Path knowledge, does one escape from the recurrent arising of the five aggregates and only then is *dukkha* ended.

The four *Anudhamma Suttas* (paras 39, 40, 41, 42) also deal with Insight Meditation Practice. They are concerned mainly with contemplation of the *anicca*, *dukkha* and *anatta* nature of the aggregates, which are the objects of Clinging. The Buddha also points out, in these discourses, that a person practising meditation would first have the feeling of disgust with the aggregates; next would be a full comprehension of the aggregates, followed by liberation from them, which also means liberation from ageing and death, from grief, lamentation, pain, distress and despair.

In *Abhijāna Sutta* (para 24) the stages in the development of understanding of the aggregates in the course of insight meditation are traced. The understanding or knowledge comes in three stages. The first is *ñāta pariññā*, knowledge arising from the differentiation of mind and matter; next comes the *tiraṇā pariññā* or knowledge of the

three characteristics of *nāma* and *rūpa*; and finally, *pahāna pariññā*, comprising both detachment and abandonment of craving which means complete eradication or uprooting of craving and defilements. This, in fact, is the stage when *Magga ñāṇa* is attained.

An Arahāt

An arahāt is one who has gained, with arahattamagga ñāṇa, complete understanding and full comprehension of the five aggregates which are the objects of Clinging, in all aspects. He has fulfilled the Noble Practice of Purity.

The Sattatṭhāna Sutta (para 57) defines one who is perfectly proficient in seven aspects, which is one way of describing an arahāt. He is perfectly proficient as he has skilfully gained insight into the aggregates which are the objects of Clinging in these seven aspects, viz., their unsatisfactoriness, their origin, their cessation, the practice leading to their cessation, and also, their enjoyableness, their faults and freedom from them. He also reflects on them with insight by rightly perceiving them only as elements, only as sense-bases and as being causally produced.

Many disciples of the Buddha who closely followed his instructions gained insight into the true nature of the aggregates and finally attained arahātship. The following passage occurs in many suttas: “Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, etc. -- on being disgusted thus, he is freed from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows clearly: ‘Rebirth is no more, fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do for such realization.’”

Sammāsambuddha

In *Upādāna Paripavatta Sutta* (para 56) the Buddha made a declaration of his attainment of the most Supreme Enlightenment (*anuttaram sammāsambodhi*) in the following terms: “Bhikkhus, so long as I had not gained insight into the true nature of these five aggregates which are the objects of Clinging in their fourfold aspects, so long did I not admit to the universe with its devas, māras and brahmās and to the world of human beings with its samaṇas, brāhmaṇas, kings and people, that I had attained, and rightly realized by myself the incomparable, the most Supreme Enlightenment. But, when, bhikkhus, I had gained insight into the true nature of these five aggregates which are the objects of Clinging in their fourfold aspects, I declared to the universe with its devas, māras and brahmās and to the world of human beings with its samaṇas, brāhmaṇas, kings and people that I had attained and rightly realized by myself the incomparable, the most Supreme Enlightenment.” ‘In their fourfold aspects’ here means insight into the true nature, the origin, the cessation and the Path that leads to the cessation of the aggregates which are the objects of Clinging.

A similar declaration is also found in the first and the second *Assāda Suttas* (para 26,27), the discourses concerning enjoyment and faults of the aggregates which are the objects of Clinging and freedom from attachment to them. Thus, there arises in this world the most supremely Enlightened One, the *Sammāsambuddha*, the *Tathāgata*.

In the *Sammāsambuddha Sutta* (para 58) the distinction is made between an arahat, who has gained liberation through *Arahattamagga nāṇa* (*Paññāvimutti*), and a *Sammāsambuddha*, the Perfectly Self-enlightened One. According to the Buddha, the distinction is that the *Tathāgata* is one who is homage-worthy and perfectly self-enlightened, who has discovered the Path of Eight Constituents and has proclaimed it. He is the

one who first knows the Path clearly, who is wise and skilled in the Path. His disciples follow him and they attain the Path knowledge after him. Thus, the Buddha is the Path-finder, the Discoverer, and the Proclaimer of the Ariya Path; the others are only the followers. He is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men and is the Most Exalted One, the Bhagavā.

Let us make an effort today to follow our Great Leader, the compassionate and peerless Teacher.

May the Buddha's Teaching shine forth
like the radiant sun.

**The Editorial Committee
Myanmar Piṭaka Association**

Full Moon Day of Kason, 1352 ME.
The Eighth Day of May, 1990.

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Namo tassa bhagavato arahato sammāsambuddhassa

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1. NAKULAPITU SUTTA

Discourse to Nakulapitu

1. Thus have I heard:

At one time the Bhagavā was staying in the Bhesakalā grove, a deer sanctuary near Susumāragira in the country of Bagga. At that time Nakulapitu, a householder, approached the Bhagavā and, having paid obeisance to him, sat in a suitable place; and he addressed the Bhagavā thus:

“Venerable Sir, I am now frail, old, aged, far gone in years and in the last stage of my life. I am a sick person. I am always ill. Now I am not always able to see the Bhagavā and the ariya disciples who inspire meritorious thoughts. I would therefore request the Bhagavā to exhort and instruct me (repeatedly) for my welfare and happiness for a long time to come.”

The Bhagavā said, “Indeed so, householder, indeed so! This body is a (festering) sore. Encased in a thin layer of skin, it is (fragile) like an egg. Householder, if anyone, while bearing the burden of this body, were to claim that even for a moment he is in sound health, he is nothing but a fool. This being so, you must make it a point to train yourself thus: ‘Though my body is sick, my mind shall not be sick’. In this manner, householder, you should train yourself.”

Nakulapitu, pleased and delighted with what the Bhagavā said, rose from his seat, paid obeisance to him and departed from his presence. He then approached the Venerable Sāriputta to whom he paid homage and took his seat in a suitable place. The Venerable Sāriputta addressed him thus:

“Householder, your faculties are calm and serene, your face is radiant and clear. Have you been listening to the Bhagava’s teaching today?”

“How could it be otherwise, Venerable Sir? Indeed, I have just been sprinkled with the ambrosial waters¹ of the Bhagavā’s teaching.”

“Do tell me, householder, how you have been sprinkled with the ambrosial waters of the Bhagavā’s teaching.”

“Well, Venerable Sir, I approached the Bhagavā and, after paying homage, said to the Bhagavā thus:

‘Venerable Sir, I am now frail, old, aged, far gone in years and in the last stage of my life. I am a sick person. I am always ill. I am not always able to see the Bhagavā and the ariya disciples who inspire meritorious thoughts. I would therefore request the Bhagavā to exhort and instruct me (repeatedly) for my welfare and happiness for a long time to come.’

“The Bhagavā said, ‘Indeed so, householder, indeed so! This body is a (festering) sore. Encased in a thin layer of skin, it is (fragile) like an egg. Householder, if anyone, while bearing the burden of this body, were to say that even for a moment he is in sound health, he is nothing but a fool. This being so, you must make it a point to train yourself thus: “Though my body is sick, my mind shall not be sick!” In this manner, householder, you should train yourself.’ In this way, Venerable Sir, I have been sprinkled with the ambrosial waters of the Bhagavā’s teaching.”

The Venerable Sāriputta said: “Householder, did it not occur to you to ask further of the Bhagavā, ‘Who is the person with a sick body and a sick mind, and who is the person with a sick body but without a sick mind?’”

“I have, Venerable Sir, come even from afar to learn from the Venerable Sāriputta the meaning of these words that

1. the ambrosial waters of the Bhagavā’s teaching: *amata*: lit., deathlessness but here it means only the sweet words of dhamma expounded by the Bhagavā.

have been spoken (by the Bhagavā). I would request that the Venerable Sāriputta himself explain the meaning of these words that have been spoken.”

“In that case, householder, listen and pay good attention, I shall speak.”

“Very well, Venerable Sir.”

And so the Venerable Sāriputta spoke thus:

“Who, householder, is the person with a sick body and a sick mind? In this Teaching, an uninformed worldling (puthujjana) who habitually disregards the ariyas,² who is not proficient in the teachings of the ariyas,³ who is not trained and disciplined in the teachings of the ariyas,⁴ who habitually

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2. **who habitually disregards the ariyas:** *ariyanam adassāvī*. The ariyas are the Buddhas, the paccekabuddhas and the disciples of the Buddha, who have attained at least the Sotāpatti magga. In this context, only the Buddha is referred to.
 3. **who is not proficient in the teachings of the ariyas:** *ariyadhammassa akovido*: Not well-versed in the doctrines of the ariyas, referring here to the thirty-seven factors of Enlightenment, Bodhipakkhiya dhammas, such as the Four Methods of Steadfast Mindfulness (Satipatṭhāna) the practice of which leads one to ariyahood.
 4. **who is not trained and disciplined in the teachings of the ariyas:** *ariyadhamme avinīto*: not trained and disciplined through actual practice of the teachings. The practice of dhamma consists of two aspects, namely, restraint and abandonment.
 Restraint consists of: (1) observing moral precepts, essentially the five precepts; (2) mindfulness to prevent evil thoughts or defilements arising from the six sense-doors; (3) development of vipassanā insight and magga insight to prevent arising of demeritorious thoughts; (4) restraining through forbearance and renunciation; (5) diligence in keeping evil thoughts from arising.
 Abandonment consists of: (1) temporary abandonment of defilements through development of vipassanā nāṇa; (2) abandonment of defilements for a certain duration through development of access-concentration, *upacāra samādhi*, and jhāna attainments which banish the five hindrances; (3) eradication of certain categories of defilements according to the level of enlightenment by development of the

disregards men of virtue,⁵ who is not proficient in the teachings of men of virtue, who is not trained and disciplined in the teachings of men of virtue, takes Corporeality as *atta*⁶ (Self), or takes the remaining aggregates as *atta*⁷ having Corporeality, or takes Corporeality as existing in *atta*,⁸ or takes *atta* as existing in Corporeality.⁹ He is overwhelmed by the thought: 'I am Corporeality; Corporeality is mine.' And that Corporeality -- of that person who is overwhelmed by the thought: 'I am Corporeality; Corporeality is mine.' -- deteriorates and becomes different.

relevant *magga ñāṇa*; (4) complete calm through attainment of *phala*; (5) ultimate abandonment of the cycle of rebirths through attainment of complete freedom from bondage to the cycle of rebirths.

In short, practice of the dhamma through observance of moral precepts, development of tranquillity meditation and insight meditation till the attainment of *magga ñāṇa* and *phala ñāṇa* (i.e., practice of *sīla*, *samādhi* and *paññā*).

5. **men of virtue:** *sappurisa*; Those who are established in the *ariya* truths; they are *paccekabuddhas* and the *ariya* disciples of the Buddha, who, having attained *magga* and *phala* and having realized *Nibbāna*, are worthy of veneration.
6. **takes Corporeality as *atta*:** The view that Corporeality and *atta* are identical, as the flame and the light it sheds are wrongly taken to be identical.
7. **takes the remaining aggregates as *atta*:** This refers to the view that only the mental aggregates of *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* apart from the aggregate of Corporeality are *atta*, and this *atta* has Corporeality as the tree has its shadow.
8. **takes Corporeality as existing in *atta*:** The view that Corporeality is in *atta* as scent is in flowers; Corporeality is taken as separate from *atta*.
9. **takes *atta* as existing in Corporeality:** The view that *atta* is in Corporeality as a ruby is contained in a casket; *atta* is taken as separate from Corporeality.

These four views of 6,7,8,9 described above, are the wrong views of those who believe in *atta*. Holding such wrong views, they believe that the functions of the aggregates of Corporeality, Sensation,

Because of the nature of changeableness and impermanence of this Corporeality, there arise in him grief, lamentation, pain, distress and despair.

“He takes Sensation (*vedanā*) as Self (*atta*), or takes the remaining aggregates as *atta* having Sensation, or takes Sensation as existing in *atta*, or takes *atta* as existing in Sensation. He is overwhelmed by the thought: “I am Sensation; Sensation is mine”. And that Sensation -- of that person who is overwhelmed by the thought: ‘I am Sensation; Sensation is mine’ -- deteriorates and becomes different. Because of the nature of changeableness and impermanence of this sensation, there arise in him grief, lamentation, pain, distress and despair.

“He takes perception (*saññā*) as Self (*atta*), or takes the remaining aggregates as *atta* having Perception, or takes Perception as existing in *atta*, or takes *atta* as existing in Perception. He is overwhelmed by the thought: ‘I am Perception; Perception is mine.’ And that Perception -- of that person who is overwhelmed by the thought: ‘I am Perception; Perception is mine’ -- deteriorates and becomes different. Because of the nature of changeableness and impermanence

Perception, Volitional Activities and Consciousness are the functions of a living entity or a Self or *atta*. Such a wrong view, which arises in respect of the aggregate of Corporeality, is called *sakkāya diṭṭhi*, wrong view of personality-belief; so also, similar sets of four kinds of wrong views arise with respect to the four mental aggregates of *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*.

Therefore, for the five aggregates of existence, there are twenty kinds of *sakkāya diṭṭhi*. They form the source of all other false views, 62 in number as described in the *Brahmajāla Sutta*, *Digha Nikāya*. Although this wrong view of personality-belief, *sakkāya diṭṭhi*, does not lead one to the four miserable states of *apāya*, it serves as a great obstacle to the attainment of *magga ñāṇa* and *phala ñāṇa*. This false view is completely rooted out only when one gains *sotāpatti magga ñāṇa*, knowledge of the first Path or the first stage of enlightenment.

of this perception, there arise in him grief, lamentation, pain, distress and despair.

“He takes Volitional Activities (saṅkhāra) as atta (Self), or takes the remaining aggregates as atta having Volitional Activities, or takes Volitional Activities as existing in atta, or takes atta as existing in Volitional Activities. He is overwhelmed by the thought: ‘I am Volitional Activities; Volitional Activities are mine’. And those Volitional Activities--- of that person who is overwhelmed by the thought: ‘I am Volitional Activities; Volitional Activities are mine’ --- deteriorates and becomes different. Because of the nature of changeableness and impermanence of these Volitional Activities , there arise in him grief, lamentation, pain, distress and despair.

“He takes Consciousness (viññāṇa) as Self (atta), or takes the remaining aggregates as atta having Consciousness, or takes Consciousness as existing in atta, or takes atta as existing in Consciousness. He is overwhelmed by the thought: ‘I am Consciousness; Consciousness is mine’. And that Consciousness -- of that person who is overwhelmed by the thought: ‘I am Consciousness; Consciousness is mine’ -- deteriorates and becomes different. Because of the nature of changeableness and impermanence of this Consciousness, there arise in him grief, lamentation, pain, distress and despair.

“Householder, this is how a person has a sick body and a sick mind.

“And now, householder, who is the person with a sick body but without a sick mind? In this Teaching, an ariya disciple who pays attention to the ariyas, who is proficient in the teachings of the ariyas, who is trained and disciplined in the teachings of the ariyas, who pays attention to men of virtue, who is proficient in the teachings of men of virtue, who is trained and disciplined in the teachings of men of virtue, does not take Corporeality as atta , does not take the remaining aggregates as atta having Corporeality, does not

take Corporeality as existing in *atta*, does not take *atta* as existing in Corporeality. He is not overwhelmed by the thought: 'I am Corporeality; Corporeality is mine'. And that Corporeality -- of that person who is overwhelmed by the thought: 'I am Corporeality; Corporeality is mine' -- deteriorates and becomes different. In spite of the nature of changeableness and impermanence of this Corporeality, there does not arise in him grief, lamentation, pain, distress and despair.

"He does not take Sensation as *atta*, does not take the remaining aggregates as *atta* having Sensation, does not take Sensation as existing in *atta*, does not take *atta* as existing in Sensation. He is not overwhelmed by the thought: 'I am Sensation; Sensation is mine'. And that Sensation -- of that person who is not overwhelmed by the thought: 'I am Sensation; Sensation is mine' --- deteriorates and becomes different. In spite of the nature of changeableness and impermanence of this Sensation, there does not arise in him grief, lamentation, pain, distress and despair.

"He does not take Perception as *atta*, does not take the remaining aggregates as *atta* having Perception, does not take Perception as existing in *atta*, does not take *atta* as existing in Perception. He is not overwhelmed by the thought: 'I am Perception; Perception is mine'. And that Perception -- of that person who is not overwhelmed by the thought: 'I am Perception; Perception is mine' -- deteriorates and becomes different. In spite of the nature of changeableness and impermanence of this Perception, there does not arise in him grief, lamentation , pain, distress and despair.

"He does not take Volitional Activities as *atta*, does not take the remaining aggregates as *atta* having Volitional Activities, does not take Volitional Activities as existing in *atta*, does not take *atta* as existing in Volitional Activities. He is not overwhelmed by the thought: 'I am Volitional Activities; Volitional Activities are mine'. And those

Volitional Activities -- of that person who is not overwhelmed by the thought: 'I am Volitional Activities; Volitional Activities are mine' -- deteriorate and become different. In spite of the nature of changeableness and impermanence of these Volitional Activities, there does not arise in him grief, lamentation, pain, distress and despair.

“He does not take Consciousness as *atta*, does not take the remaining aggregates as *atta* having Consciousness, does not take Consciousness as existing in *atta*, does not take *atta* as existing in Consciousness. He is not overwhelmed by the thought: 'I am Consciousness; Consciousness is mine'. And that Consciousness -- of that person who is not overwhelmed by the thought: 'I am Consciousness; Consciousness is mine' -- deteriorates and becomes different. In spite of the nature of changeableness and impermanence of this Consciousness, there does not arise in him grief, lamentation, pain, distress and despair.

“Householder, this is how a person has a sick body but does not have a sick mind.”

Thus the Venerable Sāriputta said. Delighted, householder Nakulapitu rejoiced in the words of the Venerable Sāriputta.

**End of the Nakulapitu Sutta,
the first in this vagga.**

2. DEVADAHA SUTTA

Discourse at Devadaha

2. Thus have I heard:

At one time the Bhagavā was staying at the village of Devadaha in the country of the Sakyans. At that time, a number of bhikkhus wishing to travel to Pacchābhūma district approached the Bhagavā, and, having paid obeisance to him, sat in a suitable place and addressed the Bhagavā thus: “Venerable Sir, we wish to go to the district of Pacchābhūma; we wish to stay in the district of Pacchābhūma.”

And the Bhagavā said to them: “Have you sought permission from the Venerable Sāriputta?”

“Venerable Sir, we have not yet sought permission from the Venerable Sāriputta.”

“Then, bhikkhus, get permission from the Venerable Sāriputta. Bhikkhus, Sāriputta is wise; he is a benefactor of fellow-bhikkhus of the holy-life.”

“Very well, Venerable Sir,” replied the bhikkhus.

At that time the Venerable Sāriputta was staying in a bower of cassia Tori shrubs not far from the Bhagavā. Then these bhikkhus, pleased and delighted with what the Bhagavā said, rose from their seats, paid obeisance to the Bhagavā and departed from his presence keeping him on their right side. Then the bhikkhus approached the Venerable Sāriputta and engaged in pleasant greetings with him. Having said glad and courteous words of greetings, they sat in a suitable place and addressed the Venerable Sāriputta:

“Friend Sāriputta, we would like to go to the district of Pacchābhūma and we wish to stay there. We have already asked for the Bhagavā’s permission.”

“Friends, there are wise kings, wise brahmins, wise householders, and wise samanās who are likely to ask erudite

questions to a bhikkhu visiting a foreign country. These wise men might enquire of you, ‘Venerable Sirs, what doctrine does your teacher uphold? What does he usually teach?’ Now, how do you stand, friends? Have you listened to the Bhagavā’s teachings, learned them thoroughly, contemplated well on them, carefully borne them in mind, understood them thoroughly through insight knowledge, so that when you are answering such questions, friends, you would be repeating the teaching as taught by the Bhagavā, so that your answers would not amount to misrepresenting the Bhagavā with what is not true, so that you would be stating the practice in accordance with Lokuttara dhamma, and so that none of the doctrines would be open to censure or criticism because of your explanation?”

“We have, friend, come from even afar to learn from the Venerable Sāriputta the meaning of these words that have been spoken. We would request that the Venerable Sāriputta himself explain the meaning of these words that have been spoken.”

“In that case, friends, listen and pay good attention. I shall speak.”

“Very well, friend,” replied the bhikkhus to the Venerable Sāriputta. And the Venerable Sāriputta addressed them thus:

“Friends, there are wise kings, p wise samaṇas who are likely to ask questions to a bhikkhu visiting a foreign country. These wise men might enquire of you, ‘Venerable Sirs, what doctrine does your teacher uphold. What does he usually teach?’ Now, when you are asked like that, you should answer in this manner: ‘Our teacher, the Bhagavā, exhorts us to root out craving (*chandarāga*).¹’

1. **craving:** *chandarāga*. ‘Chanda’ by itself means desire; ‘rāga’ by itself means attachment. But this compound Pāli term ‘chandarāga’ is thought best to be rendered by the single English term ‘craving’.

“When you answer them thus, the wise kings ... p ... the wise samaṇas are likely to come up with another question. These wise men might enquire of you, ‘The craving for what does your teacher exhort you to root out?’ When you are asked like that, you should answer in this manner: ‘Our teacher, the Bhagavā, exhorts us to root out the craving for Corporeality... for Sensation ... for Perception ... for Volitional Activities and to root out the craving for Consciousness’.

“When you answer them thus, the wise kings ... p ... wise samaṇas are likely to come up with another question. These wise men might inquire of you, ‘By seeing what faults does your teacher exhort you to root out the craving for Corporeality ... for Sensation ... for Perception for Volitional Activities and to root out the craving for Consciousness?’ When you are asked like this, you should answer in this manner: ‘Venerable Sirs, to one who is not free from attachment, from desire, from love, from thirst, from the burning pain, and from craving for Corporeality, because of the nature of changeableness and impermanence of this Corporeality, there arise in him grief, lamentation, pain, distress and despair. To one who is not free from attachment ... p ... and from craving for Sensation ... for Perception ... for Volitional Activities, because of the nature of changeableness and impermanence of these Volitional Activities, there arise in him grief, lamentation, pain, distress and despair. To one who is not free from attachment, from desire, from love, from thirst, from the burning pain, and from craving for Consciousness, because of the nature of changeableness and impermanence of this Consciousness, there arise in him grief, lamentation, pain, distress and despair. Venerable Sirs, for seeing these faults, our teacher, the Bhagavā, exhorts us to root out the craving for Corporeality ... for Sensation ... for Perception ... for Volitional Activities, and to root out the craving for Consciousness.’

“Friends, when you answer them thus, the wise kings, the wise brahmins, the wise householders, the wise samaṇas are likely to come up with yet another question. These wise men might enquire of you: ‘By seeing what benefits does your teacher exhort you to root out the craving for Corporeality... for Sensation ... for Perception... for Volitional Activities, and to root out the craving for Consciousness?’ When you are asked like this, you should answer in this manner: ‘Venerable Sirs, to one who is free from attachment, from desire, from love, from thirst, from the burning pain, and from craving for Corporeality, in spite of the nature of changeableness and impermanence of this Corporeality, there does not arise in him grief, lamentation, pain, distress and despair. To one who is free from attachment ... p ... from craving for Sensation ... for Perception ... for Volitional Activities, in spite of the nature of changeableness and impermanence of these Volitional Activities, there does not arise in him grief, lamentation, pain, distress and despair. To one who is free from attachment, from desire, from love, from thirst, from the burning pain, and from craving for Consciousness, in spite of the nature of changeableness and impermanence of this Consciousness, there does not arise in him grief, lamentation, pain, distress and despair. Venerable Sirs, our teacher, the Bhagavā, by seeing these benefits, exhorts us to root out the craving for Corporeality... for Sensation ... for Perception ... for Volitional Activities ... and to root out the craving for Consciousness.’

“Furthermore, friends, if, by indulgence in demeritorious factors (thoughts, words, and deeds), one were to enjoy happiness in this very life, free from (physical and mental) hardships, anguish and burning pain, and if after death and dissolution of the body one could expect a good destination, the Bhagavā would not have praised the abandonment in this manner of demeritorious factors. But, because indulgence in demeritorious factors leads one to dukkha in this very life, accompanied by (physical and mental) hardships, anguish and

burning pain, and because after death and dissolution of the body one could expect a miserable destination, the Bhagavā has praised the abandonment of demeritorious factors.

“Indeed, friends, if by engaging oneself in meritorious factors, one were to experience dukkha in this very life, accompanied by (physical and mental) hardships, anguish and burning pain, and if after death and dissolution of the body one could expect a miserable destination, the Bhagavā would not have praised the development in this manner of meritorious factors. But, because development of meritorious factors leads one to happiness in this very life, free from (physical and mental) hardships, anguish and burning pain, and because after death and dissolution of the body one could expect a good destination, the Bhagavā has praised the development of meritorious factors.”

Thus said the Venerable Sāriputta. Delighted, the bhikkhus rejoiced in what the Venerable Sāriputta had said.

**End of the Devadaha Sutta,
the second in this vagga.**

3. HĀLIDDIKĀNI SUTTA

Discourse to Hāliddikāni

3. Thus have I heard:

At one time the Venerable Mahākaccāna was staying on a mountain cliff near the town of Kuraraghara in the country of the Avantis. At that time, Hāliddikāni the householder approached the Venerable Mahākaccāna and, having paid obeisance to him and having sat in a suitable place, addressed the Venerable Mahākaccāna thus:

“Venerable Sir, concerning the Māgaṇḍiya Question in the Atthaka Vagga¹, the Bhagava said:

“A bhikkhu² who has abandoned his permanent abode, who has not taken up a temporary abode, who does not associate himself with lay people, who is free from desire for sensual pleasures, and who does not long for existence after existence, would not engage in disparaging disputes with people.”

“Venerable Sir, what would be the detailed explanation of the meaning of these words so tersely spoken by the Bhagavā?”

The element of Corporeality (i.e., the aggregate of Corporeality), householder, is the permanent abode of Consciousness (viññāṇa).³ Consciousness, being bound up with Corporeality by attachment, is called that which has a

1. **Atthaka Vagga:** of Sutta Nipāta.

2. **a bhikkhu:** In the Pāli text ‘muni’, who has attained perfection in self-restraint and insight.

3. **permanent abode of Consciousness:** Just as a house is the place of abode of a man so also Corporeality is the basis on which Consciousness function. It means that Consciousness must depend on Corporeality; but the dependence is not in the physical sense. It is rather like the relationship of dependency between a child and his parents or between a pupil and his teacher.

permanent abode.⁴ The element of Sensation (i.e., the aggregate of Sensation), householder, is the permanent abode of Consciousness. Consciousness, being bound up with Sensation by attachment, is called that which has a permanent abode. The element of Perception (i.e., the aggregate of Perception), householder, is the permanent abode of Consciousness. Consciousness, being bound up with Perception by attachment, is called that which has a permanent abode. The element of Volitional Activities (i.e., the aggregate of Volitional Activities), householder, is the permanent abode of Consciousness. Consciousness, being bound up with Volitional Activities by attachment, is called that which has a permanent abode. Householder, this is how Consciousness is that which has a permanent abode. Householder, this is how one has a permanent abode.

Then, householder, who is one who has no permanent abode⁵? In respect of Corporeality, householder, the Tathāgata had given up desire for Corporeality, attachment to it, delight in it, craving for it, and intense grasping and clinging (for it) which form the basis of, the adherence to, and the latent inclination to demeritorious thought. The Tathāgata has got rid of these, has cut off their roots, has made them like a palm tree stump (which will not grow again), has rendered them incapable of coming into being again and made them impossible to arise in the future. Therefore, the Tathāgata is called one who has no permanent abode.

In respect of Sensation, householder ..., in respect of Perception, householder, in respect of Volitional Activities, householder ..., in respect of Consciousness, householder ..., the Tathāgata has given up desire for Consciousness, attachment to it, delight in it, craving for it, and intense grasping and clinging (for it) which form the basis of, the adherence to, and the latent inclination to demeritorious

4. one who has a permanent abode: *okasāri*

5. one who has no permanent abode: *anokasāri*

thought. The Tathāgata has got rid of these, has cut off their roots, has made them like a palm tree stump (which will not grow again), has rendered them incapable of coming into being again and has made them impossible to arise in the future. Therefore, the Tathāgata is called one who has no permanent abode. Householder, this is how one has no permanent abode.

Then, householder, who is one who has a temporary abode⁶? Householder, one who is permeated with

6. one who has a temporary abode: *niketasāri*

General Notes: There are three kinds of Consciousness: fruitful consciousness (*kamma viññāṇa*), which may be either meritorious or demeritorious citta and which bear fruit, resultant consciousness (*vipāka viññāṇa*) and inoperative consciousness (*kiriya viññāṇa*). In this context, fruitful Consciousness or kamma forming Consciousness is meant. Of the five aggregates, the Buddha speaks of Corporeality, Sensation, Perception and Volitional Activities as the home of Consciousness. One who does not have a permanent home is one who is not attached to the above aggregates, one who does not allow fruitful consciousness to arise through craving. In other words, he is one who does not view the five aggregates as his own self, but holds a detached view of them.

When an uninformed worldling sees an object, that visual object readily becomes a source of evil because demeritorious thoughts, such as greed, hate, bewilderment, etc. arise while the Consciousness is attending to it. In this way, it becomes a temporary spot (abode) where Consciousness rests or dwells. Similarly with the five other sources --- sounds, smells, tastes, tangible objects, thoughts (mind objects) -- at the moment of contact with their respective sense-bases, Consciousness has a momentary abode.

The five aggregates are like a permanent home while the six senses are like temporary dwellings. The five aggregates are held by the uninformed common worldling (i.e., one who has not yet gained the Path knowledge, *Magga ñāṇa*) as their own self and are very dear to them. They are objects of intense attachment. The Contact with six sense objects occurs only momentarily; the six sense-objects are merely external objects. Strong though they may be in attracting one's attention, they are weaker objects of attachment as compared to the five aggregates.

defilements and is bound by defilements arising out of the temporary abode which is a visible object is called one who has a temporary abode... arising out of the temporary abode which is a sound ... arising out of the temporary abode which is an odour ... arising out of the temporary abode which is a taste ... arising out of the temporary abode which is a tangible object .. arising out of the temporary abode which is a mind-object is called one who has a temporary abode. Householder, this is how one has a temporary abode⁷?

Householder, who is one who has no temporary abode? Householder, the Tathāgata had given up being permeated with defilements and being bound by defilements arising out of the temporary abode which is a visible object. He had cut off their roots, had made them like a palm tree stump (which will not grow again), had rendered them incapable of coming into being again and had made them impossible to rise again in the future. Therefore the Tathāgata is called one who has no temporary abode.

The Tathāgata had given up being permeated with defilements and being bound by defilements arising out of the temporary abode which is a sound ... is an odour ... is a taste ... is a tangible object ... is a mind object. The Tathāgata had cut off their roots, had made them like a palm tree stump (which will not grow again), had rendered them incapable of coming into being again and made them impossible to rise again in the future. Householder, the Tathāgata is therefore called one who has no temporary abode. Householder, this is how one has no temporary abode.

Householder, who is one who associates with people? In this matter, some (bhikkhus) associate with lay people. They share the joys and sorrows of people; they feel happy

7. one who is permeated with defilements: *visara*: is bound by fellows of defilements; *vinibandha*.

when people are happy and suffer along with the people.⁸ When any matter arises amongst the people, they take upon themselves to deal with it (on behalf of the laity). Householder, this is how one associates with the people (from the village).

Householder, who is one who does not associate with people? In this matter, householder, a bhikkhu does not associate with lay people. He does not share their joys and sorrows, does not feel happy even when people are happy, and does not suffer along with the people. When any matter arises amongst people, he does not take upon himself to deal with it (on behalf of the laity). Householder, this is how one does not associate with people (from the village).

Householder, who is one who is not free from desire for sensual pleasures? In this matter, there are some who are not free from attachment, from desire, from love, from thirst, from burning pain, and from craving for sense objects. Householder, this is how one is not free from desire for sensual pleasures.

Householder, who is one who is free from desire for sensual pleasures? In this matter, there are some who are free from attachment, from desire, from love, from thirst, from burning pain, and from craving for sense objects. This is, householder, how one is free from desire for sensual pleasures.

Householder, who is one who longs for existence after existence? Householder, in this matter, some long for such and such kind of Corporeality in the future, for such

8. They feel happy when people are happy, and they suffer along with the people: A sense of satisfaction arises in an unmindful bhikkhu when he sees his lay following prosper, in the lowly hope that he is going to receive from them offerings of good food, good monasteries, etc. And to an unwise bhikkhu, since he has great worldly attachment to his lay following, intense anxiety is caused by misfortune befalling them.

and such kind of Sensation in the future, for such and such kind of Perception in the future, for such and such kind of Volitional Activities in the future, and for such and such kind of Consciousness in the future. Householder, this is how one longs for existence after existence.

Householder, who is one who does not long for existence after existence? Householder, in this matter, some do not long for such and such kind of Corporeality in the future, for such and such kind of Sensation in the future, for such and such kind of Perception in the future, for such and such kind of Volitional Activities in the future, and for such and such kind of Consciousness in the future. Householder, this is how one does not long for existence after existence.

Householder, who is one who engages in disparaging disputes? Householder, in this matter, some are in the habit of saying to others in this manner: 'You do not know this Doctrine and Discipline; I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong, my practice is right. What you should say first, you say last; and what you should say last, you say first. My speech is coherent and sensible; your speech is not coherent and not sensible. What you have long practised to say has been upset now. I have exposed the faults in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can.' Householder, this is how one engages in disparaging disputes with people.

Householder, who is one who does not engage in disparaging disputes with people? In this matter, a bhikkhu is not in the habit of saying to others in this manner: 'You do not know this Doctrine and Discipline ... p ... or explain it if you can.' Householder, this is how one does not engage in disparaging disputes with people.

Householder, this then is the detailed explanation of the meaning of the words so tersely spoken by the Bhagavā

concerning the Māgaṇḍiya Question in the Aṭṭhaka Vagga,
viz:

‘A bhikkhu who has abandoned his permanent abode, who has not taken up a temporary abode, who does not associate himself with lay people, who is free from desire for sensual pleasures, and who does not long for existence after existence would not engage in disparaging disputes with people.’

**End of the Hāliddikāni Sutta,
the third in this vagga.**

4. DUTIYA HĀLIDDIKĀNI SUTTA

The Second Discourse to Hāliddikāni

4. Thus have I heard:

At one time, the Venerable Mahākaccāna was staying on a mountain cliff near the town of Kuraraghara in the Kingdom of the Avantis. At that time, Hāliddikāni the householder approached the Venerable Mahākaccāna and, having paid obeisance to him and sat in a suitable place, addressed the Venerable Mahākaccāna thus:

“Venerable Sir, in Sakkapañha Sutta, the Bhagavā said, ‘Those samaṇas and brāhmaṇas who are free from defilements because of complete destruction of Craving have achieved their ultimate goal, have attained complete emancipation (from bonds and attachments), have practised the most holy life, have come to the final end of the round of existences, and are the most noble of all men and devas’.

“Venerable Sir, what would be the detailed explanation of the meaning of these words so tersely spoken by the Bhagavā?”

Householder, in respect of Corporeality, because of the extinction of, the disappearance of, the cessation of, the renunciation of, and the forsaking of desire for Corporeality, attachment to it, delight in it, craving for it, intense grasping and clinging for it, which form the basis of, the adherence to, and the latent inclination to demeritorious thought, the mind is said to be totally liberated from defilements.

Householder, in respect of Sensation ... Householder, in respect of Perception ... Householder, in respect of Volitional Activities ... Householder, in respect of Consciousness, because of the extinction of, the disappearance of, the cessation of, the renunciation of, and the forsaking of desire for Consciousness, attachment to it, delight in it, craving for it,

intense grasping and clinging for it, which form the basis of, the adherence to and the latent inclination to demeritorious thought, the mind is said to be totally liberated from defilements.

Householder, this, then, is the detailed explanation of the meaning of the words so tersely spoken by the Bhagavā in the Sakkapañha Sutta, viz:

‘Those samaṇas and brāhmaṇas who are free from defilements because of complete destruction of Craving have achieved their ultimate goal, have attained complete emancipation (from bonds and attachments), have practised the most holy life, have come to the final end of the round of existences, and are the most noble of all men and devas.’

**End of the Dutiya Hāliddikāni Sutta,
the fourth in this vagga.**

5. SAMADHI SUTTA

Discourse on Concentration

5. Thus have I heard:

At that time in Sāvattthī ... p ... the Bhagavā said: Bhikkhus, develop concentration (*samādhi*)¹. Bhikkhus, a bhikkhu who has a concentrated mind perceives things as they really are. What are the things he perceives as they really are ? He perceives the arising and the cessation of Corporeality (*rūpa*). He perceives the arising and the cessation of Sensation (*vedanā*). He perceives the arising and the cessation of Perception (*saññā*). He perceives the arising and the cessation of Volitional Activities (*saṅkhāra*). He perceives the arising and the cessation of Consciousness (*viññāṇa*).

And, bhikkhus, what is the origin of Corporeality? What is the origin of Sensation? What is the origin of Perception? What is the origin of Volitional Activities? What is the origin of Consciousness? Bhikkhus, in this matter, a bhikkhu revels (in something), speaks about (it) with joy and gets absorbed (in it).

What does he revel in, speak about with joy and get absorbed in? He revels in Corporeality, speaks about it with joy and gets absorbed in it. Because he revels in that Corporeality, speaks about it with joy and gets absorbed in it, delight (i.e., Craving) is present in him. That delight in Corporeality implies Clinging. Dependent on Clinging, there arises bhava (kamma actions causing further existence); dependent on bhava, there arises rebirth; dependent on rebirth, there arise ageing, death, grief, lamentation, pain, distress and

1. concentration, *samādhi*: the ability to fix the mind well on a given object. (Sam = well; ādhi = fixing the mind on a single object). It is, in fact, a mental concomitant, cetasika, named ekaggatā, one-pointedness of mind.

despair. In this way occurs the origination of the whole mass of dukkha.

He revels in Sensation² ... p ... He revels in Perception ... p ... He revels in Volitional Activities ... p ... He revels in Consciousness, speaks about it with joy and gets absorbed in it. [Because he revels in that Consciousness, speaks about it with joy and gets absorbed in it,] delight (i.e., Craving) is present in him. That delight in Consciousness implies Clinging. Dependent on Clinging, there arises bhava (kamma actions causing further existence); dependent on bhava, there arises rebirth; dependent on rebirth ... p ... In this way occurs the origination of the whole mass of dukkha.

Bhikkhus, this is the origin of Corporeality; this is the origin of Sensation; this is the origin of Perception; this is the origin of Volitional Activities; this is the origin of Consciousness.

Bhikkhus, what is the cessation of Corporeality? What is the cessation of Sensation? What is the cessation of Perception? What is the cessation of Volitional Activities? What is the cessation of Consciousness? Bhikkhus, in this matter, a bhikkhu does not revel (in something), does not speak about (it) with joy, and does not get absorbed (in it).

What does he not revel in, does not speak about with joy, and does not get absorbed in? He does not revel in Corporeality, does not speak about with joy and does not get absorbed in it. Because he does not revel in that Corporeality,

2. **revels in Sensation:** Sensation is of three kinds: pleasant sensation (sukha vedanā), unpleasant sensation (dukkha vedanā), neither pleasant nor unpleasant sensation (upekkhā vedanā). It is in the nature of things to find satisfaction in pleasurable feelings (sukha vedanā), and in feelings which are neither painful nor pleasurable (upekkhā vedanā). In respect of painful feeling (dukkha vedanā), one may argue that it is contrary to nature to find satisfaction in unpleasant feelings. What is meant here is that anyone who has the bias of 'I', 'mine' and 'my self' is to be regarded as finding satisfaction in dukkha.

does not speak about it with joy and does not get absorbed in it, delight is not present in him. That delight in Corporeality ceases in him. Dependent on cessation of delight, Clinging ceases in him. Dependent on cessation of Clinging, bhava (kamma actions causing further existence) ceases ... p ... In this way occurs the cessation of the whole mass of dukkha.

He does not revel in Sensation, does not speak about it with joy and does not get absorbed in it. Because he does not revel in that Sensation, does not speak about it with joy and does not get absorbed in it, delight is not present in him. That delight in Sensation ceases in him. Dependent on cessation of delight, Clinging ceases in him. Dependent on cessation of Clinging, bhava (kamma actions causing further existence) ceases ... p ... In this way occurs the cessation of the whole mass of dukkha.

He does not revel in Perception ... p ... in Volitional Activities, does not speak about them with joy and does not get absorbed in them. Because he does not revel in those Volitional Activities, does not speak about them with joy and get absorbed in them, delight is not present in him. That delight in Volitional Activities ceases in him. Dependent on cessation of delight, Clinging ceases in him. Dependent on cessation of Clinging, bhava (kamma actions causing further existence) ceases ... p ... In this way occurs the cessation of the whole mass of dukkha.

He does not revel in Consciousness, does not speak about it with joy and does not get absorbed in it. Because he does not revel in that Consciousness, does not speak about it with joy and does not get absorbed in it, delight is not present in him. That delight in Consciousness ceases in him. Dependent on cessation of delight, Clinging ceases in him. Dependent on cessation of Clinging, bhava (kamma actions causing further existence) ceases ... p ... In this way occurs the cessation of the whole mass of dukkha.

Bhikkhus, this is the cessation of Corporeality; this is the cessation of Sensation; this is the cessation of Perception; this is the cessation of Volitional Activities; this is the cessation of Consciousness.

**End of the Samādhī Sutta,
the fifth in this vagga.**

6. PAṬISALLĀNA SUTTA

Discourse on Meditation in Solitude

6. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, strive to practise meditation in solitude. A bhikkhu who practises meditation in solitude perceives things as they really are. He perceives the arising and the cessation of Corporeality. He perceives the arising and the cessation of Sensation. He perceives the arising and the cessation of Perception. He perceives the arising and the cessation of Volitional Activities. He perceives the arising and the cessation of Consciousness. [Expand as in the previous Sutta]

**End of the Paṭisallāna Sutta,
the sixth in this vagga.**

7. UPĀDĀPARITASSANĀ SUTTA

Discourse on Craving Resulting from Clinging

7. The Bhagavā was staying at Sāvathī ... (He said:) Bhikkhus, I shall give a discourse on Craving resulting from clinging (to the concept of *atta*), and on absence of Craving resulting from non-clinging (to the concept of *atta*). Listen well and pay good attention. I shall speak.

“Very well, Venerable Sir,” replied the bhikkhus. The Bhagavā addressed them thus:

Bhikkhus, how does Craving resulting from clinging come about? Bhikkhus, in this matter, a) uninformed worldling (*puthujjana*), who habitually disregards the ariyas, who is not proficient in the teachings of the ariyas, who is not trained and disciplined in the teachings of the ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue, who is not trained and disciplined in the teachings of men of virtue, takes Corporeality as *atta* (Self), or takes the remaining aggregates as *atta* having Corporeality, or takes Corporeality as existing in *atta*, or takes *atta* as existing in Corporeality. That Corporeality of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of the Corporeality of this person, there arises in him the Consciousness which constantly follows all these changes (taking place in the Corporeality which he takes as his *atta*). Being thus constantly conscious of these changes, his mind is overwhelmed by the arising of demeritorious factors due to Craving resulting from Clinging. His mind being thus overwhelmed by demeritorious factors, he becomes frightened, troubled and obsessed (with Corporeality); he also craves due to Clinging.

He takes Sensation as *atta* (Self), or takes the remaining aggregates as *atta* having Sensation, or takes constantly

Sensation as existing in *atta*, or takes *atta* as existing in Sensation. That Sensation of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of the Sensation of this person, there arises in him the Consciousness which constantly follows all these changes (taking place in the Sensation which he takes as his *atta*). Being thus constantly conscious of these changes, his mind is overwhelmed by the arising of demeritorious factors due to Craving resulting from Clinging. His mind being thus overwhelmed by demeritorious factors, he becomes frightened, troubled and obsessed (with Sensation); he also craves due to Clinging.

He takes Perception as *atta* (Self) ... p ... he takes Volitional Activities as *atta* (Self), or takes the remaining aggregates as *atta* having Volitional Activities, or takes Volitional Activities as existing in *atta*, or takes *atta* as existing in Volitional Activities. These Volitional Activities of that person deteriorate and become different. Because of the nature of changeableness and impermanence of the Volitional Activities of this person, there arises in him the Consciousness which constantly follows all these changes (taking place in the Volitional Activities which he takes as his *atta*). Being thus constantly conscious of these changes, his mind is overwhelmed by the arising of demeritorious factors due to Craving resulting from Clinging. His mind being thus overwhelmed by demeritorious factors, he becomes frightened, troubled and obsessed (with Volitional Activities); he also craves due to Clinging.

He takes Consciousness as *atta* (Self), or takes the remaining aggregates as *atta* having Consciousness, or takes Consciousness as existing in *atta*, or takes *atta* as existing in Consciousness. That Consciousness of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of the Consciousness of this person, there arises in him the Consciousness which

follows all these changes (taking place in the Consciousness which he takes as his *atta*). Being thus constantly conscious of these changes, his mind is overwhelmed by the arising of demeritorious factors due to Craving resulting from clinging. His mind being thus overwhelmed by demeritorious factors, he becomes frightened, troubled and obsessed (with Consciousness); he also craves due to clinging.

In this way, bhikkhus, Craving resulting from clinging comes about.

Bhikkhus, how does absence of Craving resulting from non-clinging come about? Bhikkhus, in this matter, the well-informed ariya disciple, who pays attention to the ariyas, who is proficient in the teachings of the ariyas, who is trained and disciplined in the teachings of the ariyas, who pays attention to men of virtue, who is proficient in the teachings of men of virtue, who is trained and disciplined in the teachings of men of virtue, does not take Corporeality as *atta* (Self), does not take the remaining aggregates as *atta* having Corporeality, does not take Corporeality as existing in *atta*, does not take *atta* as existing in Corporeality. That Corporeality of that person deteriorates and becomes different. In spite of the nature of changeableness and impermanence of the Corporeality of this person, there does not arise in him the Consciousness which constantly follows all these changes (taking place in the Corporeality which he does not take as his *atta*). Consequently, his mind is not overwhelmed by the arising of demeritorious factors due to Craving resulting from clinging. His mind not being overwhelmed by demeritorious factors, he does not become frightened, troubled and obsessed (with Corporeality); he does not also crave due to Clinging.

He does not take Sensation as *atta* (Self), does not take the remaining aggregates as *atta* having Sensation, does not take Sensation as existing in *atta*, does not take *atta* as existing in Sensation. That Sensation of that person deteriorates and

becomes different. In spite of the nature of changeableness and impermanence of the Sensation of this person, there does not arise in him the Consciousness which constantly follows all these changes (taking in the Sensation which he does not take as his *atta*). Consequently, his mind is not overwhelmed by the arising of demeritorious factors due to Craving resulting from clinging. His mind not being overwhelmed by demeritorious factors, he does not become frightened, troubled and obsessed (with Sensation); he does not also crave due to Clinging.

He does not take Perception as *atta* (Self) ... p ... He does not take Volitional Activities as *atta* (Self), does not take the remaining aggregates as *atta* having Volitional Activities, does not take Volitional Activities as existing in *atta*, does not take *atta* as existing in Volitional Activities. Those Volitional Activities of that person deteriorate and become different. In spite of the nature of changeableness and impermanence of the Volitional Activities of this person, there does not arise in him the Consciousness which constantly follows all these changes (taking place in the Volitional Activities which he does not take as his *atta*). Consequently, his mind is not overwhelmed by the arising of demeritorious factors due to Craving resulting from clinging. His mind not being overwhelmed by demeritorious factors, he does not become frightened, troubled and obsessed (with Volitional Activities); he does not also crave due to non-clinging.

He does not take Consciousness as *atta* (Self), does not take the remaining aggregates as *atta* having Consciousness, does not take Consciousness as existing in *atta*, does not take *atta* as existing in Consciousness. This Consciousness of that person deteriorates and becomes different. In spite of the nature of changeableness and impermanence of the Consciousness of this person, there does not arise in him the Consciousness which constantly follows all these changes (taking place in the Consciousness which he does not take

as his *atta*). Consequently, his mind is not overwhelmed by the arising of demeritorious factors due to Craving resulting from clinging. His mind not being overwhelmed by demeritorious factors, he does not become frightened, troubled and obsessed (with Consciousness); he does not also crave due to non-clinging.

In this way, bhikkhus, absence of craving resulting from non-clinging comes about.

**End of the Upādāparitassanā Sutta,
the seventh in this vagga.**

8. DUTIYA UPĀDĀPARITASSANĀ SUTTA

Second Discourse on Craving Resulting from Clinging

8. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, I shall give a discourse on Craving resulting from clinging (to the concept of *atta*), and on absence of Craving resulting from non-clinging (to the concept of *atta*). Listen well to the discourse ... p ...

Bhikkhus, how does Craving resulting from clinging come about? Bhikkhus, in this matter, an uninformed worldling (*puthujjana*) takes, in respect of Corporeality, thus: "This is mine. This is I. This is my Self (*atta*)". That Corporeality of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of this Corporeality, there arise in him grief, lamentation, pain, distress and despair.

He takes, in respect of Sensation, thus: "This is mine"; in respect of Perception, thus: "This is mine ..."; in respect of Volitional Activities, thus: "These are mine..."; in respect of Consciousness, thus " This is mine. This is I. This is my Self." That Consciousness of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of this Consciousness, there arise in him grief, lamentation, pain, distress and despair.

In this way, bhikkhus, Craving resulting from clinging comes about.

Bhikkhus, how does absence of craving resulting from non-clinging come about? In this matter, bhikkhus, the well-informed *ariya* disciple does not take, in respect of Corporeality, thus: "This is mine. This is I. This is my Self." That Corporeality of that person deteriorates and becomes different. In spite of the nature of changeableness and impermanence of this Corporeality of this person, there do not arise in him grief, lamentation, pain, distress and despair.

He does not take, in respect of Sensation, thus: “This is mine....”; in respect of Perception, thus: “This is mine....”; in respect of Volitional Activities, thus: “These are mine....”; in respect of Consciousness, thus: “This is mine. This is I. This is my Self.” That Consciousness of that person deteriorates and becomes different. In spite of the nature of changeableness and impermanence of this Consciousness of this person, there do not arise in him grief, lamentation, pain, distress and despair.

In this way, bhikkhus, the absence of Craving resulting from non-clinging comes about.

**End of the Dutiya Upādāparitassanā Sutta,
the eighth in this vagga.**

9. KĀLATTAYA ANICCA SUTTA

Discourse on Impermanence in the Past, the Future and the Present

9. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, Corporeality in the past was impermanent; it will be impermanent in the future. And that it is so in the present hardly needs saying. Perceiving in this way, bhikkhus, the well-informed ariya disciple is indifferent to the past Corporeality, does not delight in the future Corporeality and he strives to become disgusted with the present Corporeality; he strives for freedom from attachment to it and for its cessation.

Sensation in the past was impermanent; it will be impermanent in the future ... p ... Perception in the past was impermanent; it will be impermanent in the future... Volitional Activities in the past were impermanent; they will be impermanent in the future. And that they are so in the present hardly needs saying. Perceiving in this way, bhikkhus, the well-informed ariya disciple is indifferent to the past Volitional Activities, does not delight in the future Volitional Activities and he strives to become disgusted with the present Volitional Activities; he strives for freedom from attachment to them and for their cessation.

Consciousness in the past was impermanent; it will be impermanent in the future. And that it is so in the present hardly needs saying. Perceiving in this way, bhikkhus, the well-informed ariya disciple is indifferent to the past Consciousness, does not delight in the future Consciousness and he strives to become disgusted with the present Consciousness; he strives freedom from attachment to it and for its cessation.

**End of the Kālattaya Anicca Sutta,
the ninth in this vagga.**

10. KĀLATTAYA DUKKHA SUTTA

Discourse on Dukkha in the Past, in the Future and in the Present

10. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, Corporeality in the past was dukkha; it will be dukkha in the future. And that it is so in the present hardly needs saying. Perceiving in this way, bhikkhus, the well-informed ariya disciple is indifferent to the past Corporeality, does not delight in the future Corporeality and he strives to become disgusted with the present Corporeality; he strives for freedom from attachment to it and for its cessation.

Sensation in the past was dukkha; it will be dukkha in the future ... Perception in the past was dukkha; it will be dukkha in the future. Volitional Activities in the past was dukkha; they will be dukkha in the future. Consciousness in the past was dukkha; it will be dukkha in the future. And that it is so in the present hardly needs saying. Perceiving in this way, bhikkhus, the well-informed ariya disciple is indifferent to the past Consciousness, does not delight in the future Consciousness and he strives to become disgusted with the present Consciousness; he strives for freedom from attachment to it and for its cessation.

**End of the Kālattaya Dukkha Sutta,
the tenth in the vagga.**

11. KĀLATTAYA ANATTA SUTTA

Discourse on Non-Self in the Past, in the Future and in the Present

11. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, Corporeality in the past was non-Self (anatta); it will be non-Self in the future. And that it is so in the present hardly needs saying. Perceiving in this way, bhikkhus, the well-informed ariya disciple is indifferent to the past Corporeality, does not delight in the future Corporeality and he strives to become disgusted with the present Corporeality; he strives for freedom from attachment to it and for its cessation.

Sensation in the past was non-Self; it will be non-Self in the future ... Perception in the past was non-Self; it will be non-Self in the future ... Volitional Activities in the past were non-Self; they will be non-self in the future ... Consciousness in the past was non-Self; it will be non-Self in the future. And that it is so in the present hardly needs saying. Perceiving in this way, bhikkhus, the well-informed ariya disciple is indifferent to the past Consciousness, does not delight in the future Consciousness and he strives to become disgusted with the present Consciousness; he strives for freedom from attachment to it and for its cessation.

End of the Kālattaya Anatta Sutta,
the eleventh in this vagga.

End the the Nakulapitu Vagga,
the first vagga in the First Sub-division containing
fifty-two suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

(ii) ANICCA VAGGA

1. Anicca Sutta
2. Dukkha Sutta
3. Anatta Sutta
4. Yadanicca Sutta
5. Yam Dukkha Sutta
6. Yadanattā Sutta
7. Sahetu Anicca Sutta
8. Sahetu Dukkha Sutta
9. Sahetu Anatta Sutta
10. Ānanda Sutta

1. ANICCA SUTTA

Discourse on Impermanence

12. Thus have I heard:

The Bhagavā was staying at Sāvatti ... At that time... (He said:) Bhikkhus, Corporeality is impermanent, Sensation is impermanent, Perception is impermanent, Volitional Activities are impermanent, Consciousness is impermanent. Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities and with Consciousness. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: "Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do for such realization."

**End of the Anicca Sutta,
the first in this vagga.**

2. DUKKHA SUTTA**Discourse on Dukkha**

13. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, Corporeality is dukkha, Sensation is dukkha, Perception is dukkha, Volitional Activities are dukkha, Consciousness is dukkha. On perceiving thus ...p... there is nothing more to do for such realization.

**End of the Dukkha Sutta,
the second in this vagga.**

3. ANATTA SUTTA**Discourse on Non-Self**

14. The Bhagavā was staying at Sāvatti.... (He said:) Bhikkhus, Corporeality is non-Self, Sensation is non-Self, Perception is non-self, Volitional Activities are non-self, Consciousness is non-Self. Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities and with Consciousness. On being disgusted (thus), he is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: "Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done (to realize Magga); there is nothing more to do for such realization."

**End of the Anatta Sutta,
the third in this vagga.**

4. YADANICCA SUTTA**Discourse on that which is Impermanent**

15. The Bhagavā was staying at Sāvatti.... (He said:) Bhikkhus, Corporeality is impermanent; the Corporeality which is impermanent is dukkha; the Corporeality which is dukkha is non-Self; the Corporeality which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self.'

Sensation is impermanent; the Sensation which is impermanent is dukkha; the Sensation which is dukkha is non-Self; the Sensation which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self.'

Perception is impermanent ...p... Volitional Activities are impermanent ...p... Consciousness is impermanent; the Consciousness which is impermanent is dukkha; the Consciousness which is dukkha is non-Self; the Consciousness which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self.' On perceiving thus ...p... there is nothing more to do for such realization.

**End of the Yadanicca Sutta,
the fourth in this vagga.**

5. YAṂ DUKKHA SUTTA**Discourse on that which is Dukkha**

16. The Bhagavā was staying at Sāvathī.... (He said:) Bhikkhus, Corporeality is dukkha; the Corporeality which is dukkha is non-Self; the Corporeality which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self.'

Sensation is dukkha ... Perception is dukkha ... Volitional Activities are dukkha ... Consciousness is dukkha; the Consciousness which is dukkha is non-Self; the Consciousness which is non-Self should be perceived with insight wisdom, as it really is, thus 'This is not mine. This is not I. This is not my Self.' On perceiving thus ...p... there is nothing more to do (for such realization).

**End of the Yam Dukkha Sutta,
the fifth in this vagga.**

6. YADANATTĀ SUTTA**Discourse on that which is Non-Self**

17. The Bhagavā was staying at Sāvattī.... (He said:) Bhikkhus, Corporeality is non-Self; the Corporeality which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self.'

Sensation is non-Self ... Perception is non-Self ... Volitional Activities are non-Self. Consciousness is non-Self; the Consciousness which is non-Self should be perceived with insight wisdom, as it really is, thus 'This is not mine. This is not I. This is not my Self.' On perceiving thus ...p... there is nothing more to do for such realization.

**End of Yadanattā Sutta,
the sixth in this vagga.**

7. SAHETU ANICCA SUTTA**Discourse on the Impermanence of the Aggregates
and of their Conditioning Factors**

18. The Bhagavā was staying at Sāvatti.... (He said:) Bhikkhus, Corporeality is impermanent; the conditioning factors, the causative factors that bring forth this Corporeality are also impermanent. Bhikkhus, how could Corporeality that is conditioned and caused by factors that are themselves impermanent be permanent?

Sensation is impermanent; the conditioning factors, the causative factors that bring forth this Sensation are also impermanent. Bhikkhus, how could Sensation that is conditioned and caused by factors that are themselves impermanent be permanent?

Perception is impermanent ... Volitional Activities are impermanent; the conditioning factors, the causative factors that bring forth Volitional Activities are also impermanent. Bhikkhus, how could Volitional Activities that are conditioned and caused by factors that are themselves impermanent be permanent?

Consciousness is impermanent; the conditioning factors, the causative factors that bring forth Consciousness are also impermanent. Bhikkhus, how could Consciousness that is conditioned and caused by factors that are themselves impermanent be permanent?

On perceiving thus ...p... there is nothing more to do for such realization.

**End of the Sahetu Anicca Sutta,
the seventh in this vagga.**

8. SAHETU DUKKHA SUTTA**Discourse on the Dukkha of the Aggregates
and of their Conditioning Factors**

19. The Bhagavā was staying at Sāvatti.... (He said:) Bhikkhus, Corporeality is dukkha; the conditioning factors, the causative factors that bring forth this Corporeality are also dukkha. Bhikkhus, how could Corporeality that is conditioned and caused by factors that are themselves dukkha be free from dukkha?

Sensation is dukkha ... Perception is dukkha ... Volitional Activities are dukkha... Consciousness is dukkha; the conditioning factors, causative factors that bring forth Consciousness are also dukkha. Bhikkhus, how could Consciousness that is conditioned and caused by factors that are themselves dukkha be free from dukkha?

On perceiving thus ...p... there is nothing more to do for such realization.

**End of the Sahetu Dukkha Sutta,
the eight in this vagga.**

9. SEHETU ANATTA SUTTA

**Discourse on the Non-Self of the Aggregates
and of their Conditioning Factors**

20. The Bhagavā was staying at Sāvatti.... (He said:) Bhikkhus, Corporeality is non-Self; the conditioning factors, the causative factors that bring forth this Corporeality are also non-Self. Bhikkhus, how could Corporeality that is conditioned and caused by factors that are themselves non-Self be Self (atta)?

Sensation is non-Self ... Perception is non-Self ... Volitional Activities are non-Self ... Consciousness is non-Self; the conditioning factors, causative factors that bring forth Consciousness are also non-Self. Bhikkhus, how could Consciousness that is conditioned and caused by factors that are themselves non-Self be Self?

On perceiving thus ...p... there is nothing more to do for such realization.

**End of the Sahetu Anatta Sutta,
the ninth in this vagga.**

10. ĀNANDA SUTTA**Discourse to Venerable Ānanda**

21. The Bhagavā was staying at Sāvattī. At that time, the Venerable Ānanda approached the Bhagavā and, having paid obeisance to him, sat in a suitable place and he addressed the Bhagavā thus:

“Venerable Sir, it has been said, ‘Cessation, cessation’. Venerable Sir, cessation of what phenomena (dhamma) does this ‘Cessation’ refer to?”

Ānanda, Corporeality is impermanent, conditioned, causally produced and has the nature of wasting away, of disintegrating, of disappearing and of ceasing. This cessation of Corporeality is what is meant by ‘cessation’.

Sensation is impermanent, conditioned, causally produced and has the nature of wasting away, of disintegrating, of disappearing and of ceasing. This cessation of Sensation is what is meant by ‘cessation’.

”Perception ... Volitional Activities are impermanent, conditioned, causally produced and have the nature of wasting away, of disintegrating, of disappearing and of ceasing. This cessation of Volitional Activities is what is meant by ‘cessation’.

Consciousness is impermanent, conditioned, causally produced and has the nature of wasting away, of disintegrating, of disappearing and of ceasing. This cessation of Consciousness is what is meant by ‘cessation’.

Ananda, cessation of these dhammas is what is meant by 'cessation'.

**End of the Ānanda Sutta,
the tenth in this vagga.**

**End of the Anicca Vagga,
the second vagga in the First Sub-division containing
fifty-two suttas.**

Namo tassa bhagavato arahato sammāsambuddhassa

(iii) BHĀRA VAGGA

1. Bhāra Sutta
2. Pariññā Sutta
3. Abhijāna Sutta
4. Chandarāga Sutta
5. Assāda Sutta
6. Dutiya Assāda Sutta
7. Tatiya Assāda Sutta
8. Abhinandana Sutta
9. Uppāda Sutta
10. Agha Mūla Sutta
11. Pabhaṅgu Sutta

1. BHĀRA SUTTA

Discourse on the Burden

22. The Bhagavā was staying at Sāvatti. ... At that time ... (He said:) Bhikkhus, I shall give a discourse on the burden, the bearer of the burden, the bearing of the burden and the laying down of the burden. Listen well to the discourse. Bhikkhus, what is meant by the burden ? It may be said that the five aggregates which are the objects of Clinging are the burden. What are the five aggregates which are the objects of Clinging ? They are : the aggregate of Corporeality which is the object of Clinging, the aggregate of Sensation which is the object of Clinging, the aggregate of Perception which is the object of Clinging, the aggregate of Volitional Activities which is the object of Clinging and the aggregate of Consciousness which is the object of Clinging . These, bhikkhus, are called the burden.

Bhikkhus, who is the bearer of the burden? Bhikkhus, any venerable one, having such and such a name, belonging to such and such a clan, is called the bearer of the burden.

Bhikkhus, what is meant by the bearing of the burden? Bhikkhus, it is the Craving (*taṇhā*) which gives rise to fresh rebirth, accompanied by strong attachment, and finds great delight in this or that (existence), namely, craving for sense pleasures (*kāma taṇhā*) , craving for continued existence (*bhava taṇhā*) and craving for no further existence (*vibhava taṇhā*) (i.e., annihilation of Self). Bhikkhus, this Craving is said to be the bearing of the burden.

Bhikkhus, what is meant by the laying down of the burden? Bhikkhus, it is the cessation, through complete non-attachment, of this same Craving, its abandoning and discarding, the liberation and detachment from it. (This, in fact, is realization of Nibbāna). Bhikkhus, this is what is meant by the laying down of the burden.

Thus spoke the Bhagavā. And having thus spoken, the Sugata, the Teacher, further uttered these verses:

The five aggregates are really burdens;
the person is the bearer; the bearing of the
burden in this world is painful. The laying
down of the burden is blissful.

Having laid down the heavy burden, not
choosing to bear another burden and
eradicating the Craving with its roots, one
enjoys supreme Peace, free from thirst of
Craving.

**End of the Bhāra Sutta,
the first in this vagga.**

2. PARIÑÑĀ SUTTA

Discourse on True and Complete Understanding

The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, I shall give a discourse on what should be understood truly and well and on what is true and complete understanding. Listen to the discourse. Bhikkhus, what are the phenomena that should be understood truly and well ?

Bhikkhus, Corporeality is a phenomenon which should be understood truly and well. Sensation is a phenomenon which should be understood truly and well. Perception is phenomena: which should be understood truly and well. Volitional Activities are a phenomenon which should be understood truly and well. Consciousness is a phenomenon which should be understood truly and well. These, bhikkhus, are called the phenomena which should be understood truly and well.

Bhikkhus, what is the true and complete understanding? It is, bhikkhus, the understanding of extinction of attachment (*rāga*), of hatred (*dosa*) and of bewilderment (*moha*). This, bhikkhus, is called the true and complete understanding.

**End of the Pariññā Sutta,
the second in this vagga.**

3. ABHIJĀNA SUTTA

Discourse on Knowing Truly and Well

24. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, so long as the Corporeality is not known truly and well (as being made up of elements with their own qualities), not understood perfectly (with vipassanā insight as to their characteristics of impermanence, unsatisfactoriness, and insubstantiality), so long as there is no freedom from attachment to it, and so long as it has not been abandoned, it is not possible to eradicate dukkha.

So long as the Sensation is not known truly and well (as being a mental aggregate with its own qualities), not understood perfectly (with vipassanā insight as to its characteristics of impermanence, unsatisfactoriness, and insubstantiality), so long as there is no freedom from attachment to it and so long as it has not been abandoned, it is not possible to eradicate dukkha.

So long as Perception is ... p... So long as Volitional Activities are not known truly and well (as being mental aggregates with their own qualities), not understood perfectly (with vipassanā insight as to their characteristics of impermanence, unsatisfactoriness and insubstantiality), so long as there is no freedom from attachment to them and so long as they have not been abandoned, it is not possible to eradicate dukkha.

So long as Consciousness is not known truly and well (as being a mental aggregate with its own qualities), not understood perfectly (with vipassanā insight as to its characteristics of impermanence, unsatisfactoriness and insubstantiality), so long as there is no freedom from attachment to it and so long as it has not been abandoned, it is not possible to eradicate dukkha.

Bhikkhus, when the Corporeality is known truly and well (as being made up of elements with their own qualities), understood perfectly (with vipassanā insight as to its characteristics of impermanence, unsatisfactoriness and insubstantiality), when there is freedom from attachment to it and when it has been abandoned, it is possible to eradicate dukkha.

When Sensation is known truly and well ... Perception ... Volitional Activities ... When Consciousness is known truly and well (as being a mental aggregate with its own qualities), understood perfectly (with vipassanā insight as to its characteristics), when there is freedom from attachment to it and when it has been abandoned, it is possible to eradicate dukkha.

**End of the Abhijāna Sutta,
the third in this vagga.**

Notes:

Both the Pariññā Sutta and the Abhijāna Sutta deal with the practice of vipassanā meditation and the vipassanā insight which are developed through this practice. The knowledge accrued therefrom are classified under three stages as follows, according to the Commentary:

Abhijāna --- knowing by experience fully and thoroughly means knowledge of the difference between nāma and rūpa and their components and qualities and the cause of their appearance. This is the stage of *nātapariññā*, made up of *nāma rūpa*, *pariccheda ñāna* and *paccaya pariggahañāna*.

Parijāna --- knowing accurately, full comprehension, means knowledge of three characteristics of nāma rūpa, namely, impermanence, unsatisfactoriness and insubstantiality. This is the state of *tiraṇa parinna*.

Virājaya and *Pajaha* --- detachment from and abandoning of Craving; it means complete uprooting of Craving and defilements. This is the stage of *pahāna parinna* when the highest and most perfect knowledge, *maggañāna*, is achieved

4. CHANDARĀGA SUTTA**Discourse on Craving**

25. The Bhagavā was staying at Sāvathī ... (He said:) Bhikkhus, get rid of craving¹ for Corporeality. By doing so, Corporeality will be got rid of; its roots will be cut off; it will be made like a palm tree stump, rendered incapable of coming into being again and made impossible to rise again in the future.

Get rid of craving for Sensation. By doing so, Sensation will be got rid of; its roots will be cut off; it will be made like a palm tree stump, rendered incapable of coming into being again and made impossible to rise again in the future.

Get rid of craving for Perception. By doing so, Perception will be got rid of; its roots will be cut off; it will be made like a palm tree stump, rendered incapable of coming into being again and made impossible to rise again in the future.

Get rid of craving for Volitional Activities. By doing so, Volitional Activities will be got rid of; their roots will be cut off; they will be made like a palm tree stump, rendered incapable of coming into being again and made impossible to rise again in the future.

Craving: *chandarāga*: 'Chanda' by itself means desire; 'rāga' by itself means attachment, but here this compound Pāli term 'chandarāga' is rendered by the single English term 'Craving'.

Get rid of craving for Consciousness. By doing so, Consciousness will be got rid of; its root will be cut off, it will be made like a palm tree stump, rendered incapable of coming into being again and made impossible to rise again in the future.

**End of the Chandarāga Sutta,
the fourth in this vagga.**

5. ASSĀDA SUTTA

Discourse on Enjoyableness

26. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, when I was only a Bodhisatta before having penetrating knowledge of the Four Ariya Truths and not yet a Buddha, these thoughts occurred to me: ‘What is the enjoyableness of Corporeality, what are its faults and what is freedom from attachment¹ to it? What is the enjoyableness of Sensation, what are its faults and what is freedom from attachment to it? What is the enjoyableness of Perception, what are its faults and what is freedom from attachment to it? What is the enjoyableness of Volitional Activities, what are their faults and what is freedom from attachment to them? What is the enjoyableness of Consciousness, what are its faults and what is freedom from attachment to it?’

Then, bhikkhus, these thoughts occurred to me: ‘The physical well-being and mental pleasure that arise dependent on Corporeality are the enjoyableness of Corporeality. Its impermanence, its unsatisfactoriness and its nature of being subject to constant change are the faults of Corporeality. Rooting out the craving for Corporeality and abandoning it constitute freedom from attachment to it. The physical well-being and mental pleasure² that arise dependent on Sensation are the enjoyableness of Sensation. Its impermanence, its unsatisfactoriness and its nature of being subject to constant change are the faults of Sensation. Rooting out the craving for Sensation and abandoning it constitute the freedom from attachment to it.... p ... that arise dependent on Perception

1. Freedom from attachment to corporeality: *rūpassa nissaraṇa*: lit, freedom from corporeality. When one gains insight and Path knowledge, *magga ñāṇa*, one is no longer fettered by the defilements that arise from or that have their bases in corporeality.
2. The physical well-being and mental pleasure: *sukha somanassa*.

... p ... The physical well-being and mental pleasure that arise dependent on Volitional Activities are the enjoyableness of Volitional Activities. Their impermanence, their unsatisfactoriness and nature of being subject to constant change are the faults of Volitional Activities. Rooting out the craving for Volitional Activities and abandoning them constitute the freedom from attachment to them. The physical well-being and mental pleasure that arise dependent on Consciousness are the enjoyableness of Consciousness. Its impermanence, its unsatisfactoriness and its nature of being subject to constant change are the faults of Consciousness. Rooting out the craving for Consciousness and abandoning it constitute freedom from attachment to it'.

Bhikkhus, as long as I had not yet come to understand truly and fundamentally the enjoyableness of these five aggregates which are the objects of Clinging as enjoyableness, their faults as faults, freedom from attachment to them as freedom, so long did I not admit to the deva world with its devas, Māras and brahmās, to the human world with its samaṇas, brāhmaṇas, kings and people, that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment³ (that is, become a supremely self-enlightened one).

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3. **The most supreme enlightenment:** *anuttaram sammāsambodhi*. Anuttaram: incomparable, supreme; sammāsambodhi: the arahattamagga ñāṇa which is attained by the Buddhas intuitively by their own efforts without any instruction from others. By this ñāṇa they truly and perfectly know everything, because with it arises simultaneously the sabbaññuta ñāṇa which knows everything. Therefore, this exclusive arahattamagga ñāṇa of the Buddhas is known as sammāsambodhi; 'sammā' lit., truly, perfectly, implying sabbaññuta ñāṇa; 'saṃ' meaning by oneself; and 'bodhi' meaning knowledge. Therefore, knowledge truly and perfectly attained by oneself. For paccekabuddhas, their arahattamagga ñāṇa is known only as 'sambodhi', self-known knowledge, without the qualifying 'sammā'. The arahattamagga ñāṇa of the disciples is simply known as 'bodhi', knowledge, enlightenment without the qualifying 'sammā' and 'saṃ'.

When, bhikkhus, I had come to understand truly and fundamentally the enjoyableness of the five aggregates which are the objects of Clinging as enjoyableness, their faults as faults, freedom from attachment to them as freedom, then only I declared to the deva world with its devas, Māras and brahmās, to the human world with its samaṇas, brāhmaṇas, kings and people, that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment.

Indeed, knowledge and vision arose in me. Unshakable is my liberation. This is the last existence; now there is no more rebirth for me.

**End of the Assāda Sutta,
the fifth in this vagga.**

6. DUTIYA ASSADA SUTTA

The Second Discourse on Enjoyableness

27. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, I have wandered in search of the enjoyableness that is in Corporeality and I have found (and experienced) it. I have also gained insight into all the enjoyableness that is in Corporeality. Bhikkhus, I have wandered in search of the faults of Corporeality and I have found those faults. I have also gained insight into all the faults that Corporeality is prone to. Bhikkhus, I have wandered in search of freedom from attachment to Corporeality and I have attained it. I have also gained insight into (all the ways of) freedom from attachment to Corporeality.

Bhikkhus, I have wandered in search of the enjoyableness that is in Sensation ... p ... in Perception ... p ... in Volitional Activities ... p ... I have wandered in search of the enjoyableness that is in Consciousness and I have found (and experienced) it. I have also gained insight into all the enjoyableness that is in Consciousness. Bhikkhus, I have wandered in search of the faults of Consciousness and I have found those faults. I have also gained insight into all the faults that Consciousness is prone to. Bhikkhus, I have wandered in search of freedom from attachment to Consciousness and I have attained it. I have also gained insight into (all the ways of) freedom from Consciousness.

Bhikkhus, as long as I had not yet **come** to understand truly and fundamentally the enjoyableness of these five aggregates which are the objects of Clinging as enjoyableness, their faults as faults, freedom from attachment to them as freedom ... p ... when I come to understand ... Indeed, knowledge and vision arose in me. Unshakable is my

liberation. This is the last existence; now there is no more rebirth for me.

**End of the Dutiya Assāda Sutta,
the sixth in this vagga.**

7. TATIYA ASSĀDA SUTTA

The Third Discourse on Enjoyableness

28. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, if Corporeality had no enjoyableness in it, sentient beings would not become attached to it. Bhikkhus, it is because Corporeality has its enjoyableness that sentient beings are attached to it. Bhikkhus, if Corporeality had no faults in it, sentient beings would not become disgusted with it. Bhikkhus, it is because Corporeality has its faults that sentient beings are disgusted with it. Bhikkhus, if there were no way of freedom from attachment to Corporeality, sentient beings would not gain freedom from attachment to it. Bhikkhus, it is because there is the way of freedom from attachment to it that sentient beings do gain freedom from it.

Bhikkhus, if Sensation had no enjoyableness in it ... p ... if Perception had ... p ... if Volitional Activities had no enjoyableness in them, sentient beings would not become attached to them. Bhikkhus, it is because Volitional Activities have their enjoyableness that sentient beings are attached to them. Bhikkhus, if Volitional Activities had no faults in them, sentient beings would not become disgusted with them. Bhikkhus, it is because Volitional Activities have their faults that sentient beings are disgusted with them. Bhikkhus, if there were no way of freedom from attachment to Volitional Activities, sentient beings would not gain freedom from attachment to them. Bhikkhus, it is because there is the way of freedom from attachment to them that sentient beings do gain freedom from them.

Bhikkhus, if Consciousness had no enjoyableness in it, sentient beings would not become attached to it. Bhikkhus, it is because Consciousness has its enjoyableness that sentient beings are attached to it. Bhikkhus, if Consciousness had no faults in it, sentient beings would not become disgusted with

it. Bhikkhus, it is because Consciousness has its faults that sentient beings are disgusted with it. Bhikkhus, if there were no way of freedom from attachment to Consciousness, sentient beings would not gain freedom from it. Bhikkhus, it is because there is the way of freedom from attachment to it that sentient beings do gain freedom from it.

Bhikkhus, as long as sentient beings have not yet come to understand truly and fundamentally the enjoyableness of the five aggregates which are the objects of Clinging as enjoyableness, their faults as faults, freedom from attachment to them as freedom, so long will sentient beings remain unliberated from the world of devas with its devas, Māras and brahmās, and from the world of human beings with its samaṇas, brāhmaṇas, kings and people, harnessed to them, unreleased from them, and their minds will remain restricted to existences with defilements. When, bhikkhus, sentient beings come to understand truly and fundamentally the enjoyableness of the five aggregates which are the objects of Clinging as enjoyableness, their faults as faults, freedom from attachment to them as freedom, then only the sentient beings become liberated from the world of devas with its devas, Māras and brahmās, and from the world of human beings with its samaṇas, brāhmaṇas, kings and people, unharnessed to them, released from them, and their minds unrestricted to existences with defilements.

**End of the Tatiya Assāda Sutta,
the seventh in this vagga.**

8. ABHINANDANA SUTTA**Discourse on Taking Delight**

29. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, whoever takes delight in Corporeality revels in dukkha. Whoever revels in dukkha, I say, has not gained release from dukkha. Whoever takes delight in Sensation ... Whoever takes delight in Perception ... Whoever takes delight in Volitional Activities ... Whoever takes delight in Consciousness, revels in dukkha. Whoever revels in dukkha, I say, has not gained release from dukkha.

Bhikkhus, whoever does not take delight in Corporeality does not revel in dukkha. Whoever does not revel in dukkha, I say, has gained release from dukkha. Whoever does not take delight in Sensation ... Whoever does not take delight in Perception ... Whoever does not take delight in Volitional Activities... Whoever does not take delight in Consciousness does not revel in dukkha. Whoever does not revel in dukkha, I say, has gained release from dukkha.

**End of the Abhinandana Sutta,
the eighth in this vagga.**

9. UPPĀDA SUTTA**Discourse on Arising**

30. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, the arising of Corporeality, its continuance, its renewed appearance, and its manifestation, is the arising of dukkha, the occurrence of ailments, and the manifestation of ageing and death. The arising of Sensation ... The arising of Perception ... The arising of Volitional Activities ... The arising of Consciousness, its continuance, its renewed appearance, and its manifestation, is the arising of dukkha, the occurrence of ailments, and the manifestation of ageing and death.

Bhikkhus, the cessation of Corporeality, its extinction, and its disappearance, is the cessation of dukkha, the extinction of ailments and the disappearance of ageing and death. The cessation of Sensation ... The cessation of Perception ... The cessation of Volitional Activities ... The cessation of Consciousness, its extinction, and its disappearance, is the cessation of dukkha, the extinction of ailments, and the disappearance of ageing and death.

**End of the Uppāda Sutta,
the ninth in this vagga.**

10. AGHA MŪLA SUTTA**Discourse on Origin of Dukkha**

31. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, I shall give a discourse on dukkha and the origin of dukkha. Listen well. Bhikkhus, what is dukkha ? Bhikkhus, Corporeality is dukkha, Sensation is dukkha, Perception is dukkha, Volitional Activities are dukkha, Consciousness is dukkha. These, bhikkhus, are called dukkha.

Bhikkhus, what is the origin of dukkha? Bhikkhus, it is the Craving (*taṇhā*) which gives rise to fresh rebirth, and, accompanied by strong attachment, finds great delight in this or that (existence), namely, craving for sense pleasures (*kāma taṇhā*), craving for continued existence (*bhava taṇhā*) and craving for no further existence (*vibhava taṇhā*) (i.e., annihilation of Self). Bhikkhus, this Craving (*taṇhā*) is said to be the origin of dukkha.

**End of the Agha Mūla Sutta,
the tenth in this vagga.**

11. PABHAṄGU SUTTA**Discourse on what is Destructible**

32. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, I shall give a discourse on what is destructible and what is indestructible. Listen well. Bhikkhus, what is destructible and what is indestructible? Bhikkhus, Corporeality is destructible. The cessation, the extinction and the disappearance of Corporeality are indestructible. Sensation is destructible. The cessation, the extinction and the disappearance of Sensation are indestructible. Perception is destructible ... Volitional Activities are destructible. The cessation, the extinction and the disappearance of Volitional Activities are indestructible. Consciousness is destructible. The cessation, the extinction and the disappearance of Consciousness are indestructible.

**End of the Pabhaṅgu Sutta,
the eleventh in this vagga.**

**End of the Bhāra Vagga,
the third vagga in the First Sub-division containing
fifty-two Suttas.**

Namo tassa bhagavato arahato sammāsambuddhassa

(iv) NATUMHAKA VAGGA

1. Natumhāka Sutta
2. Dutiya Natumhāka Sutta
3. Aññatara Bhikkhu Sutta
4. Dutiya Aññatara Bhikkhu Sutta
5. Ānanda Sutta
6. Dutiya Ānanda Sutta
7. Anudhamma Sutta
8. Dutiya Anudhamma Sutta
9. Tatiya Anudhamma Sutta
10. Catuttha Anudhamma Sutta

1. NATUMHĀKA SUTTA

Discourse on What is not Yours

33. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, abandon that which is not yours¹; abandoning it will be for your own welfare and happiness. What, bhikkhus, is not yours? Corporeality, bhikkhus, is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Sensation is not yours. Abandon it; abandoning it will be for your own welfare and happiness. Perception is not yours. Volitional Activities are not yours. Abandon them; abandoning them will be for your own welfare and happiness. Consciousness is not yours. Abandon it; abandoning it will be for your own welfare and happiness.

Bhikkhus! For example, in this Jetavana monastery there are grass, pieces of wood, branches and leaves. People might carry them away, or burn them, or do as they please with them. Would it then occur to you: 'People are carrying us away, burning us and doing what they please with us'?

"No, Venerable Sir."

Why is that not so?

"It is because, Venerable Sir, these things are neither our Self (atta) nor our atta's (property)."

Similarly, bhikkhus, Corporeality is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Sensation is not yours. Abandon it; abandoning it will be for your own welfare and happiness. Perception is

1. abandon that which is not yours: Herein the Buddha was exhorting his disciples to dispel *chandarāga* (craving) that prompts one to cling to Corporeality, etc.

not yours... Volitional Activities are not yours ...
Consciousness is not yours. Abandon it; abandoning it will
be for your own welfare and happiness.

End of the Natumbhāka Sutta,
the first in this vagga.

2. DUTIYA NATUMHĀKA SUTTA**Second Discourse on What is not Yours**

34. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, abandon that which is not yours; abandoning it will be for your own welfare and happiness. What, bhikkhus, is not yours? Corporeality, bhikkhus, is not yours. Abandon (craving for) it; abandoning it will be for your own welfare and happiness. Sensation is not yours ... Perception is not yours ... Volitional Activities are not yours ... Consciousness is not yours. Abandon it; abandoning it will be for your own welfare and happiness.

Bhikkhus, abandon that which is not yours; abandoning it will be for your own welfare and happiness.

**End of the Dutiya Natumhāka Sutta,
the second in this vagga.**

3. AÑÑĀTARA BHIKKHU SUTTA

Discourse to a Certain Bhikkhu

35. The Bhagavā was staying at Sāvatti. ... At that time a certain bhikkhu approached the Bhagavā. Having approached the Bhagavā, he paid obeisance to the Bhagavā and sat in a suitable place. He then addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagavā, I shall dwell alone in seclusion, vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Bhikkhu, if any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person due to any cause or occasion, that person is designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). If no such factor is manifested in a person, that person is not designated by that factor (such as a person given to attachment, to hatred, or to bewilderment).

“I understand it now, Bhagavā! I understand it now, Sugata!”

Bhikkhu, how do you understand in a detailed manner the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, if on account of Corporeality any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person, that person is designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). If on account of Sensation any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person, that person is designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). If on account of Perception any factor (such as attachment, hatred, or bewilderment) that has been

latent is manifested in a person, that person is designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). If on account of Volitional Activities any factor (such as attachment, hatred or bewilderment) that has been latent is manifested in a person, that person is designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). If on account of Consciousness any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person, that person is designated by that factor (such as a person given to attachment, to hatred, or to bewilderment).

“Venerable Sir, if on account of Corporeality no such factor is manifested in a person, that person is not designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). If on account of Sensation ... If on account of Perception ... If on account of Volitional Activities ... If on account of Consciousness no such factor is manifested in a person, that person is not designated by that factor (such as a person given to attachment, to hatred, or to bewilderment).

“In this manner, Venerable Sir, I understand in a detailed manner the full explanation of the meaning of the words so tersely spoken by the Bhagavā.”

Excellent, bhikkhu, excellent! Bhikkhu, you have understood well in a detailed manner the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, if on account of Corporeality any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person, that person is designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). If on account of Sensation ... If on account of Perception ... If on account of Volitional Activities ... If on account of Consciousness any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person, that person is designated by that factor (such as

a person given to attachment, to hatred , or to bewilderment).

Bhikkhu, if on account of Corporeality no such factor is manifested in a person, that person is not designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). If on account of Sensation ... If on account of Perception ... If on account of Volitional Activities ... If on account of Consciousness no such factor is manifested in a person, that person is not designated by that factor (such as a person given to attachment, to hatred, or to bewilderment). In this manner, bhikkhu, one should understand in a detailed manner the full explanation of the meaning of the words so tersely spoken by me.

Then, the bhikkhu, pleased and delighted with what the Bhagavā had said, rose from his seat and, after paying obeisance to the Bhagavā, departed from his presence.

Then, the bhikkhu, dwelling alone and in seclusion, vigilant and zealous with his mind inclined (to Nibbāna), soon attained, on his own, in this very life, by virtue of magga insight, the fruit of the noblest and the most supreme arahatship which is the ultimate goal for which men of good families renounced hearth and home to lead the homeless life.

Then, he knew that rebirth was no more for him, that he had lived the Life of Purity, that what he had to do (for the realization of magga) had been done, and that he had nothing more to do for such realization. Then that bhikkhu became one among the arahats.

End of the Aññatara Bhikkhu Sutta,
the third in this vagga.

4. DUTIYA AÑÑATARA BHIKKHU SUTTA**Second Discourse to a Certain Bhikkhu**

36. The Bhagavā was at Sāvatti ... At that time a certain bhikkhu approached the Bhagavā ... p ... sat in a suitable place. He then addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagavā, I shall dwell alone in seclusion, vigilant (with mindfulness) and zealous, with my mind inclined (to Nibbāna).”

“Bhikkhu, if any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person due to any cause or occasion, that factor perishes when the cause perishes and that person is designated by that factor which has perished (such as a person given to attachment, to hatred, or to bewilderment). If no such factor is manifested in a person, there is no perishing of that factor, and that person is not designated by that factor which has no occasion to perish (such as a person given to attachment, to hatred, or to bewilderment).”

“I understand it now, Bhagavā! I understand it now, Sugata!”

Bhikkhu, how do you understand in a detailed manner the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, if on account of Corporeality any factor (such as attachment, hatred or bewilderment) that has been latent is manifested in a person, that factor perishes when Corporeality perishes and that person is designated by that factor which has perished (such as a person given to attachment, to hatred, or to bewilderment). If on account of Sensation ... If on account of Perception... If on account of Volitional Activities ... If on account of Consciousness any factor (such as attachment, hatred, or bewilderment) that has

been latent is manifested in a person, that factor perishes when Consciousness perishes and that person is designated by that factor which has perished (such as a person given to attachment, to hatred, or to bewilderment).

“Venerable Sir, if on account of Corporeality no such factor is manifested in a person, there is no perishing of that factor and that person is not designated by that factor which has no occasion to perish. If on account of Sensation ... If on account of Perception ... If on account of Volitional Activities ... If on account of Consciousness no such factor is manifested in a person, there is no perishing of that factor and that person is not designated by that factor which has no occasion to perish. In this manner, Venerable Sir, I understand in a detailed manner the full explanation of the meaning of the words so tersely spoken by the Bhagavā”.

Excellent, bhikkhu, excellent! Bhikkhu, you have understood well in a detailed manner the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, if on account of Corporeality any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person, that factor perishes when Corporeality perishes and that person is designated by that factor which has perished (such as a person given to attachment, to hatred, or to bewilderment). If on account of Sensation ... If on account of Perception ... If on account of Volitional Activities... If on account of Consciousness any factor (such as attachment, hatred, or bewilderment) that has been latent is manifested in a person, that factor perishes when Consciousness perishes and that person is designated by that factor which has perished (such as a person given to attachment, to hatred, or to bewilderment).

Bhikkhu, if on account of Corporeality no such factor is manifested in a person, there is no perishing of that factor and that person is not designated by that factor which has no occasion to perish. If on account of Sensation ... If on

account of Perception ... If on account of Volitional Activities ... If on account of Consciousness no such factor is manifested in a person, there is no perishing of that factor and that person is not designated by that factor which has no occasion to perish.

In this manner, bhikkhu, one should understand in a detailed manner the full explanation of the meaning of the words so tersely spoken by me ... Then that bhikkhu became one among the arahats.

**End of the Dutiya Aññatara Bhikkhu Sutta,
the fourth in this vagga.**

5. ĀNANDA SUTTA

Discourse to Ānanda

37. The Bhagavā was at Sāvatti. At that time the Venerable Ānanda ... p ... Then to the Venerable Ānanda who was seated, the Bhagavā said thus:

Ananda, should you be asked: ‘Friend Ānanda, the arising of which phenomena is evident¹, their dissolution evident and the changeability of their momentary lasting² evident?’, how would you answer that question?

“Venerable Sir, should I be asked, ‘Friend Ānanda, the arising of which phenomena is evident, their dissolution evident and the changeability of their momentary lasting evident?’, I would answer: ‘Friend, the arising of Corporeality is evident, its dissolution is evident and the changeability of its momentary lasting is evident. The arising of Sensation... of Perception ... of Volitional Activities ... The arising of Consciousness is evident, its dissolution is evident and the changeability of its momentary lasting is evident.

‘Friend, the arising of these phenomena is evident, their dissolution is evident and the changeability of their momentary lasting is evident.’ I should answer this, Venerable Sir, if I were asked thus.”

1. evident: *paññāyati*, lit. to be known, to be perceived.

2. the changeability of their momentary lasting: *thitassa, aññathattam*: the fleeting moment between the arising of mental and material phenomena and their dissolution is technically called *thitikhana*: ‘the moment while they last’. By changeability is meant liability to change. At no moment in the state of flux of mental or material phenomena is any of them the same as when first arisen. The law of ageing, *jarā*, is always at work so that they are constantly changing towards dissolution. The momentary lasting of phenomena is discernible only by the developed mind after gaining insight through vipassanā meditation.

Excellent, Ānanda, excellent! Indeed, Ānanda, the arising of Corporeality is evident, its dissolution is evident and the changeability of its momentary lasting is evident. The arising of Sensation ... p ... of Perception ... p ... of Volitional Activities ... p ... The arising of Consciousness is evident, its dissolution is evident and the changeability of its momentary lasting is evident. Ānanda, the arising of these phenomena is evident, their dissolution is evident and the changeability of their momentary lasting is evident. If, Ānanda, you were asked this, you should answer thus.

End of the Ānanda Sutta,
the fifth in this vagga.

6. DUTIYA ĀNANDA SUTTA

Second Discourse to Ānanda

38. The Bhagavā was staying at Sāvatti. At that time the Venerable Ananda ... p ... Then to the Venerable Ananda who was seated, the Bhagavā said thus:

“Ananda, should you be asked, ‘Friend Ānanda, the arising of which phenomena was evident, their dissolution evident and the changeability of their momentary lasting evident; the arising of which phenomena will be evident, their dissolution evident and the changeability of their momentary lasting evident; the arising of which phenomena is evident, their dissolution evident and the changeability of their momentary lasting evident?’, how would you answer these questions?

“Venerable Sir, should I be asked, ‘Friend Ānanda, the arising of which phenomena was evident, their dissolution evident and the changeability of their momentary lasting evident; the arising of which phenomena will be evident, their dissolution evident and the changeability of their momentary lasting evident; the arising of which phenomena is evident, their dissolution evident and the changeability of their momentary lasting evident?’, I would answer: ‘Friend, the arising of that Corporeality which had passed away, which had dissolved and which had undergone change was evident, its dissolution was evident and the changeability of its momentary lasting was evident. The arising of that Sensation which had passed away, which had dissolved and which had undergone change was evident, its dissolution was evident and the changeability of its momentary lasting was evident. The arising of that Perception ... p ... The arising of those Volitional Activities which had passed away, which had dissolved and which had undergone change was evident, their dissolution was evident and the changeability of their momentary lasting was evident. The arising of the

Consciousness which had passed away, which had dissolved and which had undergone change was evident, its dissolution was evident and the changeability of its momentary lasting was evident. Friend, the arising of these phenomena was evident, their dissolution was evident and the changeability of their momentary lasting was evident.

‘Friend, the arising of that Corporeality which has not yet arisen and which has not yet been manifested will be evident, its dissolution will be evident and the changeability of its momentary lasting will be evident. The arising of that Sensation which has not yet arisen and which has not yet been manifested will be evident, its dissolution will be evident and the changeability of its momentary lasting will be evident. The arising of that Perception ... p ... The arising of those Volitional Activities which have not yet arisen and which have not yet been manifested will be evident, their dissolution will be evident and the changeability of their momentary lasting will be evident. The arising of that Consciousness which has not yet arisen and which has not yet been manifested will be evident, its dissolution will be evident and the changeability of its momentary lasting will be evident. Friend, the arising of these phenomena will be evident, their dissolution will be evident and the changeability of their momentary lasting will be evident.

‘Friend, the arising of that Corporeality which has arisen and which has been manifested is evident, its dissolution is evident and the changeability of its momentary lasting is evident. The arising of that Sensation which has arisen and which has been manifested ... p ... of that Perception ... p ... The arising of those Volitional Activities which have arisen and which have been manifested is evident, their dissolution is evident and the changeability of their momentary lasting is evident. The arising of that Consciousness which has arisen and which has been manifested is evident, its dissolution is evident and the changeability of its momentary lasting is evident. Friend, the arising of these phenomena is evident,

their dissolution is evident and the changeability of their momentary lasting is evident'. I should answer this, Venerable Sir, if I were asked thus."

Excellent, Ānanda, excellent! Ānanda, indeed, the arising of that Corporeality which had passed away, which had dissolved and which had undergone change was evident, its dissolution was evident and the changeability of its momentary lasting was evident. The arising of that Sensation ... of that Perception ... of those Volitional Activities ... The arising of that Consciousness which had passed away, which had dissolved and which had undergone change was evident, its dissolution was evident and the changeability of its momentary lasting was evident. Ānanda, the arising of these phenomena was evident, their dissolution was evident and the changeability of their momentary lasting was evident.

Indeed, Ānanda, the arising of that Corporeality which has not yet arisen and which has not yet been manifested will be evident, its dissolution will be evident and the changeability of its momentary lasting will be evident. The arising of that Sensation ... of that Perception ... of those Volitional Activities ... The arising of that Consciousness which has not yet arisen and which has not yet been manifested will be evident its dissolution will be evident and the changeability of its momentary lasting will be evident. Ānanda, the arising of these phenomena will be evident, their dissolution will be evident and the changeability of their momentary lasting will be evident .

Indeed, Ānanda, the arising of that Corporeality which has arisen and which has been manifested is evident, its dissolution is evident and the changeability of its momentary lasting is evident. The arising of that Sensation which has arisen ... p ... of that Perception ... p ... of those Volitional Activities ... The arising of that Consciousness which has arisen and which has been manifested is evident, its dissolution is evident and the changeability of its momentary

lasting is evident. Ānanda, the arising of these phenomena is evident, their dissolution is evident and the changeability of their momentary lasting is evident. If, Ānanda, you were asked this, you should answer thus.

End of the Dutiya Ānanda Sutta,
the sixth in this vagga.

7. ANUDHAMMA SUTTA

Discourse on Practice of Insight Meditation

39. The Bhagavā was at Sāvatti ... (He said:) Bhikkhus, to a bhikkhu who practises insight meditation (vipassanā bhāvanā leading to the attainment of Magga) the following sequence of phenomena would occur: he would dwell feeling greatly disgusted with Corporeality; he would dwell feeling greatly disgusted with Sensation; he would dwell feeling greatly disgusted with Perception; he would dwell feeling greatly disgusted with Volitional Activities; he would dwell feeling greatly disgusted with Consciousness. A bhikkhu who dwells feeling greatly disgusted with Corporeality ... with Sensation ... with Perception, who dwells feeling greatly disgusted with Volitional Activities, who dwells feeling greatly disgusted with Consciousness understands Corporeality fully and thoroughly¹ ... Sensation ... Perception ... Volitional Activities ... understands Consciousness fully and thoroughly.

When that bhikkhu fully and thoroughly understands Corporeality ... Sensation ... Perception ... Volitional Activities ... Consciousness, he is liberated from Corporeality, liberated

1. understands Corporeality fully and thoroughly: *rūpaṃ parijānāti*. Such understanding takes place in three stages of insight:

First the bhikkhu perceives the true nature of Corporeality, that it is subject to constant change, that it arises from causes such as mind, temperature, etc. Such knowledge about the conditioned nature of Corporeality is *paccaya pariggaha ñāṇa*, perception of conditionality. This stage is called *nāta pariññā*, perception of phenomena (such as Corporeality, etc.)

Secondly, with development of perception through continued meditation, the analytical insight into phenomena such as Corporeality etc. is gained, knowing that all conditioned phenomena have the common characteristics of impermanence, unsatisfactoriness and insubstantiality. This stage is called the *tīraṇa pariññā* (ascertainment or judgement) .

from Sensation, liberated from Perception , liberated from Volitional Activities, liberated from Consciousness. Then , he is liberated from birth, ageing and death, grief, lamentation. pain, distress and despair. I say, then, he is liberated from all dukkha.

**End of the Anudhamma Sutta,
the seventh in this vagga.**

Thirdly, with further development, the mind comes to reject all conditioned phenomena as dangers, or ills, or burdens; thus the defilements become destroyed. This destruction of defilements is called *phāna pariññā*. This is the ultimate insight that attains the path knowledge, *magga ñāṇa*.

This applies also to Sensation, Perception, Volitional Activities and Consciousness.

See also note to Abhijāna Sutta, Bhāra Vagga.

8. DUTIYA ANUDHAMMA SUTTA

Second Discourse on Practice of Insight Meditation

40. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, to a bhikkhu who practises insight meditation (vipassanā bhāvanā, leading to the attainment of Magga) the following sequence of phenomena would occur: he would dwell contemplating that Corporeality is impermanent ... p ... I say, then, he is liberated from all dukkha.

End of the Dutiya Anudhamma Sutta,
the eighth in this vagga.

9. TATIYA ANUDHAMMA SUTTA

Third Discourse on Practice of Insight Meditation

41. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, to a bhikkhu who practises insight meditation (vipassanā bhāvanā, leading to the attainment of Magga) the following sequence of phenomena would occur: he would dwell contemplating that Corporeality is dukkha ...p... I say, then, he is liberated from all dukkha.

**End of the Tatiya Anudhamma Sutta,
the ninth in this vagga.**

10. CATUTTHA ANUDHAMMA SUTTA**Fourth Discourse on Practice of Insight Meditation**

42. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, to a bhikkhu who practises insight meditation (vipassanā bhāvanā, leading to the attainment of Magga) the following sequence of phenomena would occur: he would dwell contemplating that Corporeality is non-Self... Sensation ... Perception ... Volitional Activities ... he would dwell contemplating that Consciousness is non-Self.

When a bhikkhu dwells contemplating that Corporeality is non-Self, ... p ... he understands Corporeality fully and thoroughly ... Sensation ... Perception ... Volitional Activities ... understands Consciousness fully and thoroughly.

When the bhikkhu understands Corporeality fully and thoroughly ... Sensation ... Perception ... Volitional Activities ... understands Consciousness fully and thoroughly, he is liberated from Corporeality ... from Sensation ... from Perception ... from Volitional Activities ... he is liberated from Consciousness. Then, he is liberated from birth, ageing and death, from grief, lamentation, pain, distress and despair. I say, then, he is liberated from all dukkha.

End of the Catuttha Anudhamma Sutta,
the tenth in this vagga.

End of the Natumhāka Vagga,
the fourth vagga in the First Sub-division containing
fifty-two suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

(v) ATTADĪPA VAGGA

1. Attadipa Sutta
2. Paṭipadā Sutta
3. Anicca Sutta
4. Dutiya Anicca Sutta
5. Samanupassanā Sutta
6. Khandha Sutta
7. Soṇa Sutta
8. Dutiya Soṇa Sutta
9. Nandikkhaya Sutta
10. Dutiya Nandikkhaya Sutta

1. ATTADIPA SUTTA

Discourse on Self-Reliance

43. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, be your own firm support¹ ; be your own refuge; do not let any other be your refuge. Let the dhamma be your firm support; let the dhamma be your refuge; do not let any other be your refuge. Bhikkhus, whoever makes himself his own firm support, his own refuge, having no other refuge; whoever makes dhamma his firm support, taking the dhamma as his refuge and not taking any other refuge, should investigate the cause thus: 'What is the origin of grief, lamentation, pain, distress and despair and what is their source?'

Bhikkhus, what is the origin of grief, lamentation, pain, distress and despair; and what is their source? Bhikkhus, in this world, the uninformed worldling, who is not in the habit of seeing the ariyas, who is not proficient in the teachings of the ariyas, and who is not trained and disciplined in the teachings of the ariyas; who is not in the habit of seeing men of virtue, who is not proficient in the teachings of men of virtue and who is not trained and disciplined in the teachings of men of virtue, takes Corporeality as *atta* (Self), or takes the remaining aggregates as *atta* having Corporeality, or takes Corporeality as existing in *atta*, or takes *atta* as existing in Corporeality. And that Corporeality of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of this Corporeality, there

1. own firm support: *attadīpā*, lit. own island. The Pāli *atta* in this context connotes just the impersonal reflexive pronoun (*cf.* *attāhi attano nātho*, Dhammapada) and should not be confused with the *atta* of the soul theory. The Buddha is exhorting the bhikkhus to search for the truth within oneself. By contemplating on the phenomena inside one's body, one gains insight knowledge, *vipassanāñāṇa*, which matures forth into Path knowledge, *maggāñāṇa*, leading to fruition knowledge, *phalañāṇa*.

arise grief, lamentation, pain, distress and despair. He takes Sensation as *atta*, or takes the remaining aggregates as *atta* having Sensation, or takes Sensation as existing in *atta*, or takes *atta* as existing in Sensation. And that sensation of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of this Sensation, there arise grief, lamentation, pain, distress and despair. He takes Perception as *atta* ... He takes Volitional Activities as *atta* ... He takes Consciousness as *atta*, or takes the remaining aggregates as *atta* having Consciousness, or takes Consciousness as existing in *atta*, or takes *atta* as existing in Consciousness. And that Consciousness of that person deteriorates and becomes different. Because of the nature of changeableness and impermanence of this Consciousness, there arise grief, lamentation, pain, distress and despair.

Bhikkhus, to one who perceives the impermanent nature of Corporeality², its deterioration, its extinction and its cessation, and who discerns the truth, as it really is,³ that all Corporeality in the past as well as at present are impermanent, unsatisfactory, and subject to change, there is abandonment of grief, lamentation, pain, distress and despair. The abandonment of grief, lamentation, etc. results in an absence of craving. And when there is no craving, there is bliss. A bhikkhu who enjoys such bliss is called “one who attains momentary supreme peace⁴ (*tadaṅga nibbuta*)”.

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2. the impermanent nature of Corporeality: No sooner has Corporeality arisen than it passes away and dissolves or perishes. The transient nature of material phenomena becomes discernible to the meditator by maintaining constant awareness of their rising and falling, that is, when sufficient insight through concentration has been gained.
 3. discerns the truth as it really is: *yathābhūtañāṇa*: This means insight knowledge which discerns the true nature of conditioned things that they are impermanent or transient, subject to change and dukkha.
 4. one who attains momentary supreme peace: *tadaṅga nibbuta*: While the bhikkhu abides with the insight knowledge as to the impermanent, unsubstantial character of Corporeality and mind, he is freed from grief, lamentation, pain, distress and despair. This lasts as long as he abides in

Bhikkhus, to one who perceives the impermanent nature of Sensation, its deterioration, its extinction and its cessation, and who discerns the truth, as it really is, that all Sensation in the past as well as at present are impermanent, unsatisfactory and subject to change, there is abandonment of grief, lamentation, pain, distress and despair. The abandonment of grief, lamentation, etc. results in an absence of craving. And when there is no craving, there is bliss. A bhikkhu who enjoys such bliss is called one who attains momentary supreme peace. Bhikkhus, to one who perceives the impermanent nature of Perception ... To one who perceives the impermanent nature of Volitional Activities, their deterioration, their extinction, their cessation, and who discerns the truth, as it really is, that all Volitional Activities in the past as well as at present are impermanent, unsatisfactory, subject to change, there is abandonment of grief, lamentation, pain, distress and despair. The abandonment of grief, lamentation, etc. results in an absence of craving. And when there is no craving, there is bliss. A bhikkhu who enjoys such bliss is called one who attains momentary supreme peace. To one who perceives the impermanent nature of Consciousness, its deterioration, its extinction, its cessation, and who discerns the truth, as it really is, that all Consciousness in the past as well as at present are impermanent, unsatisfactory and subject to change, there is abandonment of grief, lamentation, pain, distress and despair. The abandonment of grief, lamentation, etc. results in an absence of craving. And when there is no craving, there is bliss. A bhikkhu who enjoys such bliss is called "one who attains momentary supreme peace (*tadaṅga nibbuto*)."

End of the Attadipa Sutta,
the first in this vagga.

the peacefulness of the insight he has attained. Only when this insight knowledge develops into Path knowledge, *maggañāṇa*, all the defilements are totally eradicated and lasting peace, Nibbāna, is realized.

2. PAṬIPADA SUTTA

Discourse on the Course of Practice

44. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, I shall give you a discourse on the practice that leads to the arising of the five aggregates (*sakkāya*)¹ and the practice that leads to the cessation of the five aggregates. Listen well to the discourse. Bhikkhus, what is the practice that leads to the arising of the five aggregates? Bhikkhus, in this world, the uninformed worldling who habitually disregards the ariyas, who is not proficient in the teachings of the ariyas and who is not trained and disciplined in the teachings of the ariyas; who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue and who is not trained and disciplined in the teachings of men of virtue takes Corporeality as *atta* (Self), or takes the remaining aggregates as *atta* having Corporeality, or takes Corporeality as existing in *atta* or takes *atta* as existing in Corporeality; takes Sensation as *atta* ... Perception ... Volitional Activities ... takes Consciousness as *atta*, or takes the remaining aggregates as *atta* having Consciousness, or takes Consciousness as existing in *atta*, or takes *atta* as existing in Consciousness. Bhikkhus, this practice is called the practice that leads to the arising of the five aggregates. Bhikkhus, it must be said here that this expression 'the practice that leads to the arising of the five aggregates' means 'the practice that leads to the arising of *dukkha*'.

1. the arising of the five aggregates (*sakkāya*): The five aggregates constituting mind-and-body is called *sakkāya*. This compound thing is a mass of *dukkha*. To view this compounded thing, constituted by the five aggregates, such as Corporeality, Sensation, etc., as a person or an individual entity or a soul (*atta*) is *sakkāya diṭṭhi*, wrong view. The practice based on such a view leads to the arising of the five aggregates, *sakkāya*.

Bhikkhus, what is the practice that leads to the cessation of the five aggregates (*sakkāya*)²? Bhikkhus, in this world, a well-informed ariya disciple who pays attention to the ariyas, who is proficient in the teachings of the ariyas and who is trained and disciplined in the teachings of the ariyas; who pays attention to men of virtue, who is proficient in the teachings of men of virtue and who is trained and disciplined in the teachings of men of virtue does not take Corporeality as *atta*, does not take the remaining aggregates as *atta* having Corporeality, does not take Corporeality as existing in *atta*, does not take *atta* as existing in Corporeality; does not take Sensation as *atta* ... does not take Perception ... does not take Volitional Activities ... does not take Consciousness as *atta* (Self), does not take the remaining aggregates as *atta* having Consciousness, does not take Consciousness as existing in *atta*, does not take *atta* as existing in Consciousness. Bhikkhus, this practice is called the practice that leads to the cessation of the five aggregates (*sakkāya*). Bhikkhus, it must be said here that this expression 'the practice that leads to the cessation of the five aggregates' means 'the practice that leads to the cessation of dukkha'.

End of Paṭipadā Sutta,
the second in this vagga.

2. the cessation of the five aggregates (*sakkāya*). Personality belief, *sakkāya ditthi*, causes the five aggregates to arise again and again, which means endless dukkha. Only when one discards personality belief and views one's body in the light of its truly non-Self character, etc. by insight and Path knowledge, does one escape from the recurrent arising of the five aggregates and only then is dukkha ended.

3. ANICCA SUTTA**Discourse on Impermanence**

45. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, Corporeality is impermanent; the Corporeality which is impermanent is dukkha; the Corporeality which is dukkha is non-self. The Corporeality which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self.' To one who perceives things with insight wisdom, as they really are, his mind becomes free of attachment; it becomes liberated, being free from Clinging, free from āsavas, defilements that befuddle the mind ... Sensation is impermanent ... Perception ... Volitional Activities ... Consciousness is impermanent; the Consciousness which is impermanent is dukkha; the Consciousness which is dukkha is non-self. The Consciousness which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my self.' To one who perceives things with insight wisdom, as they really are, his mind becomes free of attachment; it becomes liberated, being free from Clinging, free from āsavas.

If, bhikkhus, in respect of the element of Corporeality, the mind of the bhikkhu has become free of attachment, it becomes liberated, being free from Clinging, free from āsavas; ... the element of Sensation ... the element of Perception ... the element of Volitional Activities ... If, bhikkhus, in respect of the element of Consciousness, the mind of the bhikkhu has become free of attachment, it becomes liberated, being free from Clinging, free from āsavas. Being liberated, the mind becomes stable. The mind being stable, there is contentment. When there is contentment, there is no Craving. In the absence of Craving, the mind attains supreme peace (Nibbāna) in this very life. Then he knows thus:

“Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization¹.”

End of the Anicca Sutta,
the third in this vagga.

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1. “Rebirth is no more ... to do for such realization.” :These words briefly describe the reflective knowledge, *paccavakkhanañāṇa* that comes to the arahat. ‘The Noble Practice of Purity,’ *brahmacariya*, refers to the Noble Practice comprising three aspects, namely, morality (*sīla*), concentration (*samādhi*), knowledge (*paññā*), of which the last is the main or ultimate objective. Herein, by having practised the Noble Practice of Purity, the Path knowledge (Maggañāṇa) has been realized. By having accomplished what needs to be accomplished means completion of the necessary practice of the Eightfold Ariya Path that alone can bring enlightenment of the Four Ariya Truths. On gaining arahatship, this task is fulfilled, purity is complete.

4. DUTIYA ANICCA SUTTA

Second Discourse on Impermanence

46. The Bhagavā was at Sāvatti. ... (He said:) Bhikkhus, Corporeality is impermanent; the Corporeality which is impermanent is dukkha; the Corporeality which is dukkha is non-Self. The Corporeality which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self.' Sensation is impermanent ... Perception is impermanent ... Volitional Activities are impermanent... Consciousness is impermanent; the Consciousness which is impermanent is dukkha; the Consciousness which is dukkha is non-Self. The Consciousness which is non-Self should be perceived with insight wisdom, as it really is, thus: 'This is not mine. This is not I. This is not my Self.' To one who perceives things with insight wisdom, as they really are, there do not arise wrong views relating to the past existences¹; in the absence of wrong views which are based on the past existences, there do not arise wrong views which are thoughts or speculations on the future.² When wrong views which are thoughts or speculations

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1. wrong view relating to the past existences: *pubbantānu diṭṭhi*. All beings have had innumerable existences in the past. Certain ascetics who did not belong to the Buddha's Teaching, by dint of their concentration, gained supernormal psychic powers of seeing back into the past existences but the greatest of such powers did not extend beyond forty aeons or kappas. This power unfortunately misled them into holding a strong view of Self, *atta*. They believed the series of past aggregates to be their own Self, their own person, or their own world (*loka*), and firmly held that an ego or soul transmigrates at death, thus living on eternally. This, the Buddha declared, is the belief in Self, wrong theory of eternalism, *sassatavāda*. For fuller treatment of wrong views, see *Brahmajāla Sutta*, *Dīgha Nikāya*, *Sīlakkhandha Vagga*.
 2. wrong views which are thoughts or speculations on the future: To holders of illusory view of Self, the future aggregates (after death) are believed to be those of their own future lives. Forty-four such views are listed in the *Brahmajāla Sutta* referred to above.

on the future do not arise, there is no tenaciously strong hold over him of wrong view; nor is there any perversion of views regarding the right path. When there is no strong hold over him of wrong view, nor is there any perversion of views regarding to the right path, then in respect of Corporeality ... in respect of Sensation ... in respect of Perception ... in respect of Volitional Activities ... in respect of Consciousness, the mind becomes free of attachment and becomes liberated, being free from Clinging, free from āsavas. Being liberated, the mind becomes stable. The mind being stable, there is contentment. When there is contentment, there is no craving. In the absence of Craving, the mind attains supreme peace (Nibbāna) in this very life. Then he knows: “Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization”.

**End of the Dutiya Anicca Sutta,
the fourth in this vagga.**

5. SAMANUPASSANĀ SUTTA

Discourse on Viewing Five Aggregates as Atta

47. The Bhagavā was at Sāvattthi ... (He said:) Bhikkhus, those samaṇas and brāhmaṇas who consider what atta is have various views regarding atta. All of them hold that atta is the five aggregates which are the objects of Clinging, *upādānakkhandha*, or one of these five aggregates. Now what are the five aggregates?

Bhikkhus, in this world, the uninformed worldling who habitually disregards the ariyas, who is not proficient in the teachings of the ariyas, and who is not trained and disciplined in the teachings of the ariyas; who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue and who is not trained and disciplined in the teachings of men of virtue, takes Corporeality as atta (Self), or takes the remaining aggregates as atta having Corporeality, or takes Corporeality as existing in atta, or takes atta as existing in Corporeality ... takes Sensation ... Perception ... Volitional Activities ... takes Consciousness as atta (Self), or takes the remaining aggregates as atta having Consciousness, or takes Consciousness as existing in atta, or takes atta as existing in Consciousness.

Viewing the five aggregates in this manner, he is not free of the concept of 'I am'. Bhikkhus, when not free of the concept of 'I am', there arise the five sense faculties, namely, the faculty of sight, the faculty of hearing, the faculty of smell, the faculty of taste, the faculty of touch.

Bhikkhus, there is mind; there are mind objects; and there is the element of ignorance. When, bhikkhus, an uninformed worldling experiences Sensation that arises through contact with the element of ignorance, there arise in him the concept 'I am'; there also arises in him the concept 'This is

I'; there also arises in him the concept 'I shall be'¹; there also arises in him the concept 'I shall not be'²; there also arises in him the concept 'I shall be one who has Corporeality there arises in him the concept 'I shall be one who has no Corporeality'; there also arises in him the concept 'I shall be one who has Consciousness'³; there also arises in him the concept 'I shall be one who has no Consciousness'. There also arises in him the concept 'I shall be one who has neither Consciousness nor non-Consciousness?' In this manner, bhikkhus, the five sense faculties arise.

Bhikkhus, when in this manner the five sense faculties arise, ignorance is eliminated by the ariya disciple; knowledge of the Four Ariya Truths appears. Then because of extinction of ignorance and arising of knowledge of Four Ariya Truths, there does not arise in him the concept 'I am', there also does not arise in him the concept 'This is I', there also does not arise the concept 'I shall be' or 'I shall not be', or 'I shall be one who has Corporeality', or 'I shall be one who has no Corporeality' or 'I shall be one who has Consciousness', or 'I shall be one who has no Consciousness', or 'I shall be one who has neither Consciousness nor non-Consciousness.'

End of the Samanupassanā Sutta,
the fifth in this vagga.

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1. 'I shall be': This shows the eternalist belief that the present Self or *atta* is going to have existence after existence.
 2. 'I shall not be' : This shows the annihilationist view that there is only this existence.
 3. Consciousness. *saiṇṇā*: lit., perception.

6. KHANDHA SUTTA

Discourse on Aggregates

48. The Bhagavā was staying at Sāvathī. ... (He said:) Bhikkhus, I shall discourse on the five aggregates, and on the five aggregates as the objects of Clinging. Listen to the discourse. Bhikkhus, what are the five aggregates?

Bhikkhus, all Corporeality, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, are called the aggregate of Corporeality; all Sensation ... all Perception ... all Volitional Activities, whether past, future or present, whether in oneself or external, whether gross or delicate, ... are called the aggregate of Volitional Activities; all Consciousness, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, are called the aggregate of Consciousness. These, bhikkhus, are called the five aggregates.

What, bhikkhus, are the five aggregates which are the objects of Clinging? All Corporeality, bhikkhus, whether past, future or present ... p ... whether far or near, which serve as the object of āsavas (defilements that befuddle the mind) and as the object of Clinging, are called the aggregate of Corporeality which is the object of Clinging; all Sensation ... p ... whether far or near, which serve as the object of āsavas and as the object of Clinging, are called the aggregate of Sensation which is the object of Clinging; all Perception ...p... whether far or near, which serve as the object of āsavas and as the object of Clinging, are called the aggregate of Perception which is the object of Clinging; all Volitional Activities ... p ... which serve as the object of āsavas and as the object of Clinging, are called the aggregate of Vo-

litional Activities which is the object of Clinging; all Consciousness, whether past, future or present ... p ... whether far or near, which serve as the object of āsavas and as the object of Clinging, are called the aggregate of Consciousness which is the object of Clinging.

These, bhikkhus, are called the five aggregates which are the objects of Clinging.

End of the Khandha Sutta,
the sixth in this vagga.

7. SONA SUTTA

Discourse to Sona

49. Thus have I heard:

Once the Bhagavā was residing at the Veḷuvana Grove, the feeding place of black squirrels, near Rājagaha. At that time, Sona, son of a householder, approached the Bhagavā ... p ... The Bhagavā said thus to Sona who had taken his seat in a suitable place:

Sona, in respect of Corporeality which is impermanent, painful and subject to constant change, some samaṇas and brāhmaṇas consider thus: 'I am superior to others', or 'I am equal to others', or 'I am inferior to others'. It can only be said of these samaṇas and brāhmaṇas, who hold such belief, that they have not seen the truth, as it really is.

In respect of Sensation which is impermanent, painful and subject to constant change they consider thus: 'I am superior to others', or 'I am equal to others', or 'I am inferior to others'. It can only be said of these samaṇas and brāhmaṇas, who hold such belief, that they have not seen the truth, as it really is. ...p...

In respect of Perception which is impermanent ... In respect of Volitional Activities which are impermanent, painful and subject to constant change they consider thus: 'I am superior to others', or 'I am equal to others', or 'I am inferior to others'. It can only be said of these samaṇas and brāhmaṇas, who hold such belief, that they have not seen the truth, as it really is.

In respect of Consciousness which is impermanent, painful and subject to constant change they consider thus: 'I am superior to others', or 'I am equal to others', or 'I am inferior to others'. It can only be said of these samaṇas and brāhmaṇas, who hold such belief, that they have not seen the truth, as it really is.

Soṇa, in respect of Corporeality which is impermanent, painful and subject to constant change some samaṇas and brāhmaṇas do not consider thus: ‘I am superior to others’, or ‘I am equal to others’, or ‘I am inferior to others’. It can only be said of these samaṇas and brāhmaṇas, who hold such belief, that they have seen the truth, as it really is.

In respect of Sensation which is impermanent ... p ...
 In respect of Perception which is impermanent...p... In respect
 of Volitional Activities which are impermanent ... p ... In
 respect of Consciousness which is impermanent, painful and
 subject to constant change they do not consider thus: ‘I am
 superior to others’, or ‘I am equal to others’, or ‘I am inferior
 to others’. It can only be said of these samaṇas and
 brāhmaṇas, who hold such belief, that they have seen the
 truth, as it really is.

Soṇa, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change, as: ‘This is mine. This is I. This is my Self (atta)’?

“Indeed, no, Venerable Sir.”

What do you think of this? Is Sensation permanent or impermanent?

“Impermanent, Venerable Sir.”

... Perception ... Volitional Activities ... Consciousness, permanent or impermanent?

“Impermanent, Venerable Sir”.

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change as: 'This is mine. This is I. This is my Self (atta)'?

"Indeed, no, Venerable Sir."

Therefore, Soṇa, whatever Corporeality there is (in this world), all Corporeality, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with insight-wisdom, as it really is, thus: 'This is not mine; this is not I; this is not my Self (atta).'

All Sensation ...p... all Perception ...p... all Volitional Activities ...p... all Consciousness, whether past, future or present, in oneself or external, gross or delicate, inferior or superior, far or near, should be perceived with insight-wisdom, as it really is, thus: 'This is not mine; this is not I; this is not my self (atta).'

Soṇa, on perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities and with Consciousness. On being disgusted (thus), he is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization.'

End of the Soṇa Sutta,
the seventh in this vagga.

8. DUTIYA SOṆA SUTTA**Second Discourse to Soṇa**

50. Thus have I heard:

Once the Bhagavā was residing at the Veḷuvana Grove, the feeding place of black squirrels, near Rājagaha. At that time Soṇa, son of a householder, approached the Bhagavā and, having made obeisance to him, sat in a suitable place. The Bhagavā said thus to Soṇa who had thus taken his seat:

Soṇa, some samaṇas and brāhmaṇas do not understand Corporeality; they do not understand the origin of Corporeality; they do not understand the cessation of Corporeality and they do not understand the way leading to the cessation of Corporeality. They do not understand Sensation; they do not understand the origin of Sensation; they do not understand the cessation of Sensation and they do not understand the way leading to the cessation of Sensation.

They do not understand Perception ... p ...

They do not understand Volitional Activities; they do not understand the origin of Volitional Activities; they do not understand the cessation of Volitional Activities and they do not understand the way leading to the cessation of Volitional Activities. They do not understand Consciousness; they do not understand the origin of Consciousness; they do not understand the cessation of Consciousness and they do not understand the way leading to the cessation of Consciousness.

Soṇa, those samaṇas and brāhmaṇas do not deserve the name of samaṇa among the (true) samaṇas and the name of brāhmaṇa among the (true) brāhmaṇas. These revered ones have not gained the advantages of being a samaṇa or a brāhmaṇa by not realizing Magga knowledge through their own effort in this very life.

Soṇa, some samaṇas and brāhmaṇas understand Corporeality; they understand the origin of Corporeality; they understand the cessation of Corporeality and they understand the way leading to the cessation of Corporeality.

They understand Sensation ... p ... they understand Perception ... they understand Volitional Activities ... they understand Consciousness; they understand the origin of Consciousness; they understand the cessation of Consciousness and they understand the way leading to the cessation of Consciousness.

Soṇa, those samaṇas and brāhmaṇas deserve the name of samaṇa among the (true) samaṇas and the name of brāhmaṇa among the (true) brāhmaṇas. These revered ones have gained the advantages of being a samaṇa and a brāhmaṇa by realizing Magga knowledge through their own effort in this very life.

End of the Dutiya Soṇa Sutta,
the eighth in this vagga.

9. NANDIKKHAYA SUTTA

Discourse on Extinction of Delight

51. The Bhagavā was staying at Sāvattī. ... (He said:) Bhikkhus, a bhikkhu sees (with vipassanā insight) Corporeality which is impermanent as impermanent. This view of his is the right view. Seeing rightly he becomes disgusted. Since there is no delight, there is no attachment. Since there is no attachment, there is no delight.¹ Being free from delight and attachment, the mind is liberated and is said to be well-liberated.

Bhikkhus, a bhikkhu sees Sensation which is impermanent as impermanent. This view of his is the right view. Seeing rightly, he becomes disgusted. Since there is no delight, there is no attachment. Since there is no attachment, there is no delight. Being free from delight and attachment, the mind is liberated and is said to be well-liberated.

Bhikkhus, a bhikkhu sees Perception which is impermanent as impermanent ... p ... Bhikkhus, a bhikkhu sees Volitional Activities which are impermanent as impermanent . This view of his is the right view. Seeing rightly, he becomes disgusted. Since there is no delight, there is no attachment; and since there is no attachment, there is no delight. Being free from delight and attachment, the mind is liberated and is said to be well-liberated.

Bhikkhus, a bhikkhu sees Consciousness which is impermanent as impermanent. This view of his is the right view. Seeing rightly, he becomes disgusted. Since there is no

1. 'Delight' and 'attachment' are used here as synonyms of greed (lobha). When one cultivates the sense of weariness or disgust for Corporeality, the delight in Corporeality weakens and fades out. When the delight fades out, Corporeality is seen merely as a physical phenomenon and not to be held dear, not to be attached to as one's own. The same remarks apply to the other four khandhas (aggregates).

delight, there is no attachment; and since there is no attachment, there is no delight. Being free from delight and attachment, the mind is liberated and is said to be well-liberated.

End of Nandikkhaya Sutta,
the ninth in this vagga.

10. DUTIYA NANDIKKHAYA SUTTA
Second Discourse on Extinction of Delight

52. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, view Corporeality properly, consider the impermanence of Corporeality, as it really is. Bhikkhus, the bhikkhu who views Corporeality properly and who considers the impermanence of Corporeality, as it really is, becomes disgusted with Corporeality. Since there is no delight, there is no attachment. Since there is no attachment, there is no delight. Being free from delight and attachment, the mind is liberated and is said to be well-liberated.

Bhikkhus, view Sensation properly, consider the impermanence of Sensation, as it really is. Bhikkhus, the bhikkhu who views Sensation properly and who considers the impermanence of Sensation, as it really is, becomes disgusted with Sensation. Since there is no delight, there is no attachment. Since there is no attachment, there is no delight. Being free from delight and attachment, the mind is liberated and is said to be well-liberated.

Bhikkhus, view Perception properly ... Bhikkhus, view Volitional Activities properly, consider the impermanence of Volitional Activities, as it really is. Bhikkhus, the bhikkhu who views Volitional Activities properly and who considers the impermanence of Volitional Activities, as it really is, becomes disgusted with Volitional Activities. Since there is no delight, there is no attachment. Since there is no attachment, there is no delight. Being free from delight and attachment, the mind is liberated and is said to be well-liberated.

Bhikkhus, view Consciousness properly, consider the impermanence of Consciousness, as it really is. Bhikkhus, the bhikkhu who views consciousness properly and who considers

the impermanence of Consciousness, as it really is, becomes disgusted with Consciousness. Since there is no delight, there is no attachment. Since there is no attachment, there is no delight. Being free from delight and attachment, the mind is liberated and is said to be well-liberated.

End of the Dutiya Nandikkhaya Sutta,
the tenth in this vagga.

End of the Attadipa Vagga,
the fifth vagga in the First Sub-division containing
fifty-two suttas.

End of the First Sub-division.

Namo tassa bhagavato arahato sammāsambuddhassa

(vi) UPAYA VAGGA

1. Upaya Sutta
2. Bija Sutta
3. Udāna Sutta
4. Upādāna Paripavatta Sutta
5. Sattaṭṭhāna Sutta
6. Sammāsambuddha Sutta
7. Anattalakkhaṇa Sutta
8. Mahāli Sutta
9. Āditta Sutta
10. Niruttipatha Sutta

1. UPAYA SUTTA

Discourse on Attachment

53. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, one who is attached (to any of the aggregates of mind-and-body) is not liberated; one who is not attached is liberated. Bhikkhus, when Consciousness exists, it might exist attached to Corporeality. The Consciousness which has Corporeality as its object, which has Corporeality as its abode, being nourished by craving¹, might grow, prosper and thrive well.

Or, bhikkhus, when Consciousness exists, it might exist attached to Sensation ... p ... attached to Perception ... p ... Or, bhikkhus, when Consciousness exists, it might exist attached to Volitional Activities. The Consciousness which has Volitional Activities as its object, which has Volitional Activities as its abode, being nourished by craving might grow, prosper and thrive well.

Bhikkhus, if anyone were to say 'I declare that Consciousness comes or goes or dies or arises or grows or prospers or thrives apart from Corporeality, apart from Sensation, apart from Perception, apart from Volitional Activities.' such a thing is not possible.

Bhikkhus, should a bhikkhu abandon attachment to the element of Corporeality, because of such abandonment the Corporeality-object is cut off and there can be no ground for (the existence of) Consciousness². Bhikkhus, should a bhikkhu abandon attachment to the element of Sensation ... p ... to the element of Perception ... p ... to the element of Volitional Activities ... p ... Bhikkhus, should a bhikkhu abandon at-

1. being nourished by craving: *nandūtasecana* = *nanda* + *upasecana* (lit., doused with water of delight).
 2. Consciousness: In this context, it means *kamma viññāṇa* (fruitful consciousness), or *saṅkhāra* (Volitional Activity).

tachment to the element of Consciousness, because of such abandonment, Consciousness-object is cut off and there can be no ground for (the existence of) Consciousness.

That Consciousness, having no ground for existence, does not thrive, does not activate volition³ and so is liberated from defilements. Being liberated from defilements, it becomes stable. The Consciousness being stable, there is contentment. When there is contentment, there is no Craving. Being without Craving, one attains supreme peace (Nibbāna) in this very life. Then he knows: “Rebirth is ended; the Noble Practice of Purity has been fulfilled; what is to be done for the attainment of Magga Insight has been done; nothing else remains to be done for such attainment.”

End of the Upaya Sutta,
the first in this vagga.

3. does not activate volition: *anabhi saṅkhacca* (lit., does not condition). It means that it does not promote Volitional Activities which lead to rebirth.

2: BĪJA SUTTA

Discourse on Means of Plant Generation

54. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, there are five means of plant generation, namely, roots, stems, buddings, joints and fifthly seeds. Suppose, bhikkhus, there are these five means of plant generation, not broken, not rotten, not overexposed to sun or wind, having pith, and well-kept. But, suppose, there is neither soil nor water. Bhikkhus, could there be generation, by these five means, of plants that grow, flourish and thrive?

“No, Venerable Sir.”

Now, bhikkhus, suppose there are these five means of plant generation, not broken ... p ... and well-kept, and suppose there is soil as well as water. Bhikkhus, could there be generation, by these five means, of plants that grow, flourish and thrive?

“Yes, Venerable Sir.”

Bhikkhus, in this example, you should take the four bases of Consciousness as the soil-element, craving for the aggregates of mind-and-body as the water-element, and Consciousness together with its causative factors¹ as the five means of plant generation.

Bhikkhus, when Consciousness exists, it might exist attached to Corporeality. Consciousness which has Corporeality as its object and which has Corporeality as its abode, being nourished by craving, might grow, prosper and thrive.

1. with its causative factors: *sāhāram* (*sa+āhāra*): (lit., with nutriment) *Avijjā* and *taṇhā*, ignorance and craving, serve as nutriments for the arising of *saṅkhāra*, which in this text is referred to as Consciousness or *kamma viññāṇa*. *Taṇhā* or craving (*nandī rāga*) has already been likened to the water element.

Or, bhikkhus, when Consciousness exists, it might exist attached to Sensation ... p ... Or, bhikkhus, when Consciousness exists, it might exist attached to Perception ... p ... Or, bhikkhus, when Consciousness exists, it might exist attached to Volitional Activities. Consciousness which has Volitional Activities as its object and which has Volitional Activities as its abode, being nourished by Craving, might grow, prosper and thrive.

Bhikkhus, if anyone were to say: 'I declare that Consciousness comes or goes or dies or arises or grows or prospers or thrives apart from Corporeality, apart from Sensation, apart from Perception, apart from Volitional Activities,' such a thing is not possible.

Bhikkhus, should a bhikkhu abandon attachment to the element of Corporeality, because of such abandonment, the Corporeality-object is cut off and there can be no ground for (the existence of) Consciousness². Bhikkhus, should a bhikkhu abandon attachment to the element of Sensation ... p ... to the element of Perception ... p ... to the element of Volitional Activities ... p ... Bhikkhus, should a bhikkhu abandon attachment to the element of Consciousness, because of such abandonment, the Consciousness-object is cut off and there can be no ground for (the existence of) Consciousness.

That Consciousness, having no ground for existence, does not thrive, does not activate volition and so is liberated from defilements. Being liberated from defilements, it becomes stable. The Consciousness being stable, there is

2. As mentioned in the text, Consciousness is like the seed, the four other aggregates (of mind-and-body) are like the soil, craving (*taṇhā*) for them is like water. Craving is thus the crucial factor for the arising of Consciousness. Without water the seed cannot grow on the soil. So also in the absence of Craving, the four other aggregates do not become objects of Consciousness. Without its object, Consciousness does not have a base or foothold. Consciousness is in such case freed from defilements.

contentment. When there is contentment, there is no craving. Being without craving, one attains supreme peace (Nibbāna) in this very life. Then he knows: “Rebirth is no more; ... p ... nothing more to do for such realization.”

**End of the Bija Sutta,
the second in this vagga.**

3. UDĀNA. SUTTA

Discourse on Exultant Utterance

55. The Bhagavā was staying at Sāvattī. At that time the Bhagavā made this exultant utterance: “If there had not been any kamma-action (performed by me in the past), there would be for me no resultant effect (in the form of fivefold khandhas)¹. If there were no kamma-action (performed by me) in this life, there would be for me in the future no resultant effect (in the form of fivefold khandhas)². A bhikkhu who rightly perceives thus should be able to break off the lower fetters (*saṃyojanas*)³ which bind him to the continuous chain of existences.”

Thereupon, a bhikkhu asked the Bhagavā: “How could, Venerable Sir, a bhikkhu rightly perceiving: ‘If there had not been any kamma-action (performed by me in the past), there

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1. If there had not been any kamma-action no resultant effect (in the form of fivefold khandhas): This translation is in accordance with the Commentary interpretation of the Pāli text ‘*no cassam no ca me siyā.*’
 2. If there were no kamma-action no resultant effect (in the form of fivefold khandhas): This translation is in accordance with the Commentary interpretation of the Pāli text ‘*nā bhavissa, na me bhavissati.*’
 3. the lower fetters (*saṃyojanas*): *orambhāgiyā saṃyojanā*: This discourse deals first with the eradication of the lower fetters and secondly with the complete cessation of āsavas, defilements that befuddle the mind. In giving discourses, the Buddha used words that he knew by his perfect wisdom would strike the right chord with the hearer. Therefore, the same dhamma, namely, *kilesa*, may be expressed either by *saṃyojanāmi*, fetters, or by *āsavas*, the defilements that befuddle the mind or by *anusayas*, strong defilements that have the potentiality to arise whenever there is occasion for them to arise. Hence we have *kāmarāga saṃyojana*, *bhavarāga saṃyojana*, etc., or *kāmarāga nusaya*, etc. In order to understand this Sutta more fully, the reader should be familiar with key terms -- *saṃyojana*, *āsava* and *anusaya*.

would be for me no resultant effect (in the form of fivefold khandhas). If there were no kamma-action (performed by me) in this life, there would be for me in the future no resultant effect (in the form of fivefold khandhas)' break off the lower fetters which bind him to the continuous chain of existences?"

In this matter, bhikkhu, an uninformed worldling, who is not in the habit of seeing the ariyas ... p ... who is not trained and disciplined in the teachings of men of virtue, takes

Samyojana: *Samyojanas* are bonds or fetters binding all beings to the wheel of existence. They are broken or eliminated in stages which mark the progress of a person towards emancipation. When they are completely eliminated, emancipation results. The ten fetters are: (1) *sakkāya diṭṭhi*, belief in *atta* or soul; (2) *vicikicchā*, doubt or wavering; (3) *silabbataparāmāsa*, belief in mere rites and rituals as practised outside the Ariya Path of Eight Constituents; (4) *kāmarāga*, sensual desire; (5) *paṭigha*, ill-will; (6) *rūparāga*, craving for existence in the fine material (Brahmā) realms; (7) *arūparāga*, craving for existence in the formless (Brahmā) realms; (8) *māna*, conceit or pride; (9) *uddhacca*, restlessness or agitation; (10) *avijjā*, ignorance or lack of correct knowledge as to the Four Ariya Truths. (For more details, read Appendix B1 in "Ten Suttas from Dīgha Nikāya.")

Of these ten, the first five are called lower or grosser fetters because they bind beings to the realms of sense gratification.

One who has destroyed the first three fetters becomes a *Sotāpanna*, stream enterer. When, in addition to the destruction of the first three fetters, the next two fetters, namely, sensual desire and ill will as well as *moha* (bewilderment) are lessened or very much weakened, one becomes a *Sakadāgāmi*, a once returner. The third stage is that of the *Anāgāmi*, the non-returner, who has completely destroyed the first five fetters, the lower fetters mentioned in this text.

Asavas are defilements that befuddle the mind. They are sometimes called mental intoxicants because they are like strong liquor. They convey the idea of something flowing out that intoxicates or befuddles the mind. *Asavas* are usually classified into four categories: (i) *kāmāsava* or gross attachment to and craving for the five sense-objects; (ii) *bhavāsava* or craving for better existence, such as the *rūpa* and *arūpa* planes of existence in the belief that they are permanent, stable and constant; this craving occurs together with

Corporeality as *atta*, or takes the remaining aggregates as *atta* having Corporeality, or takes Corporeality as existing in *atta*, or takes *atta* as existing in Corporeality.

He takes Sensation ... Perception ... Volitional Activities ... He takes Consciousness as Self (*atta*), or takes the remaining aggregates as *atta* having Consciousness, or takes Consciousness as existing in *atta*, or takes *atta* as existing in Consciousness.

He does not know, fundamentally and truly, Corporeality which is impermanent, as impermanent. He does not know, fundamentally and truly, Sensation which is impermanent, as impermanent. He does not know, fundamentally and truly, Perception which is impermanent, as impermanent. He does not know, fundamentally and truly, Volitional Activities which are impermanent, as impermanent. He does not know, fundamentally and truly, Consciousness which is impermanent, as impermanent.

sassata diṭṭhi (belief in eternalism); (iii)*avijjāsava* or the defilement of ignorance of the Four Ariya Truths; (iv)*diṭṭhāsava* or the defilement of false belief.

Although the *āsavas* are variously classified, they are basically only *lobha* (greed, desire), *diṭṭhi* (false belief), and *moha* (ignorance or bewilderment).

Anusaya: Potential defilements that occur frequently, There are seven *anusayas*, namely, (i)attachment to sensual pleasures (*kāmarāgānusaya*), (ii)attachment to existence (*bhavarāgānusaya*), (iii)hatred (*paṭighānusaya*), (iv)wrong views (*diṭṭhānusaya*), (v)doubts (*vicikicchānusaya*), (vi)pride (*mānānusaya*), (vii)ignorance (*avijjānusaya*).

It may be noted that all the four *āsavas* and the seven *anusayas* are included in the ten *saṃyojanas* or fetters, even though under different names.

In this discourse, the Buddha shows the way how the lower five fetters may be got rid of and also how the four *āsavas* may be completely destroyed ultimately in order to attain arahatship.

He does not know, fundamentally and truly, Corporeality which is dukkha, as dukkha. He does not know, fundamentally and truly, Sensation which is dukkha, as dukkha. He does not know, fundamentally and truly, Perception which is dukkha, as dukkha. He does not know, fundamentally and truly, Volitional Activities which are dukkha, as dukkha. He does not know, fundamentally and truly, Consciousness which is dukkha, as dukkha.

He does not know, fundamentally and truly, Corporeality which is not self, as not self. He does not know, fundamentally and truly, Sensation which is not self, as not self. He does not know, fundamentally and truly, Perception which is not self, as not self. He does not know, fundamentally and truly, Volitional Activities which are not self, as not self. He does not know, fundamentally and truly, Consciousness which is not self, as not self.

He does not know, fundamentally and truly, Corporeality which is brought about by conditioning factors⁴, as conditioned. He does not know, fundamentally and truly, Sensation which is brought about by conditioning factors, as conditioned. He does not know, fundamentally and truly, Perception which is brought about by conditioning factors, as conditioned. He does not know, fundamentally and truly, Volitional Activities which are brought about by conditioning factors, as conditioned. He does not know, fundamentally and truly, Consciousness which is brought about by conditioning factors, as conditioned.

4. conditioning factors: *saṅkhataṃ*: Corporeality and all other aggregates are brought into being by four conditions, namely, *kamma*, *citta*, *utu* and *āhāra*. (i)Kamma is volitional action both past and present; (ii)citta is mind and its concomitants; (iii)utu is temperature or climatic conditions; (iv)āhāra is nutriment. There are four types for each of the aggregates of Corporeality, depending on the main condition of their arising, such as Corporeality produced by kamma (*kammaja*, lit., born of), that produced by mind, that produced by temperature and that produced by nutriment.

He does not know, fundamentally and truly, that Corporeality will perish. ... that Sensation will perish ... that Perception will perish ... that Volitional Activities will perish ... He does not know, fundamentally and truly, that Consciousness will perish.

Bhikkhu, an ariya disciple who pays attention to the ariyas, who is proficient in the teachings of the ariyas, who is trained and disciplined in the teachings of the ariyas; who pays attention to men of virtue, who is proficient in the teachings of men of virtue, who is trained and disciplined in the teachings of men of virtue, does not take Corporeality as *atta* ... *p* ... Sensation as *atta* ... Perception as *atta* ... Volitional Activities as *atta* ... He does not take Consciousness as *atta*.

He knows, fundamentally and truly, Corporeality which is impermanent, as impermanent ... Sensation which is impermanent, as impermanent ... Perception which is impermanent, as impermanent ... Volitional Activities which are impermanent, as impermanent ... He knows, fundamentally and truly, Consciousness which is impermanent, as impermanent.

He knows, fundamentally and truly, Corporeality which is *dukkha*, as *dukkha* ...*p*... Consciousness which is *dukkha*, as *dukkha*.

He knows, fundamentally and truly, Corporeality which is not self (*anatta*), as not self ... *p* ... Consciousness which is not self, as not self.

He knows, fundamentally and truly, Corporeality which is brought by conditioning factors, as conditioned ... *p* ... He knows, fundamentally and truly, Consciousness which is brought about by conditioning factors, as conditioned.

He knows, fundamentally and truly, that Corporeality will perish ... *p* ... Sensation ... Perception ... Volitional Activities ... He knows, fundamentally and truly, that Consciousness will perish.

On perceiving (by means of vipassanā ñāṇa and attainment of three lower Maggas) the perishing away of Corporeality⁵, the perishing away of Sensation, the perishing away of Perception, the perishing away of Volitional Activities, the perishing away of Consciousness, a bhikkhu rightly perceiving, 'If there had not been any kamma-action (performed by me in the past), there would be for me no resultant effect (in the form of fivefold khandhas). If there were no kamma-action (performed by me) in this life, there would be for me in the future no resultant effect (in the form of fivefold khandhas)' should be able to break off the lower fetters.

"Indeed, Venerable Sir, a bhikkhu who rightly perceives in this manner would be able to break off the lower fetters.

"Venerable Sir, (after breaking off the lower fetters and attainment of three lower Maggas), what should a bhikkhu know, what should a bhikkhu perceive in order to attain without a break complete extinction of āsavas⁶ (defilements that befuddle the mind)?"

Bhikkhu, in this matter, the uninformed worldling is frightened of something that he should not fear. Bhikkhu, that is true. 'If there had not been any kamma-action (performed by me in the past), there would be for me no resultant effect (in the form of fivefold khandhas). If there were no kamma-action (performed by me) in this life, there would be for me in the future no resultant effect (in the form of fivefold khandhas).' This kind of right perception frightens the uninformed worldling (because he abhors the idea of discarding his atta).

5. on perceiving (by means of vipassanā ñāṇa and attainment of three lower Maggas) the perishing away of Corporeality: so *rūpassa vibhava*: Translated in accordance with the explanation given in the Commentary.

6. By complete extinction of āsavas' is meant attainment of arahattaphala.

Bhikkhu, an ariya disciple who is well-informed in the teachings (of the Buddha) is not frightened of something that he should not fear. Bhikkhu, that is true. 'If there had not been any kamma-action (performed by me in the past), there would be for me no resultant effect (in the form of fivefold khandhas). If there were no kamma-action (performed by me) in this life there would be for me in the future no resultant effect (in the form of fivefold khandhas).' This kind of right perception does not frighten the ariya disciple (because he is free from clinging to the five aggregates).

Bhikkhu, when Consciousness exists, it might exist attached to Corporeality. The Consciousness which has Corporeality as its object, which has Corporeality as its abode, being nourished by craving, might grow, prosper and thrive.

Bhikkhu, when Consciousness exists, it might exist attached to Sensation ... or to Perception ... or to Volitional Activities ...p... The Consciousness which has Volitional Activities as its object, which has Volitional Activities as its abode, being nourished by craving, might grow, prosper and thrive.

Bhikkhu, if anyone were to say: 'I declare that Consciousness comes or goes or dies or arises or grows or prospers or thrives apart from Corporeality, apart from Sensation, apart from Perception, apart from Volitional Activities,' such a thing is not possible.

Bhikkhu, should a bhikkhu abandon attachment to the element of Corporeality, because of such abandonment, Corporeality-object is cut off and there can be no ground for (the existence of) Consciousness. Bhikkhu, should a bhikkhu abandon attachment to the element of Sensation ... p... to the element of Perception ... p ... to the element of Volitional Activities ... p ... Bhikkhu, should a bhikkhu abandon attachment to the element of Consciousness, because of such abandonment, Consciousness-object is cut off and there can be no

ground for (the existence of) Consciousness.

That Consciousness, having no ground for existence, does not thrive, does not activate volition and so is liberated from defilements. Being liberated from defilements, it becomes stable. The Consciousness being stable, there is contentment. When there is contentment, there is no craving. Being without craving, one attains supreme peace (Nibbāna) in this very life. Then he knows thus: "Rebirth is no more for me ...p.. nothing else remains to be done for this attainment of Magga."

In this manner, bikkhu, a bhikkhu (after breaking off the lower fetters and attainment of three lower Maggas) a
should know, should perceive in order to
attain without a break complete extinction of āsavas.

End of the Udāna Sutta,
the third in this vagga.

4. UPĀDĀNA PARIPAVATTA SUTTA

Discourse on Manifold Aspects of Aggregates
which are the Objects of Clinging

56. The Bhagavā was at Sāvatti (He said:) Bhikkhus, there are five aggregates which are the objects of Clinging. What are these five? They are: Corporeality-aggregate which is the object of Clinging, Sensation-aggregate which is the object of Clinging, Perception-aggregate which is the object of Clinging, Volitional Activities-aggregate which is the object of Clinging and Consciousness-aggregate which is the object of Clinging. Bhikkhus, so long as I had not gained insight into the true nature of these five aggregates which are the objects of Clinging in their fourfold aspects so long did I not admit to the universe with its devas, Māras and brahmās and to the world of human beings with its samaṇas, brāhmaṇas, kings and people, that I had attained and realized rightly by myself the incomparable, the most perfect enlightenment.

But, when, bhikkhus, I had gained insight into the true nature of these five aggregates which are the objects of Clinging, in their fourfold aspects, I declared to the universe with its devas ...p... with its samaṇas, brāhmaṇas, kings and people that I had attained and realized rightly by myself the incomparable, the most perfect enlightenment.

Now, what are the fourfold aspects? I have gained insight into (the true nature of) Corporeality. I have gained insight into the origin of Corporeality. I have gained insight into the cessation of Corporeality. I have gained insight into the path leading to the cessation of Corporeality.

I have gained insight into (the true nature of) Sensation ... of Perception ... of Volitional Activities. I have gained insight into (the true nature of) Consciousness. I have gained insight into the origin of Consciousness. I have gained insight

into the cessation of Consciousness. I have gained insight into the path leading to the cessation of Consciousness.

Bhikkhus, what is Corporeality? There are the four great primary elements and the material properties dependent on these four great primary elements. Bhikkhus, these are called Corporeality. Corporeality arises due to the arising of nutriment¹. Corporeality ceases due to the cessation of nutriment. And the Ariya Path of Eight Constituents, namely, Right view ...p... Right concentration, is the path that leads to cessation of Corporeality.

Bhikkhus, some samaṇas and brāhmaṇas having such insight into (the true nature of) Corporeality, having such insight into the origin of Corporeality, having such insight into the cessation of Corporeality, having such insight into the path leading to the cessation of Corporeality, strive to be disgusted with Corporeality, strive for freedom from attachment to Corporeality, strive for the cessation of attachment to Corporeality. These samaṇas and brāhmaṇas become well accomplished in the practice, and being thus accomplished, they are established in this Teaching.

Bhikkhus, some samaṇas and brāhmaṇas having such insight into (the true nature of) Corporeality ...p... path leading

1. "Corporeality arises due to the arising of nutriment": Actually, Corporeality arises due to *kamma* actions, mind (*citta*), temperature (*utu*) and nutriment (*āhāra*). Of the four, the manner in which nutriment conditions Corporeality is most evident. Hence it is referred to here as the condition for the existence of Corporeality. There are four kinds of nutriment (*āhāra*), viz.,

- (i) *kabalīkārahāra* or food, i.e., the nutritive essence (or oja) contained in food;
- (ii) *phassāhāra*, the six sense-contacts such as eye-contact (*cakkhusamphassa*);
- (iii) *manosañcetanāhāra*, volition or the mental concomitant, *cetanā*;
- (iv) *viññāṇāhāra*, mind.

In the case of Corporeality, the first of them, *kabalīkārahāra*, is meant.

to the cessation of Corporeality, and being disgusted with Corporeality, being free from attachment to Corporeality and, because of the cessation of Corporeality, do not cling to Corporeality and are liberated from defilements. They become well liberated from defilements. And these liberated ones are the ones that have perfected the Noble Life, that is, they have become arahats. Having accomplished the supreme task of liberating themselves from defilements, they are no longer subjected to the sufferings of endless round of existences.

Bhikkhus, what is Sensation? Bhikkhus, these are the six groups of sensations, namely, Sensation through contact by means of the eye (i.e., by seeing), Sensation through contact by means of the ear (i.e., by hearing), Sensation through contact by means of the nose (i.e., by smelling), Sensation through contact by means of the tongue (i.e., by the sense of taste), Sensation through contact by means of the body (i.e., by the sense of touch) and Sensation through contact by means of the mind (i.e., by the faculty of the mind having contact with mind-objects such as thoughts, ideas, etc.). Bhikkhus, these six groups of Sensations are called Sensation. Sensation arises due to the arising of contact. Sensation ceases due to the cessation of contact. And the Ariya Path of Eight Constituents, namely, Right view ... p ... right concentration, is the Path that leads to the cessation of Sensation.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Sensation, having such insight into the origin of Sensation, having such insight into the cessation of Sensation, having such insight into the Path leading to the cessation of Sensation, strive to be disgusted with Sensation, strive for freedom from attachment to Sensation, strive for cessation of attachment to Sensation. These samaṇas and brāhmaṇas become well accomplished in the practice and, being thus accomplished, they are established in this Teaching.

Bhikkhus, some samaṇas and brāhmaṇas having such insight into (the true nature of) Sensation ...p... into the Path leading to the cessation of Sensation ...p... they are no longer subjected to the sufferings of endless round of existences.

Bhikkhus, what is Perception? Bhikkhus, these are the six groups of Perception, namely, Perception of visible objects, Perception of sound, Perception of smell, Perception of taste, Perception of touch and Perception of mind-objects. Bhikkhus, these six groups of Perceptions are called Perception. Perception arises due to the arising of contact. Perception ceases due to the cessation of contact. And the Ariya Path of Eight Constituents, namely, right view ...p... right concentration, is the Path that leads to the cessation of Perception. ...p... they are no longer subjected to the sufferings of endless round of existences.

Bhikkhus, what are Volitional Activities? Bhikkhus, these are six groups of Volition, namely, Volition focussed on visible objects, Volition focussed on sound, Volition focussed on smell, Volition focussed on taste, Volition focussed on touch and Volition focussed on mind-objects. Bhikkhus, these six groups of Volition are called Volitional Activities. They arise due to the arising of contact. They cease due to the cessation of contact. And the Ariya Path of Eight Constituents, namely, right view ...p... Right concentration, is the path that leads to the cessation of Volitional Activities.

Bhikkhus, some samaṇas and brāhmaṇas having such insight into (the true nature of) Volitional Activities, having such insight into the origin of Volitional Activities, having such insight into the cessation of Volitional Activities, having such insight into the Path leading to the cessation of Volitional Activities, strive to be disgusted with Volitional Activities, strive for freedom from attachment to Volitional Activities, strive for the cessation of attachment to Volitional Activities. These samaṇas and brāhmaṇas become well accomplished in

the practice and, being thus accomplished, they are established in this Teaching.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Volitional Activities, having such insight into the origin of Volitional Activities, having such insight into the cessation of Volitional Activities, having such insight into the Path leading to the cessation of Volitional Activities, and being disgusted with Volitional Activities, being free from attachment to Volitional Activities and because of the cessation of Volitional Activities, do not cling to Volitional Activities and are liberated from defilements. They become well liberated from defilements. And these liberated ones are the ones that have perfected the Noble Life, that is, they have become arahats. Having accomplished the supreme task of liberating themselves from defilements, they are no longer subjected to the sufferings of endless round of existences.

Bhikkhus, what is Consciousness? Bhikkhus, these are the six groups of Consciousness, namely, Eye-consciousness, Ear-consciousness, Nose-consciousness, Tongue-consciousness, Body-consciousness and Mind-consciousness. Bhikkhus, these six groups of Consciousness are called Consciousness. Consciousness arises due to the arising of mind-and-body (nāmarūpa). Consciousness ceases due to the cessation of mind-and-body. And the Ariya Path of Eight Constituents, namely, Right view ...p... Right concentration, is the path that leads to the cessation of Consciousness.

Bhikkhus, some samanas and brāhmaṇas, having such insight into (the true nature of) Consciousness, having such insight into the origin of Consciousness, having such insight into the cessation of Consciousness, having such insight into the Path leading to the cessation of Consciousness, strive to be disgusted with Consciousness, strive for freedom from attachment to Consciousness, strive for the cessation of attachment to Consciousness. These samaṇas and brāhmaṇas

become well accomplished in the practice and being thus accomplished, they are established in this Teaching.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Consciousness, having such insight into the origin of Consciousness, having such insight into the cessation of Consciousness, having such insight into the Path that leads to the cessation of Consciousness, and being disgusted with Consciousness, being free from attachment to Consciousness, and because of the cessation of Consciousness, do not cling to Consciousness and are liberated from defilements. They become well liberated from defilements. And these liberated ones are the ones that have perfected the Noble Life, that is, they have become arahats. Having accomplished the supreme task of liberating themselves from defilements, they are no longer subjected to the sufferings of endless round of existences.

End of the Upādāna Paripavatta Sutta,
the fourth in this vagga.

5. SATTATṬHĀNA SUTTA

Discourse on Skilfulness in Seven Aspects

57. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, a bhikkhu who has skilfulness in seven aspects and who reflects with insight on phenomena in three ways is called in this Teaching one who is perfectly proficient, who has fulfilled the course of practice and who is most noble. Bhikkhus, how has a bhikkhu skilfulness in seven aspects? Bhikkhus, in this Teaching, a bhikkhu gains insight into (the true nature of) Corporeality, he gains insight into the origin of Corporeality, he gains insight into the cessation of Corporeality, he gains insight into the practice leading to the cessation of Corporeality, he gains insight into the enjoyableness of Corporeality, he gains insight into the faults of Corporeality and he gains insight into the freedom from attachment to Corporeality.

He gains insight into (the true nature of) Sensation ... of Perception ... of Volitional Activities ... He gains insight into (the true nature of) Consciousness, he gains insight into the origin of Consciousness, he gains insight into the cessation of Consciousness, he gains insight into the practice leading to the cessation of Consciousness, he gains insight into the enjoyableness of Consciousness, he gains insight into the faults of Consciousness and he gains insight into the freedom from attachment to Consciousness.

Bhikkhus, what is Corporeality? There are the four great primary elements and the material properties dependent on them. Bhikkhus, these are called Corporeality. Corporeality arises due to the arising of nutriment. Corporeality ceases due to the cessation of nutriment. And the Ariya Path of Eight Constituents, namely, right view ...p... right concentration., is the path that leads to the cessation of Corporeality.

The physical well-being and mental pleasures that arise

dependent on Corporeality are the enjoyableness of Corporeality. Its impermanence, its unsatisfactoriness and its nature of being subject to constant change are the faults of Corporeality. Rooting out and abandoning the craving for Corporeality constitute the freedom from attachment to it.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Corporeality, having such insight into the origin of Corporeality, having such insight into the cessation of Corporeality, having such insight into the practice leading to the cessation of Corporeality, having such insight into the enjoyableness of Corporeality, having such insight into the faults of Corporeality and having such insight into the freedom from attachment to Corporeality, strive to become disgusted with Corporeality, strive for freedom from attachment to Corporeality, strive for the cessation of Corporeality. These samaṇas and brāhmaṇas become well accomplished in the practice and, being thus accomplished, they are established in this Teaching.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Corporeality, having such insight into the origin of Corporeality, having such insight into the cessation of Corporeality, having such insight into the practice leading to the cessation of Corporeality, having such insight into the enjoyableness of Corporeality, having such insight into the faults of Corporeality and having such insight into the freedom from attachment to Corporeality, become disgusted with Corporeality, become free from attachment to Corporeality, have ceased to be attached to Corporeality, do not cling to Corporeality and are liberated from defilements. They become well liberated. And these liberated ones are perfectly proficient (in accomplishing their tasks). Having accomplished their tasks, there can be no such thing as the endless round of existences for them.

Bhikkhus, what is Sensation? Bhikkhus, these are six groups of sensation, namely, Sensation through contact by

means of the eye (i.e., by seeing) ...p... Sensation through contact by means of the mind (i.e., by the faculty of the mind having contact with mind-objects, such as thoughts, ideas, etc.). Bhikkhus, these are called Sensation. Sensation arises due to the arising of contact. Sensation ceases due to the cessation of contact. And the Ariya Path of Eight Constituents, namely, Right view ...p... Right concentration, is the path that leads to the cessation of Sensation.

The physical well-being and mental pleasures that arise dependent on Sensation are the enjoyableness of Sensation. Its impermanence, its unsatisfactoriness and its nature of being subject to constant change are the faults of Sensation. Rooting out and abandoning craving for Sensation constitute the freedom from attachment to it.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Sensation, having such insight into the origin of Sensation, having such insight into the cessation of Sensation, having such insight into the practice leading to the cessation of Sensation, having such insight into the enjoyableness of Sensation, having such insight into the faults of Sensation and having such insight into the freedom from attachment of Sensation, strive to become disgusted with Sensation, strive for freedom from attachment to Sensation, strive for the cessation of Sensation. These samaṇas and brāhmaṇas become well accomplished in the practice and, being thus accomplished, they are established in this Teaching.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Sensation ...p... there can be no such thing as the endless round of existences for them.

Bhikkhus, what is Perception? Bhikkhus, there are six groups of Perception, namely, Perception of visible objects, Perception of sounds, Perception of odours, Perception of tastes, Perception of tangible objects and Perception of mind-objects. Bhikkhus, these are called Perception. Perception

arises due to the arising of contact. Perception ceases due to the cessation of contact. And Ariya Path of Eight Constituents, namely, Right view ...p... Right concentration, is the path that leads to the cessation of Perception ...p... there can be no such thing as the endless round of existences for them.

Bhikkhus, what are Volitional Activities? Bhikkhus, these are six groups of Volition, namely, Volition focussed on visible objects ...p... Volition focussed on mind-objects. Bhikkhus, these are called Volitional Activities.. Volitional Activities arise due to the arising of contact. Volitional Activities cease due to the cessation of contact. And the Ariya Path of Eight Constituents, namely, Right view ...p... Right concentration, is the path that leads to the cessation of Volitional Activities.

The physical well-being and mental pleasures that arise dependent on Volitional Activities are the enjoyableness of Volitional Activities. Their impermanence, their unsatisfactoriness, and their nature of being subject to constant change are the faults of Volitional Activities. Rooting out and abandoning craving for Volitional Activities constitute the freedom from attachment to them.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Volitional Activities, having such insight into the origin of Volitional Activities, having such insight into the cessation of Volitional Activities, having such insight into the practice leading to the cessation of Volitional Activities, ...p... strive to become disgusted with Volitional Activities, strive for freedom from attachment to Volitional Activities, strive for cessation of Volitional Activities. These samaṇas and brāhmaṇas become well accomplished in the practice and, being thus accomplished, they are established in this Teaching ... p ... there can be no such thing as the endless round of existences for them.

Bhikkhus, what is Consciousness? Bhikkhus, these are six groups of Consciousness, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. These, bhikkhus, are called Consciousness. Consciousness arises due to the arising of mind-and-body. Consciousness ceases due to the cessation of mind-and-body. And the Ariya Path of Eight Constituents, namely, Right view ... p ... Right concentration, is the path that leads to the cessation of Consciousness.

The physical well-being and mental pleasures that arise dependent on Consciousness are the enjoyableness of Consciousness. Its impermanence, its unsatisfactoriness and its nature of being subject to constant change are the faults of Consciousness. Rooting out and abandoning the craving for Consciousness constitute the freedom from attachment to it.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Consciousness, having such insight into the origin of Consciousness, having such insight into the cessation of Consciousness, having such insight into the practice leading to the cessation of Consciousness, having such insight into the enjoyableness of Consciousness, having such insight into the faults of Consciousness and having such insight into the freedom from attachment to Consciousness, strive to become disgusted with Consciousness, strive for freedom from attachment to Consciousness, strive for the cessation of Consciousness. These samaṇas and brāhmaṇas become well accomplished in the practice and, being thus accomplished, they are established in this Teaching.

Bhikkhus, some samaṇas and brāhmaṇas, having such insight into (the true nature of) Consciousness, having such insight into the origin of Consciousness, having such insight into the cessation of Consciousness, having such insight into the practice leading to the cessation of Consciousness, having such insight into the enjoyableness of Consciousness, having

such insight into the faults of Consciousness and having such insight into the freedom from Consciousness, become disgusted with Consciousness, become free from attachment to Consciousness, have ceased to be attached to Consciousness, do not cling to Consciousness and are liberated from defilements. They become well liberated. And these liberated ones are perfectly proficient (in accomplishing their tasks). Having accomplished their tasks, there can be no such thing as the endless round of existences for them. Bhikkhus, in this way, a bhikkhu has skilfulness in seven aspects.

Bhikkhus, how does a bhikkhu become one who reflects with insight on phenomena in three ways? Bhikkhus, in this Teaching, a bhikkhu reflects with insight on phenomena by rightly perceiving them as elements only, as sense-bases only, and as being causally produced. In this way, bhikkhus, the bhikkhu is one who reflects with insight on phenomena in three ways. Bhikkhus, the bhikkhu who has skilfulness in seven aspects and who reflects with insight on phenomena in three ways is called one who is perfectly proficient (i.e. an arahat), who has fulfilled the course of practice and who is most noble.

**End of the Sattatthāna Sutta,
the fifth in this vagga.**

6. SAMMĀSAMBUDHA SUTTA

Discourse on the Perfectly Self-Enlightened One

58. The Bhagavā was staying at Sāvathī ... (He said:) Bhikkhus, the Tathāgata who is homage-worthy and perfectly self-enlightened, being disgusted with Corporeality, being free from attachment to Corporeality, and having ceased to be attached to Corporeality, is called Sammāsambuddha, the Perfectly Self-Enlightened One who does not cling to Corporeality and who is liberated from defilements. Bhikkhus, a bhikkhu who is liberated through Path knowledge (*arahattamagga nāṇa*), being disgusted with Corporeality, being free from attachment to Corporeality, and having ceased to be attached to Corporeality, is called *Paññā Vimutta*, one liberated through Path knowledge, who does not cling to Corporeality and who is liberated from defilements.

Bhikkhus, the Tathāgata who is homage-worthy and perfectly self-enlightened, being disgusted with Sensation, being free from attachment to Sensation and having ceased to be attached to Sensation, is called Sammāsambuddha, the Perfectly Self-Enlightened One who does not cling to Sensation and who is liberated from defilements. Bhikkhus, a bhikkhu who is liberated through Path knowledge (*arahattamagga nāṇa*), being disgusted with Sensation ... p ... is called *Paññā Vimutta*, one liberated through Path knowledge, who does not cling to Corporeality and who is liberated from defilements.

Bhikkhus, the Tathāgata who is homage-worthy and perfectly self-enlightened, being disgusted with Perception ...p... with Volitional Activities ... p ... with Consciousness, being free from attachment to Consciousness, and having ceased to be attached to Consciousness, is called Sammāsambuddha, the Perfectly Self-Enlightened One who

does not cling to Consciousness and who is liberated from defilements. Bhikkhus, a bhikkhu who is liberated through Path knowledge (*arahattamagga nāṇa*), being disgusted with Consciousness, being free from attachment to Consciousness, and having ceased to be attached to Consciousness, is called *Paññā Vimutta*, one liberated through Path knowledge, who does not cling to Consciousness and who is liberated from defilements.

Bhikkhus, as between these two (arahats), namely, the Tathāgata who is homage-worthy and perfectly self-enlightened and the bhikkhu who is liberated through Path knowledge, what distinction, what distinguishing feature, what difference is there?

“Venerable Sir, for us, the Bhagavā is the source of the dhammā (the doctrines), the Bhagavā is the guide to the dhammā, the Bhagavā is the repository of the dhammā. Indeed, Venerable Sir, we make an earnest request; may the Bhagavā himself explain the significance of what has thus been said (by the Bhagavā). Having heard (the explanation from) the Bhagavā, the bhikkhus will bear it in mind.”

Bhikkhus, in that case, listen. Pay good attention. I shall speak. The bhikkhus replied, “Very well, Venerable Sir.” And the Bhagavā spoke thus: Bhikkhus, the Tathāgata who is homage-worthy and perfectly self-enlightened has caused the Path that has not yet arisen to arise, has caused the Path that has not yet appeared to appear, has proclaimed the Path that has not yet been proclaimed by others. He is the one who knows the Path clearly; he is the one who is wise in the Path; he is the one who is skilled in the Path. His present-day disciples follow and attain the Path knowledge afterwards.

Bhikkhus, this is the distinction, this is the distinguishing feature, this is the difference between the Tathāgata who

is homage-worthy and perfectly self-enlightened and the bhikkhu who is liberated through Path knowledge.

End of the Sammāsambuddha Sutta,
the sixth in this vagga.

7. ANATTALAKKHAṆA SUTTA

Discourse on Characteristics of Non-Atta

59. At one time the Bhagavā was residing in the Deer Park of Isipatana (the resort of the hermits) near Bārāṇasī. There the Bhagavā addressed the group of five bhikkhus¹ as “Bhikkhus”. They replied, “Venerable Sir” and the Bhagavā said thus:

Corporeality, bhikkhus, is not *atta*²; if, bhikkhus, Corporeality were *atta*, then it would not be subject to affliction and one should be able to say of Corporeality, ‘Let my corporeality be such and such; let my corporeality be not such and such’. Bhikkhus, since Corporeality is, indeed, not *atta*, it is subject to affliction and one cannot say of Corporeality, ‘Let my corporeality be such and such; let my corporeality be not such and such.’

Sensation is not *atta*; if, bhikkhus, Sensation were *atta*, then it would not be subject to affliction and one should be able to say of Sensation, ‘Let my sensation be such and such; let my sensation be not such and such’. Bhikkhus, since Sensation is, indeed, not *atta*, it is subject to affliction and one cannot say of Sensation, ‘Let my sensation be such and such, let my sensation be not such and such’.

Perception is not *atta*; ...p... Volitional Activities are not *atta*; if Volitional Activities were *atta*, then they would not be subjected to affliction and one should be able to say of Volitional Activities, ‘Let my volitional activities be such and such; let my volitional activities be not such and such’. Bhikkhus, since Volitional Activities are, indeed, not *atta*, they are subjecte to affliction and one cannot say of Volitional

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1. the group of five bhikkhus: They were the first five disciples of the Buddha, generally spoken of as the group of five, *pañcavaggi*.
 2. *atta*: self, soul, ego, permanent entity.

Activities, 'Let my volitional activities be such and such; let my volitional activities be not such and such'.

Consciousness is not *atta*; if, bhikkhus, Consciousness were *atta*, then it would not be subject to affliction and one should be able to say of Consciousness, 'Let my consciousness be such and such; let my consciousness be not such and such'. Bhikkhus, since Consciousness, is indeed, not *atta*, it is subject to affliction and one cannot say of Consciousness, 'Let my consciousness be such and such, let my consciousness be not such and such'.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful, Venerable Sir."

Is it proper to consider what is impermanent, painful and subject to change, as "This is mine; this is 'I'; this is my Self (*atta*)?"

"Indeed, no, Venerable Sir."

Is Sensation ... Perception ... Volitional Activities ... Consciousness permanent or impermanent?

"Impermanent, Venerable Sir."

That which is impermanent, is it painful or pleasant?

"Painful, Venerable Sir."

Is it proper to consider what is impermanent, painful and subject to change, as "This is mine; this is 'I'; this is my Self (*atta*)?"

"Indeed, no, Venerable Sir."

Therefore, bhikkhus, whatever Corporeality there is (in this world), all corporeality, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with insight wisdom, as it really is, thus: "This is

not mine; this is not 'I'; this is not my Self (atta)."

Whatever Sensation there is (in this world), all Sensation, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with insight wisdom, as it really is, thus: "This is not mine; this is not 'I'; this is not my Self (atta)."

Whatever Perception there is (in this world), all Perception, whether past, future or present ...p... all Volitional Activities ... whether far or near, should be perceived with insight wisdom, as they really are, thus: "These are not mine; these are not 'I'; these are not my Self (atta)."

Whatever Consciousness there is (in this world), all consciousness, whether past, future or present, whether in oneself or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with insight wisdom, as it really is, thus: "This is not mine; this is not 'I'; this is not my Self (atta)."

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities and with Consciousness. On being disgusted thus, he is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: "Rebirth is no more; fulfilled is the Noble Practice of Purity: done is all there is to be done to realize Magga; there is nothing more to do for such realization."

Thus spoke the Bhagavā. Delighted, the group of five bhikkhus rejoiced at the words of the Bhagavā. On the delivery of this discourse, the minds of the group of five bhikkhus became free of āsavas through non-clinging.

End of Sammāsambuddha Sutta,
the seventh in this vagga.

8. MAHĀLI SUTTA

Discourse to Mahāli

60. Thus have I heard:

At one time the Bhagavā was residing at the pinnacled monastery in the Mahāvana Wood near Vesālī. At that time Mahāli of the Licchavi clan approached the Bhagavā ...p... and having sat down in a suitable place, Mahāli of the Licchavi clan addressed the Bhagavā thus:

“Venerable Sir, Pūraṇa Kassapa has said thus: ‘There exists no cause or condition for beings to become defiled; they are defiled without cause or condition. There exists no cause or condition for beings to become absolutely pure; they are absolutely pure without cause or condition’. What does the Bhagavā say in regard to this matter?”

Mahāli, there exists cause or condition for beings to become defiled; they are defiled through cause or condition. There exists, Mahāli, cause or condition for beings to become absolutely pure; they are absolutely pure through cause or condition.

“What, Venerable Sir, is the cause for beings to become defiled; what is the condition? How do beings become defiled through cause or condition?”

Mahāli, if this Corporeality were completely dukkha, if it leads only to dukkha, and if it were immersed in sheer dukkha, unmixed with any happiness, sentient beings would have no attachment to Corporeality. Mahāli, since Corporeality is (a means of) happiness, since it leads to happiness, enters into a state of happiness, unmixed with dukkha, sentient beings have attachment to Corporeality. Because they have attachment to Corporeality, they are bound up with it. Because of association with it, they become defiled. Mahāli, this is the cause for beings to become defiled; this is the condition.

And this is how beings become defiled through cause or condition.

Mahāli, if Sensation were completely dukkha, if it leads only to dukkha, and if it were immersed in sheer dukkha, unmixed with any happiness, sentient beings would have no attachment to Sensation. Mahāli, since Sensation is (a means of) happiness, since it leads to happiness, enters into a state of happiness, unmixed with dukkha, sentient beings have attachment to Sensation. Because they have attachment to Sensation, they are bound up with it. Because of association with it, they become defiled. Mahāli, this is also the cause for beings to become defiled; this is also the condition. And this is also how beings become defiled through cause or condition.

Mahāli, if Perception ...p...

Mahāli, if Volitional Activities were completely dukkha, if them leads only to dukkha, and if it were immersed in sheer dukkha, unmixed with any happiness, sentient beings would have no attachment to Volitional Activities. Mahāli, since Volitional Activities are (a means of) happiness, since it leads to happiness, enters into a state of happiness, unmixed with dukkha, sentient beings have attachment to Volitional Activities. Because they have attachment to Volitional Activities, they are bound up with them. Because of association with them, they become defiled. Mahāli, this is also the cause for beings to become defiled; this is the condition. And this is how beings become defiled through cause or condition.

Mahāli, if Consciousness were completely dukkha, if it leads only to dukkha, and if it were immersed in sheer dukkha, unmixed with any happiness, sentient beings would have no attachment to Consciousness. Mahāli, since Consciousness is (a means of) happiness, since it leads to happiness, enters into a state of happiness, unmixed with dukkha, sentient beings have attachment to Consciousness.

Because they have attachment to Consciousness, they are bound up with it. Because of association with it, they become defiled. Mahāli, this is the cause for beings to become defiled; this is the condition. And this is also how beings become defiled through cause or condition.

“What, then, Venerable Sir, is the cause for beings to become absolutely pure; what is the condition? How do beings become absolutely pure through cause or condition?”

Mahāli, if this Corporeality were entirely happiness, if it leads only to happiness, and if it were immersed in pure happiness, unmixed with any dukkha, sentient beings would not have become disgusted with Corporeality; Mahāli, since Corporeality is (an embodiment of) dukkha, since it leads only to dukkha, is immersed in sheer dukkha, unmixed with any happiness, sentient beings become disgusted with Corporeality. Because they are disgusted with Corporeality, they are free of attachment to Corporeality. Being free of attachment to Corporeality, they become absolutely pure. Mahāli, this is the cause for beings to become absolutely pure; this is the condition. And this is how beings become absolutely pure through cause or condition.

Mahāli, if Sensation were entirely happiness ...p... Mahāli, if Perception were ...p... Mahāli, if Volitional Activities were entirely happiness ...p... Mahāli, if Consciousness were entirely happiness, if it leads only to happiness, and if it were immersed in pure happiness, unmixed with any dukkha, sentient beings would not have become disgusted with Consciousness. Mahāli, since Consciousness is (an embodiment of) dukkha, since it leads only to dukkha, is immersed in sheer dukkha, unmixed with any happiness, sentient beings become disgusted with Consciousness. Because they are disgusted with Consciousness, they are free of attachment to Consciousness. Being free of attachment to Consciousness, they become absolutely pure. Mahāli, this is the cause for beings to become absolutely pure;

this is the condition. And this is how beings become absolutely pure through cause or condition.

**End of the Mahāli Sutta,
the eighth in this vagga.**

9. ĀDITTA SUTTA**Discourse on Burning**

61. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, Corporeality is ablaze; Sensation is ablaze; Perception is ablaze; Volitional Activities are ablaze; Consciousness is ablaze.

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities, and with Consciousness. On being disgusted thus, he is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: "Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization."

**End of the Āditta Sutta,
the ninth in this vagga.**

10. NIRUTTIPATHA SUTTA

Discourse on the Ways of Expressing the
Naming-bases

62. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, wise samaṇas and brāhmaṇas do not abandon, will never abandon, do not reject, do not set aside and have never previously set aside the three ways of expressing the naming-bases, the terming-bases or the designating-bases.

What are the three ways? Bhikkhus, that Corporeality which has passed away, ceased and undergone change is reckoned as 'had been', is termed as 'had been', and is designated as 'had been'; it is not reckoned as 'is'; it is not reckoned as 'will be'.

That Sensation which has passed away, ceased and undergone change is reckoned as 'had been', is termed as 'had been', and is designated as 'had been'; it is not reckoned as 'is'; it is not reckoned as 'will be'.

That Perception ...p... Those Volitional Activities which have passed away, ceased and undergone change are reckoned as 'had been', are termed as 'had been', and are designated as 'had been'; they are not reckoned as 'are'; they are not reckoned as 'will be'.

That Consciousness which has passed away, ceased and undergone change is reckoned as 'had been', is termed as 'had been', and is designated as 'had been'; it is not reckoned as 'is'; it is not reckoned as 'will be'.

Bhikkhus, that Corporeality which has not yet arisen, which has not yet appeared is reckoned as 'will be', is termed as 'will be', is designated as 'will be'; it is not reckoned as 'is'; it is not reckoned as 'had been'.

That Sensation which has not yet arisen, which has not yet appeared is reckoned as 'will be', is termed as 'will be',

is designated as 'will be'; it is not reckoned as 'is'; it is not reckoned as 'had been'.

That Perception ...p... Those Volitional Activities which have not yet arisen, which have not yet appeared are reckoned as 'will be', are termed as 'will be', are designated as 'will be'; they are not reckoned as 'are'; they are not reckoned as 'had been'.

That Consciousness which has not yet arisen, which has not yet appeared is reckoned as 'will be', is termed as 'will be', is designated as 'will be'; it is not reckoned as 'is'; it is not reckoned as 'had been'.

Bhikkhus, that Corporeality which is arising (at present), which is appearing (now) is reckoned as 'is', is termed as 'is', is designated as 'is'; it is not reckoned as 'had been'; it is not reckoned as 'will be'.

That Sensation which is arising (at present), which is appearing (now) is reckoned as 'is', is termed as 'is', is designated as 'is'; it is not reckoned as 'had been'; it is not reckoned as 'will be'.

That Perception ...p... Those Volitional Activities which are arising (at present), which are appearing (now) are reckoned as 'are', are termed as 'are', are designated as 'are'; they are not reckoned as 'had been': they are not reckoned as 'will be'.

That Consciousness which is arising (at present), which is appearing (now) is reckoned as 'is', is termed as 'is', is designated as 'is'; it is not reckoned as 'had been'; it is not reckoned as 'will be'.

These, then, bhikkhus, are the three ways of expressing the naming-bases, the terming-bases and the designating-bases, which wise samaṇas and brāhmaṇas do not abandon, will never abandon, do not reject, do not set aside and have never previously set aside. Bhikkhus, even Vassa and Bhañña of Ukkalā who are believers in the doctrine of "no cause or

condition” (*a_hetuka vāda*), in the doctrine of “mere action without effect” (*akiriya vāda*), and in the doctrine of “no resultant” (*natthika vāda*) did not consider these three bases of naming, terming and designating fit to be censured or rejected. Why did they not do so? They did not do so for fear of being blamed, assailed, for fear of incurring wrath and displeasure.

End of the Niruttipatha Sutta,
the tenth in this vagga:

End of the Upaya Vagga,
the first vagga in the Middle Sub-division containing
fifty suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

(vii) ARAHANTA VAGGA

1. Upādiyamāna Sutta
2. Maññamāna Sutta
3. Abhinandamāna Sutta
4. Anicca Sutta
5. Dukkha Sutta
6. Anatta Sutta
7. Anattaniya Sutta
8. Rajaniyaṣaṅghita Sutta
9. Rādha Sutta
10. Surādha Sutta

1. UPĀDIYAMĀNA SUTTA

Discourse on Clinging

63. Thus have I heard:

At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time a certain bhikkhu approached the Bhagavā. Having approached the Bhagavā, he paid obeisance to the Bhagavā and sat in a suitable place. He then addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagavā, I shall dwell alone in seclusion, vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Bhikkhu, whoever clings is bound by the fetters of Māra¹; whoever does not cling is free of the Evil One.

“I understand it now, Bhagavā; I understand it now, Sugata.”

Bhikkhu, how do you understand in detail the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, if one clings to Corporeality, one is bound by the fetters of Māra; if one is free from attachment to Corporeality, one is free of the Evil One. If one clings to Sensation, one is bound by the fetters of Māra; if one is free from attachment to Sensation, one is free of the Evil One. If one clings to Perception ... to Volitional Activities ... to Consciousness, one is bound by the fetters of Māra; if one is free from attachment to Consciousness, one is free of the Evil One. This is how, Venerable Sir, I understand in detail the full explanation of the meaning of the words so tersely spoken by the Bhagavā.”

1. Māra or Pāpima, the Evil One, is symbolic of evil. Here Māra specifically means the evil of defilements.

Excellent, bhikkhu, excellent! You have understood well in detail the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, if one clings to Corporeality, one is bound by the fetters of Māra; if one is free from attachment to Corporeality, one is free of the Evil One. If one clings to Sensation ... to Perception ... to Volitional Activities ... to Consciousness, one is bound by the fetters of Māra; if one is free from attachment to Consciousness, one is free of the Evil One. In this manner, bhikkhu, one should understand in a detailed manner the full explanation of the meaning of the words so tersely spoken by me.

Then the bhikkhu, pleased and delighted with what the Bhagavā had said, rose from his seat and, after paying obeisance to the Bhagavā, departed from his presence. Then the bhikkhu, dwelling alone in seclusion, vigilant and zealous, inclined his mind (to Nibbāna) and soon attained, on his own in this very life, by virtue of Magga Insight, the fruit of the noblest and the most supreme arahatship which is the ultimate goal for which men of good families renounced hearth and home to lead the homeless life.

Then, he knew that rebirth was no more for him; that he had lived the life of Purity; that what he had to do for the realization of Magga had been done; and that he had nothing more to do for such realization. Then that bhikkhu became one among the arahats.

End of the Upādiyamāna Sutta,
the first in this vagga.

2. MAÑÑAMĀNA SUTTA

Discourse on Wrong View

64. The Bhagavā was staying at Sāvathī At that time a certain bhikkhu ... p ... having sat in a suitable place, he addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner ... p ... vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Bhikkhu, whoever holds the wrong view¹ is bound by the fetters of Māra; whoever does not hold the wrong view is free of the Evil One.

I understand it now, Bhagavā; I understand it now, Sugata.”

Bhikkhu, how do you understand in detail the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, if one holds the wrong view of Corporeality, one is bound by the fetters of Māra; if one does not hold the wrong view of Corporeality, one is free of the Evil One. If one holds the wrong view of Sensation ... of Perception ... of Volitional Activities ... of Consciousness one is bound by the fetters of Māra; if one does not hold the wrong view of Consciousness one is free of the Evil One. This is how, Venerable Sir, I understand in detail the full explanation of the meaning of the words so tersely spoken by the Bhagavā.”

Excellent, bhikkhu, excellent! You have understood well in detail the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, if one holds the

1. the wrong view: the view that one or all of the khandha aggregates are ‘mine’, ‘I’ or ‘my atta’; this view is due to *taṇhā* (craving), *māna* (conceit) and *ditṭhi* (wrong belief).

wrong view of Corporeality, one is bound by the fetters of Māra; if one does not hold the wrong view of Corporeality, one is free of the Evil One. If one holds the wrong view of Sensation... p... of Perception ... of Volitional Activities ... of Consciousness, one is bound by the fetters of Māra; if one does not hold the wrong view of Consciousness, one is free of the Evil One. In this manner, bhikkhu, one should understand in detail the full explanation of the meaning of the words so tersely spoken by me ... p ... Then that bhikkhu became one among the arahats.

End of the Maññamāna Sutta,
the second in this vagga

3. Abhinandamāna Sutta

Discourse on being Enamoured

65. The Bhagavā was staying at Sāvatti At that time a certain bhikkhu ... p ... having sat in a suitable place, he addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner ... p ... vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Bhikkhu, whoever is enamoured¹ is bound by the fetters of Māra, whoever is not enamoured is free of the Evil One.

“I understand it now, Bhagavā; I understand it now, Sugata.”

Bhikkhu, how do you understand in detail the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, if one is enamoured of Corporeality, one is bound by the fetters of Māra; if one is not enamoured of Corporeality, one is free of the Evil One. If one is enamoured of Sensation ... of Perception ... of Volitional Activities ... of Consciousness, one is bound by the fetters of Māra; if one is not enamoured of Consciousness, one is free of the Evil One. This is how, Venerable Sir, I understand in detail the full explanation of the meaning of the words so tersely spoken by the Bhagavā.”

Excellent, bhikkhu, excellent! You have understood well in detail the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, if one is enamoured of Corporeality, one is bound by the fetters of Māra; if one is not enamoured of Corporeality, one is free of the Evil One. If one is enamoured of Sensation ... of Perception

1. enamoured: enamoured of one or all of the khandha aggregates. due to taṅhā, māna, ditṭhi.

... of Volitional Activities ... of Consciousness, one is bound by the fetters of Māra; if one is not enamoured of Consciousness, one is free of the Evil One. In this manner, bhikkhu, one should understand in detail the full explanation of the meaning of the words so tersely spoken by me ... p ... Then that bhikkhu became one among the arahats.

**End of the Abhinandamāna Sutta,
the third in this vagga.**

4. ANICCA SUTTA

Discourse on Impermanence

66. The Bhagavā was staying at Sāvatti At that time a certain bhikkhu ... p ... having sat in a suitable place, he addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner ... p ... vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Bhikkhu, whatever is impermanent, you should give up the desire (associated with Craving) for it.

“I understand it now, Bhagavā; I understand it now, Sugata.”

Bhikkhu, how do you understand in detail the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, Corporeality is impermanent; I should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness is impermanent; I should give up the desire for that Consciousness. This is how, Venerable Sir, I understand in detail the full explanation of the meaning of the words so tersely spoken by the Bhagavā.”

Excellent, bhikkhu, excellent! You have understood well in detail the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, Corporeality is impermanent; you should give up the desire for that Corporeality. Sensation is impermanent; ... Perception ... Volitional Activities ... Consciousness is impermanent; you should give up the desire for that Consciousness. In this manner, bhikkhu, one should understand in detail the full

explanation of the meaning of the words so tersely spoken by me ... p ... Then the bhikkhu became one among the arahats.

**End of the Anicca Sutta,
the fourth in this vagga.**

5. DUKKHA SUTTA

Discourse on Dukkha

67. The Bhagavā was staying at Sāvatti At that time a certain bhikkhu ... p ... having sat in a suitable place, he addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner ... p ... vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Bhikkhu, whatever is dukkha, you should give up the desire (associated with Craving) for it. “I understand it now, Bhagavā; I understand it now, Sugata.”

Bhikkhu, how do you understand in detail the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, Corporeality is dukkha; I should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness is dukkha; I should give up the desire for that Consciousness. This is how, Venerable Sir, I understand in detail the full explanation of the meaning of the words so tersely spoken by the Bhagavā.”

Excellent, bhikkhu, excellent! You have understood well in detail the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, Corporeality is dukkha, you should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness is dukkha; you should give up the desire for that Consciousness. In this manner, bhikkhu, one should understand in detail the full explanation of the meaning of the words so tersely spoken by me ... p ... Then the bhikkhu became one among the arahats.

End of the Dukkha Sutta,
the fifth in this vagga

6. ANATTA SUTTA

Discourse on Non-Self

68. The Bhagavā was staying at Sāvatti At that time a certain bhikkhu ... p ... having sat in a suitable place, he addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner ... p ... vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Bhikkhu, whatever is non-self, you should give up the desire (associated with Craving) for it.

“I understand it now, Bhagavā; I understand it now, Sugata.”

Bhikkhu, how do you understand in detail the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, Corporeality is non-self; I should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness is non-self; I should give up the desire for that Consciousness. This is how, Venerable Sir, I understand in detail the full explanation of the meaning of the words so tersely spoken by the Bhagavā.”

Excellent, bhikkhu, excellent! You have understood well in detail the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, Corporeality is non-self; you should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness is non-Self; you should give up the desire for that Consciousness. In this manner, bhikkhu, one should understand

in detail the full explanation of the meaning of the words so tersely spoken by me ... p ... Then the bhikkhu became one among the arahats.

End of the Anatta Sutta,
the sixth in this vagga.

7. ANATTANIYA SUTTA

Discourse on what is not the Property of One's Self

69. The Bhagavā was staying at Sāvatti At that time a certain bhikkhu ... p ... having sat in a suitable place, he addressed the Bhagavā thus: "Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner ... p ... vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna)."

Bhikkhu, whatever is not the property of one's Self,¹ you should give up the desire (associated with Craving) for it.

"I understand it now, Bhagavā; I understand it now, Sugata."

Bhikkhu, how do you understand in detail the full explanation of the meaning of the words so tersely spoken by me?

"Venerable Sir, Corporeality is not the property of one's Self; I should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness is not the property of one's Self; I should give up the desire for that Consciousness. This is how, Venerable Sir, I understand in detail the full explanation of the meaning of the words so tersely spoken by the Bhagavā."

Excellent, bhikkhu, excellent! You have understood well in detail the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, Corporeality is not the property of one's Self; you should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness is not the property of one's Self;

1. one's Self: Here the term 'Self' is used in the sense of *atta* or soul, the existence of which many people believe in.

you should give up the desire for that Consciousness. In this manner, bhikkhu, one should understand in detail the full explanation of the meaning of the words so tersely spoken by me ... p ... Then the bhikkhu became one among the arahats.

**End of the Annataniya Sutta,
the seventh in this vagga.**

8. RAJANĪYASAṄṬHITA SUTTA

Discourse on things Arousing Attachment

70. The Bhagavā was staying at Sāvatti At that time a certain bhikkhu ... p ... having sat in a suitable place, he addressed the Bhagavā thus: “Venerable Sir, may the Bhagavā teach me the dhamma in a brief manner ... p ... vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Bhikkhu, whatever rouses attachment, one should give up the desire (associated with Craving) for it.

“I understand it now, Bhagavā; I understand it now, Sugata.”

Bhikkhu, how do you understand in detail the full explanation of the meaning of the words so tersely spoken by me?

“Venerable Sir, Corporeality rouses attachment; I should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness rouses attachment; I should give up the desire for that Consciousness. This is how, Venerable Sir, I understand in detail the full explanation of the meaning of the words so tersely spoken by the Bhagavā.”

Excellent, bhikkhu, excellent! You have understood well in detail the full explanation of the meaning of the words so tersely spoken by me. Indeed, bhikkhu, Corporeality rouses attachment; you should give up the desire for that Corporeality. Sensation ... Perception ... Volitional Activities ... Consciousness rouses attachment; you should give up the desire for that Consciousness. In this manner, bhikkhu, one should understand in detail the full explanation of the

meaning of the words so tersely spoken by me ... p ... Then that bhikkhu became one among the arahats.

**End of the Rajanīyaṣaṅghita Sutta,
the eighth in this vagga.**

9. RĀDHA SUTTA

Discourse to Rādha

71. The Bhagavā was staying at Sāvatti At that time the Venerable Rādha approached the Bhagavā and addressed him thus: “Venerable Sir, by knowing what, by perceiving what will there be no occurrence in one of the ‘I-concept’ (wrong view), of the ‘mine-concept’ (craving) and of conceited egoism, in respect of one’s own body endowed with Consciousness or of another’s body endowed with Consciousness, or of all external sense-objects?”

Rādha, all Corporeality, whether past, future or present, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, is perceived with insight wisdom, as it really is, thus: ‘This is not mine; this is not I; this is not my Self (atta).’

All Sensation ... All Perception ... All Volitional Activities ... All Consciousness, whether past, future or present ... p ... whether far or near, is perceived with insight, as it really is, thus: ‘This is not mine; this is not I; this is not my Self (atta).’ Rādha, by knowing in this manner, by perceiving in this manner will there be no occurrence in one of the ‘I-concept’, of the ‘mine-concept’ and of conceited egoism, in respect of one’s own body endowed with Consciousness or of another’s body endowed with Consciousness or of all external sense-objects ... p ... Then the Venerable Rādha became one among the arahats.

End of the Rādha Sutta,
the ninth in this vagga.

10. SURĀDHA SUTTA**Discourse to Surādha**

72. At that time the Venerable Surādha addressed the Bhagavā thus: “Venerable Sir, by knowing what, by perceiving what will there be the arising of the mind which transcends conceited egoism together with the ‘I-concept’ and the ‘mine-concept’, which is calm and well emancipated being free of the ‘I-concept’, the ‘mine-concept’, and of conceited egoism, in respect of one’s own body endowed with Consciousness, or of another’s body endowed with Consciousness, or of all external sense objects.”

Surādha, having perceived all Corporeality, whether past, future or present ... p ... whether far or near, with insight wisdom, as it really is, thus: “This is not mine; this is not I; this is not my Self (atta)”, there is emancipation (from defilements) without any clinging.

Having perceived all Sensation ... all Perception ... all Volitional Activities ... all Consciousness, whether past, future or present ... p ... whether far or near, with insight wisdom, as it really is, thus: “This is not mine; this is not I; this is not my Self (atta)”, there is emancipation (from defilements) without any clinging. Surādha, by knowing in this manner, by perceiving in this manner, there will be the arising of a mind which transcends conceited egoism together with the ‘I-concept’ and the ‘mine-concept’, which is calm and well emancipated being free of the ‘I-concept’, of the ‘mine-concept’, and of conceited egoism, in respect of one’s body

endowed with Consciousness or of another's body endowed with Consciousness, or of all external sense objects ... p ...
Then the Venerable Surādha became one among the arahats.

**End of the Surādha Sutta,
the tenth in this vagga.**

**End of the Arahanta Vagga,
the second vagga in the Middle Sub-division
containing fifty suttas.**

Namo tassa bhagavato arahato sammāsambuddhassa

(viii) KHAJJANĪYA VAGGA

1. Assāda Sutta
2. Samudaya Sutta
3. Dutiya Samudaya Sutta
4. Arahanta Sutta
5. Dutiya Arahanta Sutta
6. Siha Sutta
7. Khajjaniya Sutta
8. Piṇḍolya Sutta
9. Pālileyya Sutta
10. Puṇṇama Sutta

1. ASSĀDA SUTTA

Discourse on Enjoyableness

73. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, an uninformed worldling (puthujjana) does not know, fundamentally and truly, the enjoyableness of, the faults of and the freedom from attachment to Corporeality ... to Sensation ... to Perception ... to Volitional Activities. He does not know, fundamentally and truly, the enjoyableness of, the faults of and the freedom from attachment to Consciousness.

The well-informed ariya disciple knows, fundamentally and truly, the enjoyableness of, the faults of and the freedom from attachment to Corporeality ... to Sensation ... to Perception ... to Volitional Activities. He knows, fundamentally and truly, the enjoyableness of, the faults of and the freedom from attachment to Consciousness.

**End of the Assāda Sutta,
the first in this vagga.**

2. SAMUDAYA SUTTA**Discourse on the Cause**

74. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, an uninformed worldling (puthujjana) does not know, fundamentally and truly, the cause of, the cessation of, the enjoyableness of, the faults of and the freedom from attachment to Corporeality ... to Sensation ... to Perception ... to Volitional Activities. He does not know, fundamentally and truly, the cause of, the cessation of, the enjoyableness of, the faults of and the freedom from attachment to Consciousness.

The well-informed ariya disciple knows, fundamentally and truly, the cause of, the cessation of, the enjoyableness of, the faults of and the freedom from attachment to Corporeality ... to Sensation ... to Perception ... to Volitional Activities. He knows, fundamentally and truly, the cause of, the cessation of, the enjoyableness of, the faults of and the freedom from attachment to Consciousness.

**End of the Samudaya Sutta,
the second in this vagga.**

3. DUTIYA SAMUDAYA SUTTA**Second Discourse on the Cause**

75. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, the well-informed ariya disciple knows, fundamentally and truly, the cause of, the cessation of, the enjoyableness of, the faults of and the freedom from attachment to Corporeality ... to Sensation ... to Perception ... to Volitional Activities. He knows, fundamentally and truly, the cause of, the cessation of, the enjoyableness of, the faults of and the freedom from attachment to Consciousness.

**End of the Dutiya Samudaya Sutta,
the third in this vagga.**

4. ARAHANTA SUTTA**Discourse on the Arahāt**

76. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, Corporeality is impermanent. Corporeality which is impermanent is painful. Corporeality which is painful is not *atta*. Corporeality which is not *atta* should be perceived, fundamentally and truly, with right insight, as “This Corporeality is not mine; this Corporeality is not ‘I’; this Corporeality is not my *atta*.”

Sensation ... Perception ... Volitional Activities ... Consciousness is impermanent. Consciousness which is impermanent is painful. Consciousness which is painful is not *atta*. Consciousness which is not *atta* should be perceived, fundamentally and truly, with right insight, as “This Consciousness is not mine; this Consciousness is not ‘I’; this Consciousness is not my *atta*.”

Bhikkhus, the well-informed ariya disciple who perceives thus becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities, with Consciousness. On being disgusted thus, he has no more attachment. Having no more attachment, he is liberated from defilements. On being liberated, knowledge of liberation arises. He knows distinctly: “Rebirth is no more, fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization.”

Bhikkhus, those arahats are the noblest and the best of beings in the universe, including the highest plane of existence.

The Bhagavā spoke thus. Having said it, the Teacher who speaks only true and beneficial words, made this further utterance (in verse):

The arahats are, indeed, happy; in them there is no craving. They have uprooted the conceit 'I', and have destroyed the net of bewilderment.

Having attained arahatship, free of craving, their mind is clear and serene; they are not tainted by defilements of the world; they are of the noblest nature having extinguished the āsavas (defilements that befuddle the mind).

They have accurate knowledge of the five khandha aggregates; they have constantly practised the Seven Noble Dhammas¹; they are men of virtue, worthy of praise; they are the true sons of the Buddha.

Possessing great energy and having cultivated the Seven Factors of Enlightenment² (lit., seven gems), having completed the threefold higher training³, they go about free from fear and dread.

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1. **The Seven Noble Dhammas:** *Saddhā* (religious conviction); *hiri* (being ashamed to do evil); *ottappa* (fear to do evil); *bhāhuccassa* (being well-instructed in Buddha's Teaching); *āradhaviṛiya* (striving to gain Path knowledge); *sati* (unfailing mindfulness); *paññā* (wisdom).
 2. **Seven Factors of Enlightenment:** (i) *sati* (steadfast mindfulness); (ii) *dhammavicaya* (investigative knowledge); (iii) *viṛiya* (endeavour); (iv) *pīti* (delightful satisfaction); (v) *passaddhi* (serenity); (vi) *samādhi* (concentration); (vii) *upekkhā* (equanimity).
 3. **Threefold higher training:** The three *sikkhas* are: *adhisīla* (higher morality), *adhicitta* (higher concentration); and *adhipaññā* (vipassanā insight).

Being endowed with ten noble attributes⁴, the arahats have achieved concentration of mind and are most noble in the world. In them, there is no craving.

The insight of the arahat (*asekha*) has arisen in them; this body (consisting of the five khandhas) is their last; they have no doubt in experiencing the essence (*arahattaphala*) of the Life of Purity.

Unshaken by (the three kinds of) pride; they are free from rebirth and have attained *arahattaphala*. They have conquered all the enemies in the world.

They have no craving for the past, the future or the present and they boldly declare that those who have attained enlightenment are incomparable in the world.

**End of the Arahanta Sutta,
the fourth in this vagga.**

4. **Ten noble attributes** (of *asekhas*): (i) right view, (ii) right thought, (iii) right speech, (iv) right action, (v) right living, (vi) right effort, (vii) right mindfulness, (viii) right concentration, (ix) right knowledge, (x) right liberation.

5. DUTIYA ARAHANTA SUTTA**Second Discourse on the Arahant**

77. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, Corporeality is impermanent. Corporeality which is impermanent is painful (dukkha). Corporeality which is painful is not *atta*. Corporeality which is not *atta* should be perceived, fundamentally and truly, with right insight, as “This Corporeality is not mine; this Corporeality is not ‘I’; this Corporeality is not my *atta*.” ... p ...

Bhikkhus, the well-informed *ariya* disciple who perceives thus becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities, with Consciousness. On being disgusted thus, he has no more attachment. Having no more attachment, he is liberated from defilements. On being liberated, knowledge of liberation arises. He knows distinctly: “Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize *Magga*; there is nothing more to do for such realization.”

Bhikkhus, those arahants are the noblest and the best of beings in the universe including the highest plane of existence.

**End of the Dutiya Arahanta Sutta,
the fifth in this vagga.**

6. SĪHA SUTTA

Discourse on the Simile of the Lion

78. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, the lion, king of beasts, comes out of his den in the evening. After stretching himself, he surveys the four quarters and roars three times. Then he goes out in search of prey. Hearing the roaring of the lion, king of beasts, most of the animals take fright, shake and tremble with fear.

Those which dwell in holes make for their holes (to take shelter), those which dwell in water plunge into the water, those which dwell in forests get into the forests, birds take flight, tethered royal elephants in royal cities, towns or villages break loose from their bonds in alarm and run about discharging excreta. The lion, king of beasts, has such power, such supremacy and such might over other beasts!

In the same manner, bhikkhus, there arises in the world a Tathāgata who is worthy of special veneration, who truly comprehends the dhammas by his own intellect and insight, who possesses supreme knowledge and perfect practice of morality, who speaks only what is beneficial and true, who knows all the three *lokas*, who is incomparable in taming those who deserve to be tamed, who is the Teacher of devas and men, who is the Enlightened One knowing and teaching the Four Ariya Truths and who is the Most Exalted. Then he teaches: “Such is Corporeality; such is the cause of Corporeality; such is the cessation of Corporeality. Such is Sensation ... Such is Perception ... Such are Volitional Activities ... Such is Consciousness; such is the cause of Consciousness; such is the cessation of Consciousness.”

On hearing the Teaching of the Tathāgata, bhikkhus, even the devas who have long life spans and beautiful appearances and have been leading lives of various kinds of

great pleasure in magnificent mansions for a long time generally take fright, shake and tremble with fear.

They say: “Friends, though we are really impermanent, we have thought ourselves to be permanent. Friends, though we are really unstable, we have thought ourselves to be stable. Friends, though we are not really eternally lasting, we have thought ourselves to be eternally lasting. Friends, indeed, we also are impermanent, we also are unstable, we also are not eternally lasting, and we also are composed of the khandha-aggregates.”

Bhikkhus, the Tathāgata has such power, such supremacy and such might in the world of sentient beings including the devas.

The Bhagavā spoke thus. Having said it, the Teacher ... p ... made this further utterance (in verse):

“At the time, the Buddha who is the incomparable Teacher of the world of sentient beings including the devas, who knows and expounds the Ariya Path of Eight Constituents which deals with the nature, the cessation and the arising of the five khandhas (*sakkāya*) and leads the way to the cessation of all dukkha, sets the Wheel of the Dhamma rolling.

“Just as the other beasts are frightened of the lion, even the devas who have long life spans, beautiful appearances and large numbers of attendants, on hearing the Teaching of the Buddha who is worthy of special veneration, who has freed himself from defilements and who is endowed with the attribute of purity and of imperturbability, are frightened and

shaken, saying: 'Friends, we have not yet escaped from the bonds of the khandha-aggregates and we are impermanent'."

**End of the Sīha Sutta,
the sixth in this vagga.**

7. KHAJJANĪYA SUTTA

Discourse on being Chewed Up

79. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, when some samanās and brāhmaṇas recollect their various past existences, they recollect all or one of the five aggregates which are the objects of Clinging. What are the five aggregates which are the objects of Clinging?

Bhikkhus, if they recollect having such and such Corporeality (*rūpa*) in the past, they recollect only Corporeality. Bhikkhus, if they recollect having such and such Sensation (*vedanā*) in the past, they recollect only Sensation. If they recollect having such and such Perception (*saññā*) ... If they recollect having such and such Volitional Activities (*saṅkhārā*) ... If they recollect having such and such Consciousness (*viññāṇa*), they recollect only Consciousness.

Bhikkhus, why is Corporeality so called? Bhikkhus, it is called Corporeality because of its nature of being subject to change (*ruppati*). What causes it to change? Cold causes it to change; heat causes it to change; hunger causes it to change; thirst causes it to change; gadflies, mosquitoes, wind, the sun's heat and reptiles cause it to change. Bhikkhus, because of its nature of being subject to change, it is called Corporeality.

Bhikkhus, why is Sensation so called? Bhikkhus, it is called Sensation because it experiences (*vedayati*). What does it experience? It experiences pleasantness; it experiences unpleasantness; it experiences neither-unpleasantness-nor-pleasantness. Bhikkhus, it is thus called Sensation because it experiences.

Bhikkhus, why is Perception so called? Bhikkhus, it is called Perception because it perceives (phenomena)

(*sañjānāti*). What does it perceive? It perceives what is dark-blue¹, what is yellow, what is red, what is white. Bhikkhus, because it perceives, it is called Perception.

Bhikkhus, why are Volitional Activities so called? Bhikkhus, they are called Volitional Activities because they condition what are conditioned phenomena (*saṅkhata abhisankharoti*). What do they condition? They condition the arising of Corporeality; they condition the arising of Sensation; they condition the arising of Perception; they condition the arising of Volitional Activities; they condition the arising of Consciousness. Bhikkhus, they are thus called Volitional Activities because they condition what are conditioned phenomena.

Bhikkhus, why is Consciousness so called? Bhikkhus, it is called Consciousness because of its nature of being conscious of phenomena (*vijānāti*). What it is conscious of? It is conscious of sourness, bitterness, hotness, sweetness, saltiness, non-saltiness, the taste of salt and tastes other than of salt. Bhikkhus, it is called Consciousness because of its nature of being conscious of phenomena.

Bhikkhus, the well-informed ariya disciple reflects on these five kinds of aggregates (khandhas), thus:

“Now I am being chewed up² by Corporeality. Just as the present Corporeality is chewing me up now, I had been chewed up by the past Corporeality. If I were to be delighted with the future Corporeality, just as the present Corporeality is chewing me up now, I would be chewed up by the future Corporeality.” Reflecting thus, he is free from longing for the past Corporeality, he does not crave for the future

1. **It perceives what is dark-blue, etc:** In the perception of phenomena, colour plays a vital role. Hence it is particularly mentioned here.
2. **chewed up:** Corporeality (body) does not chew up one like dog eating flesh. Just as a person who wears a filthy garment does not feel comfortable as the result of that garment, Corporeality harasses him. So it is said here that one is chewed up by Corporeality.

Corporeality and he strives to become disenchanted with the present Corporeality; he practises for freedom from attachment to it and for its cessation.

“Now I am being chewed up by Sensation. Just as the present Sensation is chewing me up now, I had been chewed up by the past Sensation. If I were to be delighted with future Sensation, just as the present Sensation is chewing me up now, I would be chewed up by the future Sensation.” Reflecting thus, he is free from longing for the past Sensation, he does not crave for the future Sensation and he strives to become disenchanted with the present Sensation; he practises for freedom from attachment to it and for its cessation.

“Now I am being chewed up by Perception ... p ...

“Now I am being chewed up by Volitional Activities. Just as the present Volitional Activities are chewing me up now, I had been chewed up by past Volitional Activities. If I were to be delighted with future Volitional Activities, just as the present Volitional Activities are chewing me up now, I would be chewed up by the future Volitional Activities.” Reflecting thus, he is free from longing for the past Volitional Activities, he does not crave for the future Volitional Activities and he strives to become disenchanted with the present Volitional Activities; he practises for freedom from attachment to them and for their cessation.

“Now I am being chewed up by Consciousness. Just as the present Consciousness is chewing me up now, I had been chewed up by the past Consciousness. If I were to be delighted with future Consciousness, just as the present Consciousness is chewing me up now, I would be chewed up by the future Consciousness.” Reflecting thus, he is free from longing for the past Consciousness, he does not crave for the future Consciousness and he strives to become disenchanted with the present Consciousness; he practises for freedom from attachment to it and for its cessation.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change, as “This is mine; this is ‘I’; this is my Self (atta)”?

“Indeed no, Venerable Sir.”

Is Sensation ... Is Perception ... Are Volitional Activities ... p ...

Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change, as “This is mine; this is ‘I’; this is my Self (atta)”?

“Indeed no, Venerable Sir.”

Therefore, bhikkhus, all Corporeality, whether past, future or present, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with insight, as it really is, thus: “This is not mine; this is not ‘I’; this is not my Self (atta)” ... all Sensation ... all Perception ... all Volitional Activities ... all Consciousness, whether past, future or present ... p ... whether far or near should be perceived with insight, as it really is, thus: “This is not mine; this is not ‘I’; this is not my Self (atta).

Bhikkhus, this ariya disciple is said to be one who destroys the round of existences³ and does not let it grow,

3 round of existences: This is rendered according to the Commentary.

abandons and does not cling to the round of existences, breaks up and does not amass the round of existences, quenches and does not let burn the round of existences. What does he destroy and does not let grow? He destroys Corporeality and does not let it grow. He destroys Sensation ... Perception ... Volitional Activities ... He destroys Consciousness and does not let it grow. What does he abandon and does not cling to? He abandons Corporeality and does not cling to it. ... Sensation ... Perception ... Volitional Activities ... He abandons Consciousness and does not cling to it. What does he break up and does not amass? He breaks up Corporeality and does not amass it ... Sensation ... Perception ... Volitional Activities ... He breaks up Consciousness and does not amass it. What does he quench and does not let burn? He quenches Corporeality and does not let it burn ... Sensation ... Perception ... Volitional Activities ... He quenches Consciousness and does not let it burn.

Bhikkhus, the well-informed ariya disciple who perceives thus becomes disenchanted with Corporeality ... with Sensation ... with Perception ... with Volitional Activities ... with Consciousness. On being disenchanted, he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows distinctly: "Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization."

Bhikkhus, this bhikkhu (the arahat) who does not let grow or destroy the round of existences is said to be one who has (already) destroyed the round of existences. He does not abandon or cling to the round of existences as he has (already) abandoned the round of existences. He is said to be one who does not break up or amass the round of existences as he has (already) broken up the round of existences. He is said to be one who does not quench or let burn the round of existences as he has (already) quenched

the round of existences.

What does he not let grow or destroy, having destroyed it? He does not let grow or destroy Corporeality, having destroyed it ... Sensation ... Perception ... Volitional Activities ... He does not let grow or destroy Consciousness, having destroyed it.

What does he not abandon or cling to, having abandoned it? He does not abandon Corporeality or cling to it, having abandoned it ... Sensation ... Perception ... Volitional Activities ... He does not abandon Consciousness or cling to it, having abandoned it.

What does he not break up or amass, having broken it up? He does not break up Corporeality or amass it, having broken it up ... Sensation ... Perception ... Volitional Activities ... He does not break up Consciousness or amass it, having broken it up.

What does he not quench or let burn, having quenched it? He does not quench Corporeality or let it burn, having quenched it ... Sensation ... Perception ... Volitional Activities ... He does not quench Consciousness or let it burn, having quenched it.

The bhikkhu (the arahat) whose mind has thus been liberated is paid homage to even from afar by the devas including Indra, Brahmā and Pajāpati, saying:

Homage to you, supreme among men;

Homage to you, highest of men;

We know not the dhamma you are contemplating.

**End of the Khajjaniya Sutta,
the seventh in the vagga.**

8. PINDOLYA SUTTA**Discourse on Seeking Alms-food**

80. At one time the Bhagavā was staying at the Nigrodhārāma monastery in Kapilavatthu in the Kingdom of the Sakyans. Then the Bhagavā turned away the bhikkhus for some reason. In the morning, having suitably rearranged his robes, and carrying alms-bowl and great robe, he entered Kapilavatthu for alms-food. After going round Kapilavatthu for alms-food and having had his meal, the Bhagavā left the place and went to the Mahāvana forest to spend the day. Having entered the forest, he sat at the foot of a young bael tree to spend the day there.

While staying in seclusion thus, this train of thought occurred to the Bhagavā: 'I have turned away the bhikkhus. Among them there are new bhikkhus who have not been long in their bhikkhuhood and who have just come under this Teaching. If they fail to get (the chance) to see me they might have a change of mind (for the worse) and might deviate. Just as a young calf not seeing its mother might get hungry and die, so also might these new bhikkhus, who have not been long in their bhikkhuhood and who have just come under this Teaching, change their minds (for the worse) and deviate if they fail to get (the chance) to see me. Just as a tender seedling not getting water might wilt and wither, so also might those new bhikkhus ...p... change their minds (for the worse) and deviate if they fail to get (the chance) to see me. Now I had better help the bhikkhus with kindness just as I had helped them in the past.'

Then Brahmā Sahampati, knowing the mind of the Bhagavā (by encompassing it) with his mind, vanished in the abode of the Brahmās and appeared before the Bhagavā in the instant it takes a strong man to stretch out his flexed arm or to bend his stretched-out arm.

Then Brahmā Sahampati, putting (his) upper robe on his left shoulder, paid homage to the Bhagavā by raising clasped hands to his forehead and said: “It is so, Bhagavā! It is so, Sugata! Venerable Sir, the Bhagavā has turned away the bhikkhus. Among them there are new bhikkhus who have not been long in their bhikkhuhood and who have just come under this Teaching. If they fail to get (the chance) to see the Bhagavā they might have a change of mind (for the worse) and might deviate. Just as a young calf not seeing its mother might get hungry and die, so also might these new bhikkhus, who have not been long in their bhikkhuhood and who have just come under this Teaching, change their minds (for the worse) and deviate if they fail to get (the chance) to see the Bhagavā. Just as a tender seedling not getting water might wilt and wither, so also might those new bhikkhus, who have not been long in their bhikkhuhood and who have just come under this Teaching, change their minds (for the worse) and deviate if they fail to get (the chance) to see the Bhagavā. Venerable Sir, may the Bhagavā be pleased with the group of bhikkhus. Venerable Sir, may the Bhagavā speak (kindly) to the group of bhikkhus! Just as formerly the Bhagavā has helped bhikkhus with kindness, so also may the Bhagavā now help the group of bhikkhus with kindness.”

The Bhagavā signified his assent by his silence. Knowing that the Bhagavā had consented, Brahmā Sahampati made obeisance to the Bhagavā and vanished from that place.

Then in the evening, the Bhagavā rose from seclusion and returned to the Nigrodhārāma monastery. Sitting in the seat prepared for him, the Bhagavā willed, by exercising his supernormal powers, that the bhikkhus approach him in a timid manner, singly or in pairs. And the bhikkhus approached the Bhagavā in a timid manner, singly or in pairs and after making obeisance to the Bhagavā sat down in suitable places. Then the Bhagavā spoke the following words to the bhikkhus who had seated themselves:

Bhikkhus, among ways of making a living, that of having to beg for food is the meanest. Bhikkhus, in the world this term 'food-beggar' is the term of abuse. People say, "The food-beggar with bowl in hand is roaming about." Notwithstanding it, bhikkhus, worthy persons who aspire to have specific benefits take to this mode of living because of these benefits, not because of fear or arrest by kings, not because of fear of capture by robbers, not because of being harassed by indebtedness, not because of being threatened by any danger and not because of hardship in making a living.

In reality, they take up this mode of living, thinking: "One is sunk in (the inevitability of) birth, ageing, death, grief, lamentation, pain, distress and agony, buried in (the pit of) dukkha and oppressed by dukkha; it might be possible to bring this mass of entire dukkha to an end."

Bhikkhus, such a worthy person thus becomes a bhikkhu. If he, however, were filled with covetousness, had strong attachment to sense desires, had ill will, were malevolent, were forgetful, had no clear comprehension, had an unsettled mind, were agitated in mind and were unrestrained in his actions, like a log of a funeral pyre burning at both ends and smeared with excreta in the middle, which cannot be used as fuel in a village or as wood in a forest, I called that person one who has lost his hearth and home for nothing and who is a failure as a bhikkhu.

Bhikkhus, there are three kinds of demeritorious thoughts. They are: sensual thoughts, malevolent thoughts and harmful thoughts. Bhikkhus, in whom do these demeritorious thoughts cease totally? They totally cease in one who keeps his mind constantly fixed on the four objects of steadfast mindfulness or in one who cultivates vipassanā concentration.¹

1. **vipassanā concentration:** which does away with the belief that physical and mental phenomena are permanent, etc. This is as explained by the Commentary.

Bhikkhus, this vipassanā concentration is most suitable for cultivating. Bhikkhus, if this vipassanā concentration is cultivated and practised many times there will be great benefit and much profit.

Bhikkhus, there are two kinds of false views, namely, the false view that there is existence (i.e., the belief in eternity) and the false view that there is no existence (i.e., the belief in annihilation). In respect of these two views, bhikkhus, the well-informed ariya disciple reflects: “Is there anything in the world by clinging to which as ‘my Self’ I might be at fault?” He concludes: “There is nothing in the world by clinging to which as ‘my Self’ I might not be at fault. Indeed, if I have clinging, I would be clinging only to Corporeality, only to Sensation, only to Perception, only to Volitional Activities, or only to Consciousness. On account of that clinging of mine, existence (bhava) would arise. On account of existence, rebirth would arise. On account of rebirth, ageing, death, sorrow, lamentation, pain, distress and agony would arise. In this manner, the whole mass of dukkha would arise.”

Bhikkhu, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change, as: “This is mine; this is ‘I’; this is my Self (atta)?”

“Indeed, no, Venerable Sir.”

Is Sensation ... Perception ... Volitional Activities ...
Consciousness ... p ...

Therefore, bhikkhus, on perceiving thus ... he knows ...
p ... there is nothing more to do for such realization.”

**End of the Pindolya Sutta,
the eighth in this vagga.**

1. See para 59 for a full rendering of this paragraph.

9. PĀLILEYYA SUTTA

Discourse at the Pālileyya Forest

81. At one time the Bhagavā was staying at the Ghosita monastery in Kosambī. One morning during that time, the Bhagavā suitably re-arranged his robes and taking alms-bowl and great robe entered Kosambī for his alms-food. After going round Kosambī for alms-food and having had (his) meal, the Bhagavā left the place (of alms-gathering) and returned to the monastery. Then personally putting his bedding and sleeping quarters in order and carrying his alms-bowl and robe, the Bhagavā set out alone on a journey without taking any attendant with him or informing the bhikkhus.

Not long after the Bhagavā's departure, a bhikkhu approached the Venerable Ānanda and said to him: "Friend Ānanda, the Bhagavā, after personally putting his bedding and sleeping quarters in order, carried his alms-bowl and robe and has set out alone on a journey without taking any attendant with him or informing the bhikkhus."

"Friend, when the Bhagavā, after personally putting his bedding and sleeping quarters in order, and carrying his alms-bowl and robe, sets out alone on a journey without taking any attendants with him or informing the bhikkhus, he wishes to remain alone. At such a time, no one should follow him."

Then the Bhagavā proceeding on his journey came to the Pālileyyaka Forest and dwelt at the foot of an excellent sal tree. Then a large number of bhikkhus came to Ānanda and engaged in mutually pleasing words of greeting with him. After exchanging glad and courteous words of greeting, they sat in a suitable place and said to the Venerable Ānanda: "Friend Ānanda, we have not heard any discourse personally from the Bhagavā for a long time. We want to listen to a discourse personally from the mouth of the Bhagavā."

Then the Venerable Ānanda, together with those bhikkhus, went to the Bhagavā dwelling at the foot of an excellent sal tree in the Pālileyka Forest. After making obeisance, they sat down at a suitable place. And the Bhagavā by his discourse to the bhikkhus sitting on one side caused them to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching and to be filled with gladness and enthusiasm for (the practice of) the Teaching.

At that time, the thought occurred to a certain bhikkhu thus: "What must one know, what must one see for the āsavas (defilements that befuddle the mind) to disappear in him in an instant". Reading the thought of the bhikkhu with his mind, the Bhagavā said to the bhikkhus:

Bhikkhus, I teach the doctrine only after thorough investigation; I teach the Four Methods of Steadfast Mindfulness only after thorough investigation; I teach the Four Ways of Right Exertion only after thorough investigation; I teach the Four Bases of Psychic Power only after thorough investigation; I teach the Five Faculties only after thorough investigation; I teach the Five Powers only after thorough investigation; I teach the Seven Factors of Enlightenment only after thorough investigation; I teach the Eight Constituents of the Ariya Path only after thorough investigation. Bhikkhus, though I teach the doctrine thus only after thorough investigation, why does such a thought as 'What must one know, what must one see for the āsavas to disappear in him in an instant?' occur to some bhikkhus?

Bhikkhus, this is what one should know, what one should see for the āsavas to disappear in him in an instant. Bhikkhus, in this matter, an uninformed worldling who habitually disregards the Ariyas, who is not proficient in the teachings of the Ariyas, who is not trained and disciplined in the teachings of the Ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of

virtue, who is not trained and disciplined in the teachings of men of virtue, views Corporeality as *atta*. Bhikkhus, (the holding of) such a view is a compounded and conditioned thing (*saṅkhāra*).

Now what is the cause, the origin, the genesis and the source of this compounded and conditioned thing? Bhikkhus, Craving arises in the uninformed worldling when there is an impact on him of Sensation resulting from Contact associated with Ignorance. That Craving is the cause of the arising of that compounded and conditioned thing. Thus, bhikkhus, that compounded and conditioned thing is impermanent, is conditioned and arises from a cause. That Craving also is impermanent, is conditioned and arises from a cause. That Sensation also ... That Contact also is impermanent, is conditioned and arises from a cause. That Ignorance also is impermanent, is conditioned and arises from a cause. Bhikkhus, in one who knows thus, who sees thus, *āsavas* disappear in an instant.

An uninformed worldling does not view Corporeality as *atta*, but views *atta* as having Corporeality. Bhikkhus, such a view is a compounded and conditioned thing. Now what is the cause, the origin, the genesis and the source of this compounded and conditioned thing? Craving arises in the uninformed worldling when there is an impact on him of Sensation resulting from Contact associated with Ignorance. That Craving is the cause of the arising of that compounded and conditioned thing. Thus, bhikkhus, that compounded and conditioned thing is impermanent, is conditioned and arises from a cause. That Craving also ... That Sensation also ... That Contact also ... That Ignorance also is impermanent, is conditioned and arises from a cause. Bhikkhus, in one who knows thus, who sees thus, *āsavas* disappear in an instant.

An uninformed worldling does not view Corporeality as *atta*, does not view *atta* as having Corporeality, but views Corporeality as existing in *atta*. Bhikkhus, such a view is a

compounded and conditioned thing. Now what is the cause, the origin, the genesis and the source of this compounded and conditioned thing? Craving arises in the uninformed worldling when there is an impact on him of Sensation resulting from Contact associated with Ignorance. That Craving is the cause of the arising of that compounded and conditioned thing. Thus, bhikkhus, that compounded and conditioned thing is impermanent, is conditioned and arises from a cause. That Craving also ... That Sensation also ... That Ignorance also is impermanent, is conditioned and arises from a cause. Bhikkhus, in one who knows thus, who sees thus, āsavas disappear in an instant.

An uninformed worldling does not view Corporeality as *atta*, does not view *atta* as having Corporeality, does not view Corporeality as existing in *atta*, but views *atta* as existing in Corporeality. Bhikkhus, such a view is a compounded and conditioned thing. Now what is the cause, the origin, the genesis and the source of this compounded and conditioned thing? Craving arises in the uninformed worldling when there is an impact on him of Sensation resulting from Contact associated with Ignorance. That Craving is the cause of the arising of that compounded and conditioned thing. Thus, bhikkhus, that compounded and conditioned thing is impermanent, is conditioned and arises from a cause. That Craving also ... That Sensation also ... That Ignorance also is impermanent, is conditioned and arises from a cause. Bhikkhus, in one who knows thus, who sees thus, āsavas disappear in an instant.

An uninformed worldling does not view Corporeality as *atta*, does not view *atta* as having Corporeality, does not view Corporeality as existing in *atta*, does not view *atta* as existing in Corporeality, but views Sensation as *atta*, views *atta* as having Sensation, views Sensation as existing in *atta*, views *atta* as existing in Sensation.

Or he views Perception ... p ... or he views Volitional Activities as *atta*, views *atta* as having Volitional Activities, views Volitional Activities as existing in *atta*, views *atta* as existing in Volitional Activities.

Or he views Consciousness as *atta*, views *atta* as having Consciousness, views Consciousness as existing in *atta*, views *atta* as existing in Consciousness. Bhikkhus, (the holding of) such a view is a compounded and conditioned thing. Now what is the cause ... p ... the source of that compounded and conditioned thing? Bhikkhus, Craving arises in the uninformed worldling when there is an impact on him of Sensation resulting from Contact associated with Ignorance. That Craving is the cause of the arising of this compounded and conditioned thing. Thus, bhikkhus, that compounded and conditioned thing is impermanent, is conditioned and arises from a cause. That Craving also ... That Sensation also ... That Contact also ... That Ignorance also is impermanent, is conditioned and arises from a cause. Bhikkhus, in one who knows thus, who sees thus, *āsavas* disappear in an instant.

An uninformed worldling does not view Corporeality as *atta*, nor does he view Sensation as *atta*, nor does he view Perception as *atta*, nor does he view Volitional Activities as *atta*, nor does he view Consciousness as *atta*. But he holds “That (complex of five *khandhas*) is the Self, *atta*; that (complex of five *khandhas*) is the world, *loka*; I will come into being hereafter, and shall be permanent, lasting, eternal and not subject to change”. Bhikkhus, that view is a compounded and conditioned thing. Now what is the cause of that compounded and conditioned thing ... p ... Bhikkhus, in one who knows thus, who sees thus, *āsavas* disappear in an instant.

An uninformed worldling does not view Corporeality as *atta* ... Sensation ... Perception ... Volitional Activities ... Consciousness as *atta*, and does not hold “That (complex of five *khandhas*) is the Self, *atta*; that (complex of five

khandhas) is the world, loka; I will come into being hereafter, and shall be permanent, lasting, eternal and not subject to change.” He, however, holds “If I should not exist, there will not be anything that is mine. If I do not exist in the future, there will no more be anything that is mine.” Bhikkhus, that belief in annihilation is a compounded and conditioned thing. Now what is the cause, the origin, the genesis and the source of this compounded and conditioned thing? Craving arises in the uninformed worldling when there is an impact on him of Sensation resulting from Contact associated with Ignorance. That Craving is the cause of the arising of that compounded and conditioned thing. Thus, bhikkhus, that compounded and conditioned thing is impermanent ... p ... Bhikkhus, in one who knows thus, who sees thus, āsavas disappear in an instant.

An uninformed worldling does not view Corporeality as *atta* ... Sensation ... Perception ... Volitional Activities ... Consciousness as *atta* ...p... does not view *atta* as existing in Consciousness. He does not hold “That (complex of five khandhas) is *atta*; that (complex of five khandhas) is the world; I will come into being hereafter, and shall be permanent, lasting, eternal and not subject to change.” He does not also hold “If I should not exist, there will not be anything that is mine. If I do not exist in the future, there will no more be anything that is mine.” But, he is doubtful, wavering and undecided in the doctrine of the virtuous. Bhikkhus, this doubting, wavering and indecision is a compounded and conditioned thing.

Now what is the cause, the origin, the genesis and the source of that compounded and conditioned thing? Craving arises in the uninformed worldling when there is an impact of Sensation resulting from Contact associated with Ignorance. That Craving is the cause of the arising of that compounded and conditioned thing. Thus, bhikkhus, that compounded and conditioned thing is impermanent, is conditioned and arises

from a cause. That Craving is also impermanent, is conditioned and arises from a cause. That Sensation also is impermanent, is conditioned and arises from a cause. That Contact also is impermanent, is conditioned and arises from a cause. That Ignorance also is impermanent, is conditioned and arises from a cause. Bhikkhus, in one who knows thus, who sees thus, āsavas disappear in an instant.

**End of the Pālīeyya Sutta,
the ninth in this vagga.**

10. PUNṆAMA SUTTA**Discourse Given on a Fullmoon Night**

82. At one time, the Bhagavā, together with a large company of bhikkhus, was residing at the pinnacled Pubbrāma monastery of Migāramātā (Visākhā) in Sāvatti. At that time, on a fullmoon night, which was the fifteenth day of the month and a sabbath day, the Bhagavā sat in the open air, surrounded by the company of bhikkhus.

Then, a bhikkhu rising from his seat, putting his outer robe on one shoulder, paid homage to the Bhagavā by raising his clasped hands (to his forehead) and said to the Bhagavā: “Venerable Sir, may I ask the Bhagavā a question on a certain matter if the Bhagavā will permit me?”

If that be so, bhikkhu, sit down in your place and you may ask whatever you wish.

The bhikkhu replied: “Very well, Venerable Sir,” and sitting down in his place addressed the Bhagavā in these words: “Venerable Sir, are these the five aggregates which are the objects of Clinging, namely, the Aggregate of Corporeality which is the object of Clinging, the Aggregate of Sensation which is the object of Clinging, the Aggregate of Perception which is the object of Clinging, the Aggregate of Volitional Activities which is the object of Clinging and the Aggregate of Consciousness which is the object of Clinging?”

That is so, bhikkhu. Those are the five aggregates which are the objects of Clinging, namely, the Aggregate of Corporeality which is the object of Clinging ... p ... the Aggregate of Consciousness which is the object of Clinging.

“Very well, Venerable Sir,” said the bhikkhu delighted with what the Bhagavā had said, and having expressed his satisfaction, he asked a further question: “Venerable Sir, what

is the root-cause of the five aggregates which are the objects of Clinging?”

Bhikkhu, Craving is the root-cause of these five aggregates which are the objects of Clinging. “Venerable Sir, is that Clinging (i.e., Craving) itself the five aggregates which are the objects of Clinging or is Clinging apart from the five aggregates which are the objects of Clinging?”

Bhikkhu, this Clinging itself is neither the same as the five aggregates which are the objects of Clinging nor it is apart from them. In reality, there is the craving for the five aggregates which are the object of Clinging. This craving for the five aggregates is Clinging.

“Very well, Venerable Sir,” said the bhikkhu, ... p ... and he asked a further question: “Venerable Sir, could this craving for the five aggregates which are the objects of Clinging be in different forms?”

“Bhikkhu, it could be,” said the Bhagavā.

Bhikkhu, in this matter, it occurs to some persons thus: ‘May I have such and such an appearance in the future’, or ‘May I have such and such a sensation in the future’, or ‘May I have such and such a perception in the future’, or ‘May I have such and such volitional activities in the future’, or ‘May I have such and such a consciousness in the future,’ Thus, craving for the five aggregates which are the objects of Clinging can be in different forms.

“Very well, Venerable Sir,” said the bhikkhu p ... and he asked a further question: “Venerable Sir, for what reason are the Aggregates (khandhas) called Aggregates?”

Bhikkhu, whatever Corporeality there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, all that Corporeality is called the Aggregate of Corporeality. Whatever Sensation there is ... Whatever Perception there is ... Whatever Volitional Activities there are ... Whatever

Consciousness there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, all that Consciousness is called the Aggregate of Consciousness. Bhikkhu, for this reason the Aggregates are called Aggregates.

“Very well, Venerable Sir,” said the bhikkhu p ... and he asked a further question: “Venerable Sir, what is the cause and what is the condition by which the Aggregate of Corporeality can be known? What is the cause and what is the condition by which the Aggregate of Sensation can be known? What is the cause and what is the condition by which the Aggregate of Perception can be known? What is the cause and what is the condition by which the Aggregate of Volitional Activities can be known? What is the cause and what is the condition by which the Aggregate of Consciousness can be known?”

Bhikkhu, the four Great Primary Elements are the cause and the condition by which the Aggregate of Corporeality can be known. Contact is the cause and the condition by which the Aggregate of Sensation can be known. Contact is the cause and the condition by which the Aggregate of Perception can be known. Contact is the cause and the condition by which the Aggregate of Volitional Activities can be known. Mind-and-matter is the cause and the condition by which the Aggregate of Consciousness can be known.

“Very well, Venerable Sir,” said the bhikkhu ...p... and he asked a further question: “Venerable Sir, how does the view of sakkāya (i.e., *sakkāya-dit̥ṭhi*)¹ come to be?”

Bhikkhu, in this matter, an uninformed worldling who habitually disregards the Ariyas, who is not proficient in the teachings of the Ariyas, who is not trained and disciplined in the teachings of the Ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of

1. **sakkāya-dit̥ṭhi**: belief in the illusion that there is Self, Soul.

virtue, who is not trained and disciplined in the teachings of men of virtue, regards Corporeality as *atta*, Self, or regards the remaining aggregates as *atta* having Corporeality, or regards Corporeality as existing in *atta*, or *atta* as existing in Corporeality; regards Sensation ... Perception ... Volitional Activities ...; regards Consciousness as *atta*, Self, or regards the remaining aggregates as *atta* having Consciousness, or regards Consciousness as existing in *atta*, or *atta* as existing in Consciousness.² Thus, *bhikkhus*, does the view of *sakkāya* come to be.

“Very well, Venerable Sir,” said the *bhikkhu* ...p... and he asked a further question: “Venerable Sir, how does the view of *sakkāya* not come to be?”

Bhikkhu, in this matter, a well-informed Ariya disciple, who pays attention to the Ariyas, who is proficient in the teachings of the Ariyas, who is trained and disciplined in the teachings of the Ariyas, who pays attention to men of virtue, who is proficient in the teachings of men of virtue, who

2. In considering corporeality as (being identical with) *atta* only corporeality by itself is taken as *atta*. In considering *atta* as possessing corporeality, or as containing corporeality, or as being contained in corporeality, *atta* is equated only with *nāma*, the mental component (mind) of mind-and-body. So also, when sensation, or perception, or volitional activity, or consciousness is considered as (being identical with) *atta*, only the mental component (mind) is taken as *atta*. But in considering *atta* as possessing sensation, or perception, or volitional activity, or consciousness, or as containing, or as being contained in any one of these four, both mind and body (i.e., the mental component and corporeality conjointly) are taken as *atta*. The view that corporeality, or sensation, or perception, or volitional activity, or consciousness, is (identical with) *atta*, is the annihilation view.

The view that *atta* possesses or contains, or is contained in any one of these five *khandhas*, is the view that the separate and distinct *atta* is eternal, known as the eternity view.

is trained and disciplined in the teachings of men of virtue, does not regard Corporeality as *atta*, Self, does not regard the remaining aggregates as *atta* having Corporeality, does not regard Corporeality as existing in *atta*, does not regard *atta* as existing in Corporeality; does not regard Sensation ... Perception ... Volitional Activities ...; does not regard Consciousness as *atta*, Self, does not regard the remaining aggregates as *atta* having Consciousness, does not regard Consciousness as existing in *atta*, does not regard *atta* as existing in Consciousness. Thus, bhikkhus, does the view of *sakkāya* not come to be.

“Very well, Venerable Sir.” said the bhikkhu ...p... and he asked a further question: “Venerable Sir, what is the enjoyableness of, the fault of, the freedom from attachment to Corporeality? What is the enjoyableness of, the fault of, the freedom from attachment to Sensation ... Perception ... Volitional Activities ... What is the enjoyableness of, the fault of, the freedom from attachment to Consciousness?”

Bhikkhu, the happiness and satisfaction that arise due to that Corporeality are the enjoyableness of Corporeality. The impermanence, the suffering and the changeableness of Corporeality are its faults. The elimination and the abandonment of craving for Corporeality are the freedom from attachment to it. The happiness and satisfaction that arise due to that Sensation ... that Perception ... those Volitional Activities ... The happiness and satisfaction that arise due to that Consciousness are the enjoyableness of Consciousness. The impermanence, the suffering and the changeableness of Consciousness are its faults. The elimination and the abandonment of craving for Consciousness are the freedom from attachment to it.

“Very well, Venerable Sir,” said the bhikkhu. Much delighted with what the Bhagavā had said, and having expressed this satisfaction, he asked a further question: “Venerable Sir, with respect to one’s own body as well as to that

of another's which has Consciousness, and with respect to all material objects, what must one know and what must one see, for the concept 'My Self, mine and I' not to arise in him?"

Bhikkhu, whatever Corporeality there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, one perceives it fundamentally and truly, with insight wisdom, thus, "This is not mine; this is not 'I'; this is not my Self (atta)"; whatever Sensation there is;... whatever Perception there is;... whatever Volitional Activities there are;... whatever Consciousness there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, one perceives it fundamentally and truly, with insight wisdom, thus, "This is not mine; this is not 'I'; this is not my Self (atta)." Bhikkhu, in such a one who knows and sees in that manner with respect to one's own body as well as to that of another's which has Consciousness, and with respect to all material objects, the concept 'my Self, mine and I' does not arise.

Then, it occurred to a certain bhikkhu, thus: "Oh, it is said that Corporeality is not atta ... Sensation ... Perception ... Volitional Activities ... Consciousness is not atta. This being so, which atta is there that can be affected by acts done by what is not atta."

Then the Bhagavā, knowing what had occurred in the bhikkhu's mind, said: Bhikkhus, it is possible that in this matter some empty man (who is devoid of any chance of attaining Magga and Phala), who is overwhelmed by ignorance, might think with a mind obsessed by Craving, thus: 'Oh, it is said that Corporeality is not atta ... Sensation ... Perception ... Volitional Activities ... Consciousness is not atta. This being so, which atta is there that can be affected by acts done by what is not atta?' And he might consider that he should go beyond the Buddha's Teaching. Bhikkhus, I have

repeatedly taught you (regarding this matter) in various discourses.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

Is Sensation ... Perception ... Volitional Activities ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change as: ‘This is mine; this is I; this is my Self (atta)?’

“Indeed no, Venerable Sir.”

Therefore, whatever ... p ... on perceiving thus³ ... p ... he knows ... there is nothing more to do for such realization.

**End of the Punṇama Sutta,
the tenth in this vagga.**

**End of the Khajjaniya Vagga,
the third vagga in the Middle Sub-division
containing fifty suttas.**

3. See para 59 for a full rendering of this paragraph.

Namo tassa bhagavato arahato sammāsambuddhassa

(ix) THERA VAGGA

1. Ānanda Sutta
2. Tissa Sutta
3. Yamaka Sutta
4. Anurādha Sutta
5. Vakkali Sutta
6. Assaji Sutta
7. Khemaka Sutta
8. Channa Sutta
9. Rāhula Sutta
10. Dutiya Rāhula Sutta

1. ĀNANDA SUTTA

Discourse Given by the Venerable Ānanda

83. The Bhagavā was staying at Sāvatti. At that time the Venerable Ānanda addressed the bhikkhus, saying: “Friend bhikkhus!” The bhikkhus replied to the Venerable Ānanda, “Sir.” And the Venerable Ānanda spoke thus:

Friends, the Venerable Puṇṇa, son of Mantāṇi, was of great help to us when we were new bhikkhus. He admonished us with this instruction: “Friend Ānanda, it is through having a cause that the conceit ‘I am’ comes about. Without a cause it does not come about. Through what cause does the conceit ‘I am’ come about and without what cause does the conceit ‘I am’ not come about? Because of Corporeality the conceit ‘I am’ come about; without such cause the conceit ‘I am’ does not come about. Because of Sensation ... Perception ... Volitional Activities ... Because of Consciousness the conceit ‘I am’ comes about; without such cause the conceit ‘I am’ does not come about.

“Friend Ānanda, let me give an example. If a young and charming woman or man, who is fond of adorning herself or himself, looks at the image of her or his face in a clean and spotless mirror, or a bowl of clear water, she or he will see it depending on a cause and not otherwise. Friend Ānanda, in like manner, because of Corporeality, the conceit ‘I am’ comes about and not otherwise; because of Sensation ... Perception ... Volitional Activities ... ; because of Consciousness the conceit ‘I am’ comes about and not otherwise.

“Friend Ānanda, what do you think of this? Is Corporeality permanent or impermanent?”

“Impermanent, friend.”

“Is Sensation ... Perception ... Volitional Activities ... Is Consciousness permanent or impermanent?”

“Impermanent, friend.”

“Therefore, whatever ... p ... on perceiving thus ... he knows ... there is nothing more to do for such a realization.”

Friends, the Venerable Puṇṇa, son of Mantāṇi, was of great help to us when we were new bhikkhus. He admonished us with this instruction. By hearing these words of the dhamma of the Venerable Puṇṇa, I gained knowledge of the doctrine (i.e, the Four Ariya Truths).

**End of the Ānanda Sutta,
the first in this vagga.**

2. TISSA SUTTA

Discourse Given to the Venerable Tissa

84. The Bhagavā was staying at Sāvathī. At that time the Venerable Tissa, son of the Buddha's paternal uncle, said to a large company of bhikkhus, "Friend bhikkhus, my body has indeed become heavy and stiff; I cannot see clear in any direction; and the teachings are not clear to me. Sloth and torpor have overpowered my mind. I experience no delight in the Noble Practice of Purity and I have doubts in the teachings."

Then, many bhikkhus went to the Bhagavā. After making obeisance and taking their seats in a suitable place, they addressed the Bhagavā in these words: "Venerable Sir, the Venerable Tissa, son of the Bhagavā's paternal uncle, said to a large company of bhikkhus, 'Friend bhikkhus, my body has indeed become heavy and stiff; I cannot see clear in any direction; and the teachings are not clear to me. Sloth and torpor have overpowered my mind. I experience no delight in the Noble Practice of Purity and I have doubts in the teachings'."

Then the Bhagavā said to a certain bhikkhu, "Come bhikkhu! Inform the Venerable Tissa at my instance, thus, 'Friend Tissa! The Teacher summons you'." The bhikkhu said to the Bhagavā, "Very well, venerable Sir," and having approached the Venerable Tissa, informed him, "Friend Tissa, The Teacher summons you." Saying, "Very well, friend," to the bhikkhu, the Venerable Tissa approached the Bhagavā, made obeisance and sat in a suitable place.

And the Bhagavā said to the Venerable Tissa who was thus sitting, "Is it true, Tissa, that you said to a large company of bhikkhus, 'Friend bhikkhus, my body has indeed become heavy and stiff ... p ... I have doubts in the teachings'?"

"It is true, Venerable Sir."

Tissa, what do you think of this? Is it not a fact that in one who is not free from attachment, from desire, from love, from thirst, from burning passion and from craving, in respect of Corporeality, sorrow, lamentation, pain, distress and agony arise due to the changeableness and instability of that Corporeality?

“Yes, it is, Venerable Sir.”

Excellent, Tissa, excellent! Tissa, it is exactly so in one who is not free from attachment to Corporeality. Is it not a fact ... in respect of Sensation ... in respect of Perception ... in respect of Volitional Activities, sorrow, lamentation, pain, distress and agony arise due to the changeableness and instability of those Volitional Activities?

“Yes, it is, Venerable Sir.”

Excellent, Tissa, excellent! Tissa, it is exactly so in one who is not free from attachment to Volitional Activities. Is it not a fact that in one who is not free from attachment, from desire, from love, from thirst, from burning passion and from craving, in respect of Consciousness, sorrow, lamentation, pain, distress and agony arise due to the changeableness and instability of that Consciousness?

“Yes, it is, Venerable Sir.”

Excellent, Tissa, excellent! Tissa, it is exactly so in one who is not free from attachment to Consciousness.

Tissa, what do you think of this? In one who is free from attachment, from desire, from love, from thirst, from burning passion and from craving, in respect of Corporeality, do sorrow, lamentation, pain, distress and agony arise due to the changeableness and instability of that Corporeality?”

“No, they do not, Venerable Sir.”

Excellent, Tissa, excellent! Tissa, it is exactly so in one who is free from attachment to Corporeality. In one ... in respect of Sensation ... in respect of Perception ... in respect of Volitional Activities ... In one who is free from attachment,

from desire, from love, from thirst, from burning passion and from craving, in respect of Consciousness, do sorrow, lamentation, pain, distress and agony arise due to the changeableness and instability of that Consciousness?

“No, they do not, Venerable Sir.”

Excellent, Tissa, excellent! Tissa, it is exactly so in one who is free from attachment to Consciousness.

Tissa, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

Is Sensation ... Perception ... Volitional Activities ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

Therefore, ... p ... on perceiving thus ... he knows ... p ... there is nothing more to do for such realization.

Tissa, take this example. Suppose there are two men; one does not know the way and the other one knows the way well. The one who does not know the way would ask the one who knows the way well (to show him the way). The one who knows the way well might reply: ‘O good man, come! This is the way. Follow it for a short time and you will come to the point where it divides into two paths. Ignore the left-hand path and take the right-hand path. After a while you would come to a dense forest. If you go through that forest for a short time you would get to a low lying marshy swamp. Going through it for a while you would see a deep pit and a precipice. Going from them for a while you would come to a pleasant stretch of level ground.’

Tissa, I have given this example to let you know the meaning of what I say, and this is the meaning. Tissa, ‘the one who does not know the way’ denotes the worldling, ‘the one who knows the way well’ denotes the Tathāgata who is worthy of special veneration, who truly comprehends the dhammas by his own intellect and insight. ‘The fork in the

road' denotes uncertainty. 'The left-hand path' is the wrong path of eight constituents, namely, wrong view ... wrong concentration. 'The right-hand path' is the Ariya Path of Eight Constituents, namely, Right view ... Right Concentration. 'The dense forest' is ignorance. 'The low lying marshy swamp' is the name for sensual pleasures. 'The deep pit and precipice' is the name for anger and anguish. 'The pleasant stretch of level ground' is the name for Nibbāna.

Tissa, be of good cheer! Tissa, be of good cheer! I have given you counsel, I have helped you to understand the teaching, I have given you instruction.

The Bhagavā spoke thus. Delighted, the Venerable Tissa rejoiced at the words of the Bhagavā.

**End of the Tissa Sutta,
the second in this vagga.**

3. YAMAKA SUTTA

Discourse to the Venerable Yamaka

85. At one time the Venerable Sāriputta was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. At that time there arose in a bhikkhu named Yamaka a depraved view, thus: “On the death of a bhikkhu who has extinguished the āsavas (defilements that befuddle the mind), he becomes extinct and disappears completely; he does not exist after death¹. This is how I understand the doctrine expounded by the Bhagavā.”

Many bhikkhus heard that there had arisen in Bhikkhu Yamaka a depraved view, thus: ‘On the death of a bhikkhu who has extinguished the āsavas (defilements that befuddle the mind), he becomes extinct and disappears completely; he does not exist after death. This is how I understand the doctrine expounded by the Bhagavā. Then they approached the Venerable Yamaka and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, they sat in a suitable place and asked him: “Is it true, friend Yamaka, that there has arisen in you a depraved view, thus: ‘On the death of a bhikkhu who has extinguished the āsavas (defilements that befuddle the mind), he becomes extinct and disappears completely; he does not exist after death. This is how I understand the doctrine expounded by the Bhagavā’?”

“Friends, it is true. On the death of a bhikkhu who has extinguished āsavas, he becomes extinct and disappears completely; he does not exist after death. This is how I understand the doctrine expounded by the Bhagavā.”

¹ The Venerable Yamaka thinks that on the death of a bhikkhu who is an arahat, he becomes extinct and disappears completely. This amounts to the belief in the illusion that there is Self as well as to the belief in Annihilation (Uccheda Vāda). It is therefore a depraved view.

“Friend Yamaka, say not so. Do not slander the Bhagavā (by misrepresentation). Slandering the Bhagavā (by misrepresentation) is not good. The Bhagavā would not have said thus, ‘On the death of a bhikkhu who has extinguished āsavas, he becomes extinct and disappears completely; he does not exist after death’.”

In spite of the dissuasion by the bhikkhus, the Venerable Yamaka steadfastly held on the depraved view, saying: “I understand the doctrine expounded by the Bhagavā, thus: ‘On the death of a bhikkhu who has extinguished āsavas, he becomes extinct and disappears completely; he does not exist after death’.”

So, as the bhikkhus were unable to dissuade the Venerable Yamaka from this depraved view, they rose from their seats and approached the Venerable Sāriputta, and said to him:

“Friend Sāriputta, there has arisen in a bhikkhu named Yamaka a depraved view, thus: ‘On the death of a bhikkhu who has extinguished āsavas, he becomes extinct and disappears completely; he does not exist after death. This is how I understand the doctrine expounded by the Bhagavā.’

“We request the Venerable Sāriputta to approach the Bhikkhu Yamaka out of compassion for him.”

The Venerable Sāriputta consented by remaining silent.

Then, the Venerable Sāriputta rose from his solitude in the evening and approached the Venerable Yamaka, and exchanged glad greetings with him. Having exchanged courteous and memorable greetings, he sat down in a suitable place and said: “Friend Yamaka, is it true that there has arisen in you a depraved view, thus: ‘On the death of a bhikkhu who has extinguished āsavas, he becomes extinct and disappears completely; he does not exist after death. This is how I understand the doctrine by the Bhagavā’?”

“It is true, Venerable Sir. I understand the doctrine expounded by the Bhagavā, thus: ‘On the death of a bhikkhu

who has extinguished the āsavas, he becomes extinct and disappears completely; he does not exist after his death’.”

“Friend Yamaka, what do you think of this? Is Corporeality permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is Sensation ... Perception ... Volitional Activities ... Is Consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Therefore, friend Yamaka, whatever Corporeality there is, all Corporeality, whether past, future or present, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with insight wisdom, as it really is, thus: ‘This is not mine; this is not I; this is not my Self (atta).’

Whatever Sensation there is, all Sensation ... all Perception ... all Volitional Activities ... all Consciousness, whether past or present, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, should be perceived with insight wisdom, as it really is, thus: ‘This is not mine; this is not I; this is not my Self (atta).’

“On perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities and with Consciousness. On being disgusted thus, he becomes free from attachment. On being free from attachment, he is liberated from defilements. On being liberated, knowledge of liberation arises. He knows distinctly: ‘Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization.’

“Friend Yamaka, what do you think of this? Do you consider Corporeality as a sentient being?”

“No, I do not, Venerable Sir.”

“Do you consider Sensation as a sentient being?”

“No, I do not, Venerable Sir.”

“Do you consider Perception ... Volitional Activities ... Consciousness as a sentient being?”

“No, I do not, Venerable Sir.”

“Friend Yamaka, what do you think of this? Do you consider a sentient being as existing in Corporeality?”

“No, I do not, Venerable Sir.”

“Do you consider a sentient being as distinct from Corporeality?”

“No, I do not, Venerable Sir.”

“Do you consider a sentient being as existing in Sensation ... as distinct from Sensation ... as existing in Perception ... as distinct from Perception ... as existing in Volitional Activities ... as distinct from Volitional Activities ... as existing in Consciousness....as distinct from Consciousness?”

“No, I do not, Venerable Sir.”

“Friend Yamaka, what do you think of this? Do you consider Corporeality ... Sensation ... Perception ... Volitional Activities ... Consciousness as a sentient being?”

“No, I do not, Venerable Sir.”

“Friend Yamaka, what do you think of this? Do you consider a sentient being as having no Corporeality ... no Sensation ... no Perception ... no Volitional Activities ... no Consciousness?”

“No, I do not, Venerable Sir.”

“Then, friend Yamaka, since even in this very life, a sentient being cannot be taken as truly and really existing²,

2. a sentient being is not to be perceived as truly and really existing: In reality, a sentient being or bhikkhu or person does not exist. There is only mind-and-matter.

would it be proper for you to say: ‘On the death of a bhikkhu who has extinguished āsavas, he becomes extinct and disappears completely; he does not exist after death. This is how I understand the doctrine expounded by the Bhagavā?’”

“Venerable Sāriputta, it was through my ignorance that I had held this depraved view in the past. Venerable Sāriputta, having heard your explanation, this depraved view has now been got rid of. I have gained thorough understanding of the Teaching.”

“Friend Yamaka, if you were asked: ‘What becomes after the death of a bhikkhu who is an arahat, having extinguished the āsavas?’ how would you answer it?”

“Venerable Sir, if I were asked: ‘Friend Yamaka, what becomes after the death of a bhikkhu who is an arahat, having extinguished the āsavas?’ I would answer thus: ‘Friends, Corporeality is impermanent. That which is impermanent is painful. Corporeality which is painful ceases and perishes. ... Sensation ... Perception ... Volitional Activities ... Consciousness is impermanent. That which is impermanent is painful. Consciousness which is painful ceases and perishes.’ Friend, that is how I would answer if I were thus asked.”

“Excellent, friend Yamaka, excellent! In order that you might understand the significance much better, I will give an illustration. Friend Yamaka, let us say there was a rich man or a rich man’s son, who was very wealthy, possessing great riches and who was well-guarded. And there happened to

To regard an arahat as becoming extinct on his death is to record him as an entity, an individual, a sentient being. Such a view is false and therefore can be said to be a depraved view, because such a view postulates the existence of *atta*. In reality even an arahat is merely a complex of mind-and-matter. Also, to say that a sentient being becomes extinct is to hold the *uccheda* (annihilation) view. If the Venerable Yamaka’s view was that the mental and physical aggregates rise and cease finally, resulting in the cessation of *dukkha*, then it would be a correct view.

be a man who did not wish the rich man, or the rich man's son, to have good fortune, to be unharmed and to be safe, but longed to slay him. That man thought, 'This rich man, or this rich man's son, who is very wealthy, possessing great riches, is well-guarded. It will not be easy to slay him by force. I'd better work my way in to get intimate with him and slay him.'

"Then the man approached the rich man or the rich man's son and said: 'Sir, may I serve you (as a servant)?' So the rich man, or the rich man's son, took him into his service. That man rose from bed before his master, went to bed after his master, was a willing servant, was very eager to please his master and spoke politely. (As a result,) the rich man, or the rich man's son, came to trust him as a friend and as a good-hearted man. He became intimate with his master. Friend, when that man considered that he had become intimate enough with the rich man, or the rich man's son, and when he knew that they had come to a lonely place he slayed him with a sharp knife.

"Friend Yamaka, what do you think of this? At that very time when that man approached the rich man, or the rich man's son, and said: 'Sir, may I serve you (as a servant)?' he was a would-be-slayer. Even though the man was a would-be-slayer, his master did not know him as 'One who would slay me.' Also, when the man served his master by rising before him, by going to bed after him, by being eager to serve, by always trying to please, and by speaking politely, he was a would-be-slayer. Even though the man was a would-be-slayer, his master did not know him as 'One who would slay me.' When the man, knowing that they had come to a lonely place, slayed his master with a sharp knife, he was a murderer. Even though the man was a murderer, his master did not know him as such. (Is it not so?)"

"Venerable Sir, it is so."

“Friend, in the same way, the ignorant worldling who habitually disregards the ariyas, who is not proficient in the teachings of the ariyas, and who is not trained and disciplined in the teachings of the ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue, and who is not trained and disciplined in the teachings of men of virtue perceives Corporeality as *atta*, or perceives the remaining aggregates as *atta* having Corporeality, or perceives Corporeality as existing in *atta*, or perceives *atta* as existing in Corporeality ... Sensation as *atta* ... Perception ... Volitional Activities ... Consciousness as *atta*, or perceives the remaining aggregates as *atta* having Consciousness, or perceives Consciousness as existing in *atta*, or perceives *atta* as existing is Consciousness.

“He does not know, fundamentally and truly, impermanent Corporeality as ‘impermanent Corporeality.’ He does not know, fundamentally and truly, impermanent Sensation as ‘impermanent Sensation.’ He does not know, fundamentally and truly, impermanent Perception as ‘impermanent Perception.’ He does not know, fundamentally and truly, impermanent Volitional Activities as ‘impermanent Volitional Activities.’ He does not know, fundamentally and truly, impermanent Consciousness as ‘impermanent Consciousness.’

“He does not know, fundamentally and truly, Corporeality which is *dukkha* as ‘Corporeality which is *dukkha*’ ... Sensation which is *dukkha* ... Perception which is *dukkha* ... Volitional Activities which are *dukkha* ... He does not know, fundamentally and truly, Consciousness which is *dukkha* as ‘Consciousness which is *dukkha*.’

“He does not know, fundamentally and truly, Corporeality which is non-Self (*anatta*) as ‘Corporeality which is non-Self’ ... Sensation which is non-Self ... Perception which is non-Self ... Volitional Activities which are non-Self ... He does not know, fundamentally and truly, Consciousness which is non-Self as ‘Consciousness which is non-Self.’

“He does not know, fundamentally and truly, Corporeality which is compounded and conditioned as ‘Corporeality which is compounded and conditioned’ ... Sensation which is compounded and conditioned ... Perception which is compounded and conditioned ... Volitional Activities which are compounded and conditioned ... He does not know, fundamentally and truly, Consciousness which is compounded and conditioned as ‘Consciousness which is compounded and conditioned.’

“He does not know, fundamentally and truly, Corporeality the murderer as ‘Corporeality the murderer’ ... Sensation the murderer ... Perception the murderer ... Volitional Activities the murderer ... He does not know, fundamentally and truly, Consciousness the murderer as ‘Consciousness the murderer.’

“He takes Corporeality as his *atta*, clings to it and believes firmly that it is his *atta*. He takes Sensation ...p... He takes Perception ...p... He takes Volitional Activities ...p... He takes Consciousness as his *atta*, clings to it and believes firmly that it is his *atta*. These five Aggregates which are the objects of Clinging, when thus taken and clung to (as *atta*), lead him to misfortune and suffering for a long time.

“Friend, the well-informed ariya disciple who pays attention to the ariyas, ... who is trained and disciplined in the teachings of men of virtue does not perceive Corporeality as *atta*, does not perceive the remaining aggregates as *atta* having Corporeality, does not perceive Corporeality as existing in *atta*, does not perceive *atta* as existing in Corporeality ... does not perceive Sensation as *atta* ... Perception ... Volitional Activities ... does not perceive Consciousness as *atta*, does not perceive the remaining aggregates as *atta* having Consciousness, does not perceive Consciousness as existing in *atta*, does not perceive *atta* as existing in Consciousness.

“He knows, fundamentally and truly, Corporeality which is impermanent as ‘Corporeality which is impermanent’ ... Sensation which is impermanent ... Perception which is impermanent ... Volitional Activities which are impermanent ... He knows, fundamentally and truly, Consciousness which is impermanent as ‘Consciousness which is impermanent.’

“He knows, fundamentally and truly, Corporeality which is dukkha as ‘Corporeality which is dukkha’ ... Sensation which is dukkha ... Perception which is dukkha ... Volitional Activities which are dukkha ... He knows, fundamentally and truly, Consciousness which is dukkha as ‘Consciousness which is dukkha.’

“He knows, fundamentally and truly, Corporeality which is non-Self as ‘Corporeality which is non-Self’ ... Sensation which is non-Self ... Perception which is non-Self ... Volitional Activities which are non-Self ... He knows, fundamentally and truly, Consciousness which is non-Self as ‘Consciousness which is non-Self.’

“He knows, fundamentally and truly, Corporeality which is conditioned and compounded as ‘Corporeality which is conditioned and compounded’ ... Sensation which is conditioned and compounded ... Perception which is conditioned and compounded ... Volitional Activities which are conditioned and compounded ... He knows, fundamentally and truly, Consciousness which is conditioned and compounded as ‘Consciousness which is conditioned and compounded.’

“He knows, fundamentally and truly, Corporeality the murderer as ‘Corporeality the murderer’ ... Sensation the murderer ... Perception the murderer ... Volitional Activities the murderer ... He knows, fundamentally and truly, Consciousness the murderer as ‘Consciousness the murderer.’

“He does not take Corporeality as his atta, does not cling to it and does not believe at all that it is his atta ... Sensation ... Perception ... Volitional Activities ... He does

not take Consciousness as his *atta*, does not cling to it and does not believe at all that it is *atta*.

“These five aggregates which are the objects of Clinging, when not taken and not clung to (as *atta*), lead him to prosperity and happiness for a long time.”

“Friend Sāriputta, there are venerable bhikkhus who have benefited from having fellow practitioners of the pure life like your venerable self, compassionate, desirous of other’s welfare and capable of giving admonition and advice. It is the same with me. After listening to the Venerable Sāriputta’s discourse, my mind has been freed from Clinging and is liberated from *āsavas*.”

**End of Yamaka Sutta,
the third in this vagga.**

4. ANURĀDHA SUTTA

Discourse to the Venerable Anurādhā

86. At one time the Bhagavā was residing at the pinnacled monastery in the Mahāvana wood near Vesāli. At that time, the Venerable Anurādhā dwelt in a forest hermitage not far from the Bhagavā.

Then a large number of wandering ascetics of other faiths came to the Venerable Anurādhā and exchanged glad greetings. Having exchanged courteous and amiable greetings, they sat down in a suitable place and said: “Friend Anurādhā, regarding that sentient being (*tathāgata*), who is the highest, the noblest and who has attained the highest position, in which of these four ways does the Tathāgata, your teacher, declare: ‘a sentient being exists after death,’ or ‘a sentient being does not exist after death’ or ‘a sentient being exists as well as does not exist after death’ or ‘a sentient being neither exists nor does not exist after death’?”

Upon this, the Venerable Anurādhā replied to the wandering ascetics of other faiths, thus: “Friends, regarding that sentient being, who is the highest, the noblest and who has attained the highest position, the Tathāgata, our teacher, expounds in ways other than these four, namely, ‘a sentient being exists after death’, or ‘a sentient being does not exist after death’, or ‘a sentient being exists as well as does not exist after death’, or ‘a sentient being neither exists nor does not exist after death’.”

At this reply, the wandering ascetics said of the Venerable Anurādhā, “This bhikkhu must be a newly ordained one, or if he is an Elder, he is an ignorant fool.” Having disparaged the Venerable Anurādhā by calling him, ‘a newly ordained one’ and ‘an ignorant fool’, they rose and departed.

Soon after those wandering ascetics of other faiths had left, the Venerable Anurādhā thought thus: “If these

wandering ascetics of other faiths were to ask further, how should I reply so that my answer is in accordance with what the Bhagavā says, so that it does not misrepresent the Bhagavā, so that it is in conformity with what is the truth and so that there will not be legitimate cause for censure, however little, in the repetition by other people (of what the Bhagavā allegedly says).”

Then, the Venerable Anurādha approached the Bhagavā ...p... sitting in a suitable place, he addressed the Bhagavā with these words: “Venerable Sir, I dwell in a forest hermitage not far from the Bhagavā. Venerable Sir, a large number of wandering ascetics of other faiths came to me ...p... they said to me: “Friend Anurādha, regarding that sentient being, who is the highest, who is the noblest and who has attained the highest position, in which of these four ways does the Tathāgata, your teacher, declare: ‘a sentient being exists after death’, or ‘a sentient being does not exist after death’, or ‘a sentient being exists as well as does not exist after death’, or ‘a sentient being neither exists nor does not exist after death’?”

“Upon this, I replied to the wandering ascetics of other faiths, thus: ‘Friends, regarding that sentient being, who is the highest, who is the noblest and who has attained the highest position, the Tathāgata, our teacher, expounds in ways other than these four, namely, ‘a sentient being exists after death’ ...p... ‘a sentient being neither exists nor does not exist after death.’

“At this reply, the wandering ascetics of other faiths said of me, ‘This bhikkhu must be a newly ordained one, or if he is an Elder, he is an ignorant fool.’ Having disparaged me by calling me ‘a newly ordained one’ and ‘an ignorant fool’, they rose and departed.

“Venerable Sir, soon after those wandering ascetics of other faiths had left, I thought thus: ‘If these wandering ascetics of other faiths were to ask further, how should I reply

so that my answer is in accordance with what the Bhagavā says, so that it does not misrepresent the Bhagavā, so that it is in conformity with what is the truth and so that there will not be legitimate cause for censure, however little, in the repetition by other people (of what the Bhagavā allegedly says)’.”

Anurādha, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change, as ‘This is mine; this is I; this is my Self, *atta*’?

“Indeed, no, Venerable Sir.”

Is Sensation ... Perception ... Volitional Activities ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.” ...p...

Therefore, ...p... on perceiving thus¹ ...p... he knows ... there is nothing more to do for such realization.

Anurādha, what do you think of this? Do you consider Corporeality as a sentient being?

“No, I do not, Venerable Sir.”

Do you consider Sensation ... Perception ... Volitional Activities ... Consciousness as a sentient being?

“No, I do not, Venerable Sir.”

Anurādha, what do you think of this? Do you consider a sentient being as existing in Corporeality?

“No, I do not, Venerable Sir.”

Do you consider a sentient being as distinct from Corporeality?

1 See para 59 for a full rendering of this paragraph

“No, I do not, Venerable Sir.”

Do you consider a sentient being as existing in Sensation? ... as distinct from sensation? ... as existing in Perception? ... as distinct from Perception? ... as existing in Volitional Activities? ... as distinct from Volitional Activities? ... as existing in Consciousness? ... as distinct from Consciousness?

“No, I do not, Venerable Sir.”

Anurādha, what do you think of this? Do you consider Corporeality ... Sensation ... Perception ... Volitional Activities ... Consciousness as a sentient being?

“No, I do not, Venerable Sir.”

Anurādha, what do you think of this? Do you consider a sentient being as having no Corporeality ... no Sensation ... no Perception ... no Volitional Activities ... no Consciousness?

“No, I do not, Venerable Sir.”

Then, Anurādha, since even in this very life, a sentient being cannot be taken as truly and really existing, would it be proper for you to say, “Friends, regarding that sentient being (tathāgata), who is the highest, the noblest and who has attained the highest position, the Tathāgata, our teacher expounds in ways other than these four, namely, ‘a sentient being exists after death’, or ‘a sentient being does not exist after death’, or ‘a sentient being exists as well as does not exist after death’, or ‘a sentient being neither exists nor does not exist after death’?”

“No, it would not be, Venerable Sir.”

Excellent, Anurādha, excellent! Both in the past and in the present I declare only (the truth of) Dukkha and (the truth of) the Cessation of Dukkha.

**End of the Anurādha Sutta,
the fourth in this vagga.**

5. VAKKALI SUTTA

Discourse Concerning the Venerable Vakkali

87. At one time the Bhagavā was residing in Rājagaha at the monastery of the Bamboo Grove, the feeding place of the black squirrels. At that time, the Venerable Vakkali, living in the potter's shed, was sick, in pain and gravely ill.

Then, he said to his attendant bhikkhus: "Come friends, go to the Bhagavā and pay homage with your head at his feet, conveying my words. Say to him, 'Venerable Sir, Bhikkhu Vakkali is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā.' And also say 'Venerable Sir! May the Bhagavā out of compassion come to Bhikkhu Vakkali'."

"Very well, Sir," those bhikkhus replied to the Venerable Vakkali and they went to the Bhagavā. After making obeisance and sitting in a suitable place, they said to the Bhagavā: "Venerable Sir, Bhikkhu Vakkali is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā and also says thus: 'Venerable Sir! May the Bhagavā out of compassion come to Bhikkhu Vakkali'." The Bhagavā signified his acceptance by remaining silent.

Then, re-arranging his robes and taking alms-bowl and the great robe, the Bhagavā went to the Venerable Vakkali. Seeing the Bhagavā coming at a distance, the Venerable Vakkali stirred (as if he was preparing) to get down from his bed (in reverence to the Bhagavā).

At this, the Bhagavā said, "Vakkali, do not move! Don't get down from your bed. There are prepared seats here. I shall sit there." And the Bhagavā sat in the prepared seat.

After taking his seat, the Bhagavā said to the Venerable Vakkali, "Vakkali, are you feeling well? Are you feeling better? Is your pain decreasing and not increasing? Does it appear to be decreasing and not increasing?"

“No, Venerable Sir, I am not feeling well. I am not feeling better. My severe pain is increasing, it is not decreasing. It appears to be increasing and not decreasing.”

Vakkali, don't you have the slightest regret? Don't you have the slightest remorse?

“Venerable Sir, indeed my regret and remorse are not little.”

Vakkali, have you no reason to reproach yourself as to (any laxity in) morality?

“No, Venerable Sir, I have no reason to reproach myself as to (any laxity in) morality.”

Vakkali, if you have no reason to reproach yourself as to (any laxity in) morality, what (kind of) regret and remorse do you have?

“Venerable Sir, I have for a long time been anxious to set eyes on the Bhagavā, but I have not had enough physical strength to come and see the Bhagavā.”

Vakkali, enough! What good will it be for you to see this foul body? Vakkali, he who sees the dhamma sees me; he who sees me sees the dhamma. Indeed, Vakkali, seeing the dhamma is seeing me; seeing me is seeing the dhamma.

Vakkali, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it painful or pleasant?

“Painful, Venerable Sir.”

Is it proper to consider what is impermanent, painful and subject to change, as “This is mine; this is ‘I’; this is my Self (atta)”?

‘Indeed no, Venerable Sir.’

Is Sensation ... Perception ... Volitional Activities ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.” ...p...

Is it proper to consider ... this is my Self (atta)?

“Indeed no, Venerable Sir.”

Therefore ...p... on perceiving thus¹ ... he knows ...p... there is nothing more to do for such realization.

Having thus admonished the Venerable Vakkali, the Bhagavā rose and left for the Gijjhakūṭa Hill. Soon after the Bhagavā’s departure, the Venerable Vakkali said to his attendant bhikkhus, “Come friends! Put me on the cot and take me to the Kāḷasilā monastery on the slope of the Isigili Mountain. How could one like me think of dying inside a village?”

“Very well, Sir,” the attendant bhikkhus said and, putting the Venerable Vakkali on the cot, they took him to the Kāḷasilā monastery on the slope of the Isigili Mountain.

The Bhagavā stayed the rest of the day and that night on the Gijjhakūṭa Hill. Then, soon after the middle watch of the night, two devas of extremely attractive appearance approached the Bhagavā, illuminating the entire Gijjhakūṭa Hillp... Standing on one side, one of them said to the Bhagavā, “Venerable Sir, Bhikkhu Vakkali is striving for his liberation.” The other deva said to the Bhagavā, “Venerable Sir, that venerable bhikkhu will surely attain his liberation.” After saying these words and making obeisance to the Bhagavā, the two devas vanished from the place.

Then, after the night had passed, the Bhagavā said to the bhikkhus: “Bhikkhus, come! Go to Bhikkhu Vakkali and say to him: ‘Friend Vakkali, listen to the words of the Bhagavā and the two devas. Friend, last night, soon after the middle watch, two devas of extremely attractive appearance approached the Bhagavā, illuminating the entire Gijjhūṭa Hill. Making obeisance to the Bhagavā and standing on one

1 See para 59 for a full rendering of this paragraph

side, one of them said to the Bhagavā, ‘Venerable Sir, Bhikkhu Vakkali is striving for his liberation’; the other deva said to the Bhagavā, “Venerable Sir, that venerable bhikkhu will surely attain his liberation.’ Friend Vakkali, the Bhagavā also sends you this message: ‘Fear not, Vakkali! Fear not, Vakkali! You are not going to die an evil death; you will not have an evil end’.”

The bhikkhus replied, “Very well, Venerable Sir” and going to the Venerable Vakkali, said thus: “Friend Vakkali, listen to the words of the Bhagavā and the two devas.”

Upon this, the Venerable Vakkali said to the attendant bhikkhus, “Come, friends! Put me down from the cot. Why should one like me think it proper to hear the Bhagavā’s message sitting on a high seat?” “Very well, Sir,” said the attendant bhikkhus and put him down from the cot. Then, the (messenger) bhikkhus said to him, “Friend, last night ...p... standing on one side, one of them said to the Bhagavā, ‘Venerable Sir, Bhikkhu Vakkali is striving for his liberation’; the other deva said to the Bhagavā, ‘Venerable Sir, that venerable bhikkhu will surely attain his liberation.’ Friend Vakkali, the Bhagavā also sends you this message, ‘Fear not Vakkali! Fear not, Vakkali! You are not going to die an evil death; you will not have an evil end’.”

“Very well, friends, pay homage with your head at the feet of the Bhagavā and say to him, ‘Venerable Sir, Bhikkhu Vakkali is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā.’ And also say in my words thus: ‘Corporeality is impermanent; Venerable Sir, I have no doubt about it. That which is impermanent is painful; I have no doubt about it. I have no desire, attachment or craving for that which is impermanent, painful and subject to change; I have no doubt about it. Sensation is impermanent; Venerable Sir, I have no doubt about it. That which is impermanent is painful; I have no doubt about it. I have no desire, attachment or craving for that which

is impermanent, painful and subject to change; I have no doubt about it. Perception is ... Volitional Activities are impermanent; Venerable Sir, I have no doubt about it. That which is impermanent is painful; I have no doubt about it. I have no desire, attachment or craving for that which is impermanent, painful and subject to change; I have no doubt about it. Consciousness is impermanent; Venerable Sir, I have no doubt about it. That which is impermanent is painful; I have no doubt about it. I have no desire, attachment or craving for that which is impermanent, painful and subject to change; I have no doubt about it'."

"Very well, friend", those bhikkhus replied to the Venerable Vakkali and departed. Not long after their departure, the Venerable Vakkali used a knife on himself.²

Then those bhikkhus approached the Bhagavā and, sitting in a suitable place, addressed the Bhagavā in these words: "Venerable Sir, Bhikkhu Vakkali is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā. And he also says thus: 'Corporeality is impermanent; Venerable Sir, I have no doubt about it. That which is impermanent is painful; I have no doubt about it. I have no desire, attachment or craving for that which is impermanent, painful and subject to change; I have no doubt about it ... Sensation ... Perception ... Volitional Activities ...

2. **used a knife on himself:** The Commentary amplifies it in this way. The Thera (Vakkali) thought himself to be an arahat. Not finding in himself the arising of the defilements temporarily removed by Jhanic Concentration he thought that defilements had become extinct in him. i.e., that he had become an arahat. Then thinking 'Why should I go on with this painful life? I shall kill myself with a weapon,' he cut his throat with a sharp knife. At that moment unbearable pain arose in him. Realizing at that very moment that he was still not yet an arahat, he swiftly cultivated the practice of his original meditation which he had not discarded. Then he died after attaining arahatship.

(Ed. Note: If he had really been an arahat he would not have thought of killing himself. See commentary on Channa Sutta, Channa Vagga of Saḷāyatana vagga Samyutta.)

Consciousness is impermanent; Venerable Sir, I have no doubt about it. That which is impermanent is painful; I have no doubt about it. I have no desire, attachment or craving for that which is impermanent, painful and subject to change; I have no doubt about it’.”

Upon this, the Bhagavā said to the bhikkhus, “Come, bhikkhus, let us go to the Kāḷasilā monastery on the slope of the Isigili Mountain. The worthy person Vakkali has used a knife on himself there.”

“Very well, Venerable Sir,” the bhikkhus replied to the Bhagavā. Then the Bhagavā, together with a large number of bhikkhus, proceeded to the Kāḷasilā monastery on the slope of the Isigili Mountain. From a distance, the Bhagavā saw the Venerable Vakkali lying on the cot with the head turned to one side.

At that time, a dark smoky cloud-like mass was moving towards the east, towards the west, towards the north, towards the south, upwards, downwards and towards the points in between. Then the Bhagavā said to the bhikkhus, “Bhikkhus, do you see the dark smoky cloud-like mass moving towards the east ...p... the points in between?” “Yes, Venerable Sir.”

Bhikkhus, that is the evil Māra. He is searching everywhere for the birth-Consciousness of the worthy person Vakkali, (thinking) ‘Where has the birth-Consciousness of the worthy person Vakkali taken place?’ The worthy person Vakkali has attained Nibbāna as his birth-Consciousness has not arisen anywhere.

End of the Vakkali Sutta,
the fifth in this vagga.

6. ASSAJI SUTTA

Discourse Given to the Venerable Assaji

88. At one time the Bhagavā was residing in Rājagaha at the monastery of the Bamboo Grove, the feeding place of black squirrels. At that time, the Venerable Assaji, living at the monastery built by Kassapa, was sick, in pain and gravely ill.

Then, the Venerable Assaji said to his bhikkhu attendants: "Come friends, go to the Bhagavā and pay homage with your head at his feet, conveying my words. Say to him 'Venerable Sir, Bhikkhu Assaji is sick, in pain and gravely ill. He pays homage with his head at the feet of the Bhagavā.' And also say thus: 'Venerable Sir, may the Bhagavā out of compassion come to Bhikkhu Assaji'."

"Very well, Sir," those bhikkhus replied to the Venerable Assaji and they went to the Bhagavā. After making obeisance and sitting in a suitable place, they said to the Bhagavā: "Venerable Sir, Bhikkhu Assaji is sick ...p... 'Venerable Sir, may the Bhagavā out of compassion come to Bhikkhu Assaji'." The Bhagavā signified his acceptance by remaining silent.

Then in the evening the Bhagavā rose from solitary meditation and went to the Venerable Assaji. Seeing the Bhagavā coming at a distance, the Venerable Assaji stirred (as if he was preparing) to get down from his bed (in reverence to the Bhagavā).

At this, the Bhagavā said, "Assaji, do not move! Don't get down from your bed. There are prepared seats here. I shall sit there." And the Bhagavā sat on the prepared seat.

After taking his seat, the Bhagavā said to the Venerable Assaji, "Assaji, are you feeling well? Are you feeling better? ...p... Does the pain appear to be decreasing and not increasing?"

“No, Venerable Sir, I am not feeling well ...p... The pain appears to be increasing and not decreasing.”

Assaji, don't you have the slightest regret? Don't you have the slightest remorse?

“Venerable Sir, indeed my regret and remorse are not little.”

Assaji, have you no reason to reproach yourself as to (any laxity in) morality?

“No, Venerable Sir, I have no reason to reproach myself as to (any laxity in) morality.”

Assaji, if you have no reason to reproach yourself as to (any laxity in) morality, what (kind of) regret and remorse do you have?

“Venerable Sir, previously when I was ill I abided with exhalation and inhalation calmed down (by remaining in the fourth jhāna). Now I cannot attain (the fourth jhāna) concentration. Venerable Sir, not attaining that concentration I have the thought: ‘Have I not fallen away (from the teaching)’.”

Assaji, there are samaṇas and brāhmaṇas who regard concentration as the essence and equate concentration with bhikkhuhood. When they fail to attain concentration, they have the thought: ‘Have we not fallen away (from the teaching).’

Assaji, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.” ...p...

Is Consciousness ...p... Therefore ...p... on perceiving thus¹ ... he knows ...p... there is nothing more to do for such realization.

¹ See para 59 for a full rendering of this paragraph.

When that person (an arahat) experiences a pleasant Sensation, he knows that it is impermanent, that it is not to be clung to, that it is not to take delight in. When he experiences an unpleasant Sensation, he knows that it is impermanent, that it is not to be clung to, that it is not to take delight in. When he experiences a Sensation which is neither pleasant nor unpleasant, he knows that it is impermanent, ...p... that it is not to take delight in.

When he experiences a pleasant Sensation, he does so without attachment. When he experiences an unpleasant Sensation, he does so without attachment. When he experiences a Sensation which is neither pleasant nor unpleasant, he does so without attachment.

When he experiences a Sensation (at one of the five sense-doors) pertaining only to the body², he knows that he experiences a Sensation pertaining only to the body. When he experiences a Sensation (at the mind-door) pertaining only to life³, he knows that he experiences a Sensation pertaining only to life. He knows that on dissolution of the body and ending of the mental aggregates, all sensations experienced in this body, none of which are to be cherished, will become extinguished.

Assaji, for example an oil lamp would burn dependent on oil and wick and would go out when there is no more cause to burn due to the exhaustion of oil and wick. In the same way, when the bhikkhu experiences a Sensation pertaining only to the body, he knows that he experiences a Sensation pertaining only to the body; when he experiences a

2. Sensation pertaining only to the body: kāyapariyantika vedanā: lit., sensation bounded by, limited to, confined to body; a sensation arising at the five sense-doors of the body.

3. Sensation pertaining only to life: jivitapariyantika vendanā: lit. sensation bounded by, limited to, confined to life; a sensation arising at the mind-door during one's lifetime.

Sensation pertaining only to life, he knows that he experiences a Sensation pertaining only to life; he knows that on the dissolution of the body and the ending of the mental aggregates, all sensations experienced in this body, none of which are to be cherished, will become extinguished.

**End of the Assaji Sutta,
the sixth in this vagga.**

7. KHEMAKA SUTTA

Discourse Regarding the Venerable Khemaka

89. At one time a large number of bhikkhu elders were staying at the Ghosita monastery in Kosambī. At that time, the Venerable Khemaka, living at the Badarikā monastery, was sick, in pain and gravely ill.

Then, in the evening, the bhikkhu elders rose from their solitary meditation and said to the Venerable Dāsaka, “Come, friend Dāsaka! Go to Bhikkhu Khemaka and tell him that the bhikkhu elders ask him: ‘Friend, are you feeling well? Are you feeling better? Is your pain decreasing and not increasing? Does it appear to be decreasing and not increasing?’”

The Venerable Dāsaka said to the bhikkhu elders, “Very well, Sirs” and going to the Venerable Khemaka, said: “Friend Khemaka, the bhikkhu elders ask you, ‘Friend, are you feeling well? ...p... Does it appear to be decreasing and not increasing?’”

“Friend, I am not feeling well. I am not feeling better . . . The pain appears to be increasing and not decreasing.”

Then, the Venerable Dāsaka went back to the bhikkhu elders and said, “Sirs, Bhikkhu Khemaka says thus: ‘Friend, I am not feeling well ...p... . The pain appears to be increasing and not decreasing’.”

Upon this, the bhikkhu elders said: “Come, friend Dāsaka! Go to Bhikkhu Khemaka and say to him thus: Friend Khemaka, the bhikkhu elders say to you thus: ‘Friend, the Bhagavā has expounded on these five Aggregates which are the Objects of Clinging, namely, the Aggregate of Corporeality which is the Object of Clinging, the Aggregate of Sensation which is the Object of Clinging, the Aggregate of Perception which is the Object of Clinging, the Aggregate of Volitional Activities which is the Object of Clinging and

the Aggregate of Consciousness which is the Object of Clinging. Friend Khemaka, do you perceive in any of these five Aggregates which are the Objects of Clinging anything which is the *atta* (Self, Soul, Ego) or anything pertaining to the *atta*?””

The Venerable Dāsaka said to the bhikkhu elders, “Very well, Sirs,” and went to the Venerable Khemaka, and said: “Friend Khemaka, the elder bhikkhus say to you thus: ‘Friend, the Bhagavā has expounded on these five Aggregates which are the Objects of Clinging, namely, the Aggregate of Corporeality which is the Object of Clinging ...p... the Aggregate of Consciousness which is the Object of Clinging. Friend Khemaka, do you perceive in any of these five Aggregates which are the Objects of Clinging anything which is the *atta* (Self, Soul, Ego) or anything pertaining to the *atta*?’”

“Friend, the Bhagavā has expounded on these five Aggregates which are the Objects of Clinging, namely, the Aggregate of Corporeality which is the Object of Clinging ...p... the Aggregate of Consciousness which is the Object of Clinging. I do not perceive anything which is the *atta* (Self, Soul, Ego) or anything pertaining to the *atta* in these five Aggregates which are the Objects of Clinging.”

Then, the Venerable Dāsaka went back to the bhikkhu elders and said, “Sirs, Bhikkhu Khemaka said to me, ‘Friend, the Bhagavā has expounded on these five Aggregates which are Objects of Clinging, namely, the Aggregate of Corporeality which is the Object of Clinging ...p... the Aggregate of Consciousness which is the Object of Clinging. I do not perceive anything which is the *atta* (Self, Soul, Ego) or anything pertaining to the *atta* in these five Aggregates which are the Objects of Clinging’.”

“Come, friend Dāsaka! Go to Bhikkhu Khemaka and say to him thus: Friend, Khemaka, the bhikkhu elders say to you thus: ‘Friend, the Bhagavā has expounded on these

five Aggregates which are the Objects of Clinging, namely, the Aggregate of Corporeality which is the Object of Clinging ...p... the Aggregate of Consciousness which is the Object of Clinging. If the Venerable Khemaka does not perceive anything as the *atta* or anything pertaining to the *atta* in these five Aggregates which are the Objects of Clinging, then the Venerable Khemaka is an arahat who has extinguished the *āsavas* (defilements that befuddle the mind).”

The Venerable Dāsaka said to the bhikkhu elders, “Very well, Sirs,” and went to the Venerable Khemaka, and said: “Friend Khemaka, the bhikkhu elders say to you thus: ‘Friend, the Bhagavā has expounded on these five Aggregates which are the Objects of Clinging, namely, the Aggregate of Corporeality which is the Object of Clinging ...p... the Aggregate of Consciousness which is the Object of Clinging. If the Venerable Khemaka does not perceive anything as the *atta* or anything pertaining to the *atta* in these five Aggregates which are the Objects of Clinging, then the Venerable Khemaka is an arahat who has extinguished the *āsavas*’.”

“Friend, the Bhagavā has expounded on these five Aggregates which are the Objects of Clinging, namely, the Aggregate of Corporeality which is the Object of Clinging ...p... the Aggregate of Consciousness which is the Object of Clinging. I do not perceive anything as the *atta* or anything pertaining to the *atta* in these five Aggregates which are the Objects of Clinging. Yet I am not an arahat who has extinguished the *āsavas*. Indeed, friend, I still have the conceit of ‘I am’ taking together the five Aggregates which are the Objects of Clinging, though I do not consider any as ‘this is I’.”

Then, the Venerable Dāsaka went back to the bhikkhu elders and said: “Sirs, Bhikkhu Khemaka said to me, ‘The Bhagavā has expounded on these five Aggregates which are the Objects of Clinging, namely, the Aggregate of Corporeality which is the Object of Clinging ...p... the

Aggregate of Consciousness which is the Object of Clinging. I do not perceive anything as the *atta* or anything pertaining to the *atta* in these five Aggregates which are the Objects of Clinging. Yet I am not an arahat who has extinguished the *āsavas*. Indeed, friend, I still have the conceit of 'I am' taking together the five Aggregates which are the Objects of Clinging, though I do not consider any as 'this is I'."

Then, the bhikkhu elders said: "Come, friend Dāsaka! Go to Bhikkhu Khemaka and say to him thus: Friend Khemaka, the bhikkhu elders say to you thus: Friend Khemaka, you say 'I am'. Which do you speak of as 'I am'? Do you speak of Corporeality as 'I am'? Do you speak of something other than Corporeality as 'I am'? ... of Sensation of Perception of Volitional Activities Do you speak of Consciousness as 'I am'? Do you speak of something other than Consciousness as 'I am'? Friend Khemaka, you say 'I am'. Which do you speak of as 'I am'?"

Then Venerable Dāsaka said to the bhikkhu elders: "Very well, Sirs," and went to the Venerable Khemaka, and said: "Friend Khemaka, the bhikkhu elders say: Friend Khemaka, you say 'I am'. Which do you speak of as 'I am'? Do you speak of Corporeality as 'I am'? Do you speak of something other than Corporeality as 'I am'" ... of Sensation of Perception of Volitional Activities Do you speak of Consciousness as 'I am'? Do you speak of something other than Consciousness as 'I am'? Friend Khemaka, you say 'I am'. Which do you speak of as 'I am'?"

"Enough, friend Dāsaka! No purpose will be served by your running back and forth! Friend! Fetch my staff. I shall myself go to the bhikkhu elders."

Then, the Venerable Khemaka, walking with the help of his staff, came to the bhikkhu elders and exchanged greetings with them. Having said amiable and courteous words of felicitation, he sat down in a suitable place. And the bhikkhu elders said thus to the Venerable Khemaka who

was seated. “Friend Khemaka, you say ‘I am.’ Which do you speak of as ‘I am’? Do you speak of Corporeality as ‘I am’? Do you speak of something other than Corporeality as ‘I am’? of Sensation of Perception of Volitional Activities Do you speak of Consciousness as ‘I am.’ Do you speak of something other than Consciousness as ‘I am.’? Friend Khemaka, you say ‘I am.’ Which do you speak of as ‘I am’?”

“Sirs, I do not speak of Corporeality as ‘I am.’ I do not speak of something other than Corporeality as ‘I am’ ... Sensation ... Perception ... Volitional Activities ... I do not speak of Consciousness as ‘I am.’ I do not speak of something other than Consciousness as ‘I am.’ And yet, Sirs, I still have the conceit of ‘I am’ taking together the five Aggregates which are the Objects of Clinging, though I do not consider any as ‘this is I.’

“Sirs, for example take the scent of an *uppala* lotus, a *paduma* lotus or a *puṇḍarika* lotus. If one were to say it is the scent of the petals or of the colour or of the filaments, would he be speaking rightly?”

“No, he would not be, friend.”

“Then, Sirs, if he were to speak rightly, what should he say?”

“If he says that it is the scent of the flower, it would be correct.”

“Sirs, in the same manner, I do not speak of Corporeality as ‘I am.’ I do not speak of something other than Corporeality as ‘I am.’ ... Sensation ... Perception ... Volitional Activities I do not speak of Consciousness as ‘I am.’ I do not speak of something other than Consciousness as ‘I am.’ And yet, Sirs, I still have the conceit of ‘I am’ taking together the five Aggregates which are the Objects of Clinging, though I do not consider any as ‘this is I.’

“Sirs, even though an ariya disciple might have got rid

of the five lower fetters¹, the subtlest attachment to the five Aggregates which are the Objects of Clinging, i.e., the conceit 'I am', the desire 'I am' and the latent thought 'I am', still remains to be removed. Afterwards, he contemplates the arising and the dissolution the five Aggregates which are the Objects of Clinging, noting thus: 'This is Corporeality; this is the arising of Corporeality; this is the cessation of Corporeality. This is Sensation ... This is Perception ... These are Volitional Activities ... This is Consciousness; this is the arising of Consciousness; this is the cessation of Consciousness. In one who thus contemplates the arising and the dissolution of the five Aggregates which are the Objects of Clinging, the subtlest attachment to these five Aggregates which are the Objects of Clinging, i.e., the conceit 'I am', the desire 'I am' and the latent thought 'I am', which remains to be removed are removed.

"Sirs, to give an example, suppose the owners of a piece of dirty and soiled cloth send it to the washerman who rubs it with soap, lye or cow-dung and washes it with clean water. Now though the cloth is cleansed and white, the subtlest remnant of the smell of soap, lye or cow-dung still remains clinging to it. The washerman returns the cloth to its owners who put it in a scented box. As a result, the subtlest remnant of the smell of soap, lye or cow-dung disappears.

"Sirs, even though an ariya disciple might have got rid of the five lower fetters, the subtlest attachment to the five Aggregates which are the Objects of Clinging, i.e., the conceit, 'I am', the desire 'I am' and the latent thought 'I am', still remains to be removed. Afterwards, he contemplates the arising and the dissolution of the five Aggregates which are the Objects of Clinging, noting thus: 'This is Corporeality; this is the arising of Corporeality; this is the cessation of Corporeality. This is Sensation ... This is Perception. ... These

¹ lower fetters: *orambhāgiya samyojanā* fetters which lead to rebirth in the inferior sensuous planes of existence.

are Volitional Activities. ... This is Consciousness; this is the arising of Consciousness; this is the cessation of Consciousness. In one who thus contemplates the arising and the cessation of the five Aggregates which are the Objects of Clinging, the subtlest attachment to these five Aggregates which are the Objects of Clinging, i.e., the conceit 'I am', the desire 'I am' and the latent thought 'I am', which remains to be removed are removed."

At these words of the Venerable Khemaka, the bhikkhu elders said to him, "We do not put these questions to vex the Venerable Khemaka. In fact, (we have done so because) the Venerable Khemaka is able, at length, to expound, to propound, to make clear, to make known, to elaborate (with examples), to analyse and make plain the teaching of the Bhagavā. The teaching of the Bhagavā has been expounded, propounded, made clear, made known, elaborated, analysed and made plain, at length, by the Venerable Khemaka."

The Venerable Khemaka gave this exposition. Delighted, the bhikkhu elders rejoiced at the words of the Venerable Khemaka. Even while the exposition of the Teaching was in progress, the minds of sixty bhikkhu elders and that of the Venerable Khemaka were freed from Clinging and liberated from āsavas.

**End of the Khemaka Sutta,
the seventh in this vagga.**

8. CHANNA SUTTA

Discourse to the Venerable Channa

90. At one time a large number of bhikkhu elders were residing at the Migadāya deer park called Isipatana in Barāṇasī. Then one evening the Venerable Channa rose from solitary meditation. Taking his doorkey, he went from monastery to monastery and said to the bhikkhu elders: ‘Will the venerable elders please instruct me? Will the venerable elders please admonish me? Will the venerable elders please give a discourse on the Teaching to me so that I might understand it?’

When this was said, the bhikkhu elders said to the Venerable Channa: “Friend Channa, Corporeality is impermanent; Sensation is impermanent; Perception is impermanent; Consciousness is impermanent. Corporeality is not *atta* (Self); Sensation ...; Perception ...; Volitional Activities ...; Consciousness is not *atta* (Self). All Conditioned and Compounded things¹ are impermanent; all things whether Conditioned and Compounded or Unconditioned and Uncompounded² are not *atta* (Self).”

Then, it occurred to the Venerable Channa thus: ‘I too know that Corporeality is impermanent; Sensation ...; Perception ...; Volitional Activities ...; Consciousness is impermanent; that Corporeality is not *atta* (Self); Sensation ...; Perception ...; Volitional Activities ...; Consciousness is not *atta* (Self); that all Conditioned and Compounded things are impermanent; all things whether Conditioned and Compounded or Unconditioned and Uncompounded are not *atta*.

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1. **Conditioned and Compounded things:** They belong to the three realms. viz., the sensuous realm, the fine material realm, the non-material realm.
 2. **Unconditioned and Uncompounded:** In other words Nibbāna.

“In spite of such knowledge, in regard to Nibbāna, where all volitional (kammic) processes are calmed, where all substrata of existence are relinquished, where craving is exterminated, where attachment to sensual desires ends and craving ceases, my mind does not appreciate it, is not clear about it, is not fixed on it, and is indecisive. There arises fear and clinging (to the view of annihilation). My mind turns back to the thought: ‘If it is so (i.e., if Corporeality etc., is not *atta*), then which is my *atta*?’ Such a thing cannot happen to one who perceives the dhamma (i.e., the Four Ariya Truths). Who might expound the dhamma to me so that I might understand it?”

Then it occurred to the Venerable Channa: ‘The Venerable Ānanda is residing at the Ghositārāma monastery in Kosambhī. He has been praised by the Buddha and is esteemed by the wise companions in the Practice of Purity. He is able to expound the dhamma to me so that I might understand it. I am sufficiently intimate with the Venerable Ānanda (to ask him). It would be well if I were to go to the Venerable Ānanda.’

Then, the Venerable Channa put his habitation in order and, taking his bowl and robe, proceeded to the Ghositārāma monastery in Kosambhī where the Venerable Ānanda was. Approaching the Venerable Ānanda, and having exchanged courteous greetings ...p... sat in a suitable place and addressed the Venerable Ānanda in these words:

“Friend Ānanda, at this time I am living at the Migadāya deer park called Isipatana in Bārāṇasī. One evening I rose from solitary meditation. Taking my doorkey, I went from monastery to monastery and said to the bhikkhu elders: ‘Will the venerable elders please instruct me? Will the venerable elders please admonish me? Will the venerable elders give a discourse on the teaching to me so that I might understand it?’

“When this was said, Sir, the bhikkhu elders said to me, ‘Friend Channa, Corporeality is impermanent; Sensation ...; Perception ...; Volitional Activities ...; Consciousness is impermanent. Corporeality is not *atta* (Self); ...p... Consciousness is not *atta* (Self). All Conditioned and Compounded things are impermanent; all things whether Conditioned and Compounded or Unconditioned and Uncompounded are not *atta* (Self).’

“Then, Sir, it occurred to me thus: ‘I too know that Corporeality is impermanent; ...p... Consciousness is impermanent; Corporeality is not *atta* (Self); Sensation ...; Perception ...; Volitional Activities ...; Consciousness is not *atta* (Self). All Conditioned and Compounded things are impermanent; all things whether Conditioned and Compounded or Unconditioned and Uncompounded are not *atta* (Self).’ In spite of such knowledge, in regard to Nibbāna, where all volitional (*kammic*) processes are calmed, where all substrata of existence are relinquished, where craving is exterminated, where attachment to sensual desires ends and craving ceases, my mind does not appreciate it, is not clear about it, is not fixed on it, and is indecisive. There arises fear and clinging (to the view of annihilation). My mind turns back to the thought: ‘If it is so (i.e., if Corporeality etc. is not *atta*), then which is my *atta* (Self)?’ Such a thing cannot happen to one who perceive the dhamma (i.e., the Four Ariya Truths). Who might expound the dhamma to me so that I might understand it?

“Then, it also occurred to me, ‘The Venerable Ānanda is residing at the Ghositārāma monastery in Kosambhī. He has been praised by the Buddha and is esteemed by the wise companions in the Practice of Purity. He is able to expound the dhamma to me so that I might understand it. I am sufficiently intimate with the Venerable Ānanda (to ask him). It would be well if I were to go to the Venerable Ānanda.’ Venerable Ānanda, please instruct me. Venerable Ānanda, please admonish me. Venerable Ānanda give a discourse on

the Teaching to me so that I might understand it.

“By this much (of what has been said) we are pleased with the Venerable Channa. The Venerable Channa has made himself clear on this matter. He has been able to remove the obstruction (of conceit). Listen, friend Channa. You are worthy of knowing the Teaching.”

The very words ‘You are worthy of knowing the Teaching’ filled the Venerable Channa with great joy and satisfaction.

“Friend Channa, here is what I have heard and what I have noted from the Bhagavā himself when he was instructing bhikkhu Kaccānagotta:

For the most part, Kaccāna, sentient beings depend on two kinds of belief --- belief that ‘there is’³ (things exist) and belief that ‘there is not’⁴ (things do not exist). For him who sees fundamentally and truly with right understanding⁵ the arising-nature of the conditioned world,⁶ there cannot arise the belief that ‘there is not’ (things do not exist). For him who sees fundamentally and truly with right understanding⁷ the perishing-nature of the conditioned world, there cannot arise the belief that ‘there is’ (things exist). Kaccāna, these sentient

3. belief that ‘there is’: *atthita*: the eternity view, *sassataditṭhi*, holding that all sentient beings are eternal.
4. belief that ‘there is not’: *natthita*: the annihilation view, *ucchedatitṭhi*, holding that after the present existence there is no further existence.
5. For him who sees fundamentally and truly with right understanding, i.e., Vipassanā Insight and Magga Insight, that conditioned things arise incessantly because of *kamma*, *avijjā* and *taṇhā*, the annihilation-view will not arise.
6. the conditioned world: mental and physical phenomena which are conditioned by causes.
7. For him who sees fundamentally and truly with right understanding, i.e., Vipassanā-Insight and Magga Insight, that conditioned things are incessantly passing away, the eternity-view will not arise.

beings are, for the most part, fettered by attachment (*upaya*), by Clinging (*upādāna*) and by dogmatic adherence to false view (*abhinivesa*)⁸. The ariya disciple is not attached to, does not cling to, is not fixed on (the concept) 'my atta' with that attachment and clinging⁹ on which the mind is fixed, in which it is immersed, in which it lies latent. If there is arising (of *nāmārupa*), he knows it is only arising of *dukkha*¹⁰; if there is cessation (of *nāmārupa*), he knows it is only cessation of *dukkha*. Concerning this, he has no doubt or uncertainty; he knows this by himself, not by dependence on others. In this manner, *Kaccāna*, is a view considered a right view.

'Everything exists', *Kaccāna*, this is one extreme (view). 'Everything exists not', this is another extreme (view). Avoiding these two extremes, *Kaccāna*, the Tathāgata, taking the middle course,¹¹ teaches the Dhamma, thus: Dependent on Ignorance, Volitional Activities arise ; dependent on Volitional Activities, Consciousness arises; ...p... In this way arises the whole mass of *dukkha*. Only with the complete cessation of Ignorance through arahattamagga, Volitional Activities cease;

8. fettered by *upaya*, *upādāna*, *abhinivesa*: *Upaya*: lit., approach, undertaking, clinging to, attachment. This is a synonym for Craving and wrong view. *Upādāna*: lit., grasping, holding on tenaciously. This also is a synonym for craving and wrong view. *Abhinivesa*: lit., immersed in, embedded in, according to the Sub-commentary, taking up a wrong attitude and holding fast on to it.

When *taṇhā*, Craving, and *diṭṭhi*, false view, arise with regard to conditioned things, they create the false impression of 'I, mine'. Hence these two *akusala citta*s, *taṇhā* and *diṭṭhi*, are termed *upaya*, *upādāna* or *abhinivesa*.

9. attachment and clinging: *Upaya* and *upādāna*, being synonymous with *taṇhā* and *diṭṭhi*, are described as bases for demeritorious thought, bases in which demeritorious thought is embedded and lies dormant.

10. the arising of *upādānakkhandha* which is the embodiment of *dukkha*.

11. the middle course: the Buddha's teaching, avoiding the two extremes of eternalism and annihilationism, constitutes the middle course thus. According to the Theory of cause and Effect as taught in the order

with the cessation of Volitional Activities, (birth-linking) Consciousness ceases; ...p... In this manner does the cessation of the whole mass of dukkha come about.

“Friend Ānanda, there are venerable bhikkhus who have benefited from having fellow practitioners of pure life like your venerable self, compassionate, desirous of other’s welfare and capable of giving admonition and advice. It is the same with me. After listening to the Venerable Ānanda’s discourse, I have gained insight into the Teaching.”

**End of the Channa Sutta,
the eighth in this vagga.**

of arising, the annihilationist view is rejected for the reason that causes and effects are continually going on in saṃsāric existences with the result that the death of the individual is not the end of his existence. while the same law, as taught in the order of cessation, rejects the eternalistic view for the reason that with the cessation of causes, results also cease.

9. RĀHULA SUTTA

Discourse to the Venerable Rāhula

91. The Bhagavā was staying at Sāvattī ... At that time the Venerable Rāhula approached the Bhagavā ...p... having sat in a suitable place, he addressed the Bhagavā in these words: “Venerable Sir, what should one know and what should one see with respect to one’s own body as well as to another’s which has Consciousness and with respect to all material objects so that the ‘Self-concept (wrong view)’, the ‘Mine-concept (craving)’ or the ‘I-concept (conceit) does not arise in him ?”

Rāhula, whatever Corporeality there is, whether past, future or present, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, all Corporeality should be perceived fundamentally and truly with insight wisdom, as: “This is not mine; this is not I; this is not my Self (atta)”, whatever Sensation there is ...; whatever Perception there is ...; whatever Volitional Activities there are ...p... whatever Consciousness there is, whether past, present or future, whether internal or external ...p... all Consciousness should be perceived fundamentally and truly with insight wisdom as: “This is not mine; this is not I; this is not my Self (atta).” Rāhula, in one who knows and sees thus one’s own body as well as another’s, which has Consciousness, and all material objects, the ‘Self-concept’, the ‘Mine-concept’ or the ‘I-concept’ does not arise.

End of the Rāhula Sutta,
the ninth in this vagga.

10. DUTTYA RĀHULA SUTTA**Second Discourse to the Venerable Rāhula**

92. The Bhagavā was staying at Sāvatti.... The Venerable Rāhula, having sat in a suitable place, addressed the Bhagavā in these words: “Venerable Sir, what should one know and what should one see, so that the mind is free from the ‘Self-concept’, the ‘Mine-concept’ and the ‘I-concept’, so that the mind passes beyond conceit, so that the mind attains peace and so that the mind is well liberated from defilements, with respect to one’s own body as well as another’s which has Consciousness and with respect to all material objects.”

Rāhula, whatever Corporeality there is, whether past, present or future, whether internal or external ...p... whether far or near, when all Corporeality is perceived fundamentally and truly with insight wisdom, as: “This is not mine, this is not ‘I’, this is not my Self (atta)”, then there is liberation from defilements without any Clinging; whatever Sensation there is ...p... what ever Perception there is ...p... whatever Volitional Activities there are ...p... whatever Consciousness there is, whether past, present or future, whether gross or delicate, whether inferior or superior, whether far or near, when all Consciousness is perceived fundamentally and truly with insight wisdom, as: “This is not mine, this is not ‘I’ this is not my Self (atta)”, then there is liberation from defilements without any Clinging.

Rāhula, in one who knows and sees thus, the mind is free from the ‘Self-concept’, the ‘Mine-concept’ and the ‘I-concept’, the mind passes beyond conceit, the mind attains peace and the mind is well liberated from defilements, with

respect to one's own body as well as another's, which has Consciousness and with respect to all material objects.

**End of the Rāhula Sutta,
the tenth in this vagga.**

**End of the Thera Vagga,
the fourth vagga in the Middle Sub-division
containing fifty suttas.**

Namo tassa bhagavato arahato sammāsambuddhassa

(X) PUPPHA VAGGA

1. Nadi Sutta
2. Puppha Sutta
3. Phenapiṇḍūpama Sutta
4. Gomayapiṇḍa Sutta
5. Nakhasikhā Sutta
6. Suddhika Sutta
7. Gaddulabaddha Sutta
8. Dutiya Gaddulabaddha Sutta
9. Vāsijaṭa Sutta
10. Aniccasaññā Sutta

1. Nadi Sutta

The River Simile Discourse

93. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, let us take an example. Suppose there is a swift river with its source in a mountain, flowing a long distance and carrying debris. Growing on and overhanging both banks of this river are thatch grass, 'kusa' grass, 'pabbaja' grass, shrubs and trees. A man being carried down by the current in the river clutches at the strands of thatch grass, but they break up by the roots together with the soil and as the result he comes to grief. Even though he clutches at the 'kusa' grass, or at the 'pabbaja' grass, or at the shrubs, or at the branches of trees, they break up by the roots together with the soil and as a consequence that man comes to grief.

Bhikkhus, an uninformed worldling (a puthujjana), who habitually disregards the ariyas, who is not proficient in the teachings of the ariyas, who is not trained and disciplined in the teachings of the ariyas, who habitually disregards men of virtue, who is not proficient in the teachings of men of virtue, who is not trained and disciplined in the teachings of men of virtue, takes Corporeality as *atta* (Self), or takes the remaining aggregates as *atta* having Corporeality, or takes Corporeality as existing in *atta*, or takes *atta* as existing in Corporeality. That Corporeality of his disintegrates. As a consequence, he comes to grief.

He takes Sensation ... p ... Perception ... p ... Volitional Activities ... p ... He takes Consciousness as *atta* (Self), or takes the remaining aggregates as *atta* having Consciousness, or takes Consciousness as existing in *atta*, or takes *atta* as existing in Consciousness. That Consciousness of his disintegrates. As a consequence, he comes to grief.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir”.

Is Sensation ... Is Perception ... Are Volitional Activities
... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

Therefore ... p ... who perceives thus¹ ... p ... there is
nothing more to do for such realization.

**End of the Nadi Sutta,
the first in this vagga.**

2. PUPPHA SUTTA

The Flower Simile Discourse

94. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, I do not dispute with the world (loka). It is the world that disputes with me. Bhikkhus, one who speaks what is right does not dispute with anyone in the world. Bhikkhus, that which the wise declare 'there is not' in the world, of that I also say 'there is not'. And that which the wise declare 'there is' in the world, of that I also say 'there is'.

Bhikkhus, what is that which the wise declare 'there is not' in the world, and which I also say 'there is not'? Bhikkhus, the wise declare 'there is not' in the world (any) Corporeality which is permanent, stable, eternal and not subject to change and that (kind of Corporeality) I also say 'there is not' ... Sensation ... Perception ... Volitional Activities ... The wise declare 'there is not' in the world (any) Consciousness which is permanent, stable, eternal and not subject to change and that (kind of Consciousness) I also say 'there is not'. Bhikkhus, this is that which the wise declare 'there is not' in this world, and which I also say 'there is not'.

Bhikkhus, what is that which the wise declare 'there is' in the world, and which I also say 'there is'? Bhikkhus, the wise declare 'there is' in the world Corporeality which is impermanent, painful and subject to change, and that (kind of Corporeality) I also say 'there is' ... Sensation which is impermanent ... p ... The wise declare 'there is' in the world Consciousness which is impermanent, painful and subject to change and that (kind of Consciousness) I also say 'there is'. Bhikkhus, this is that which the wise declare 'there is' in the world, and which I also say 'there is'.

Bhikkhus, in the world there is phenomenon which is subject to disintegration. The Tathāgata has himself gained

penetrative insight into that and fully comprehended it. Having himself gained penetrative insight into that and having fully comprehended it, the Tathāgata expounds it, propounds it, makes it clear, makes it known, elaborates it (with examples), analyses it and makes it plain.

Bhikkhus, what in the world is a phenomenon subject to disintegration which the Tathāgata has himself gained penetrative insight into and which he has fully comprehended and having done so, expounds, propounds, makes clear, makes known, elaborates (with examples), analyses and makes plain.

Bhikkhus, in the world Corporeality is a phenomenon which is subject to disintegration. The Tathagāta has himself gained penetrative insight into that and fully comprehended it, and having done so, expounds, propounds, makes clear, makes known, elaborates (with examples), analyses and makes plain. Bhikkhus, even though the Tathāgata has expounded, propounded, made clear, made known, elaborated, analysed and made plain the nature of the phenomenon, if one does not know and does not see, what could I do with such a foolish worldling who is blind, sightless, unknowing and unseeing.

Bhikkhus, in the world Sensation is a phenomenon which is subject to disintegration ... Perception is ... Volitional Activities are ... Bhikkhus, in the world Consciousness is a phenomenon which is subject to disintegration. The Tathāgata has himself gained penetrative insight into that and fully comprehended it, and having done so, expounds, propounds, makes clear, makes known, elaborates, analyses and makes plain. Bhikkhus, even though the Tathāgata has expounded, propounded, made clear, made known, elaborated, analysed and made plain the nature of the phenomenon, if one does not know and does not see, what could I do with such a foolish worldling who is blind, sightless, unknowing and unseeing.

Bhikkhus, just as the lotus '*uppala*' or '*paduma*' or '*punḍarika*' grows in the water, thrives in the water, rises to the surface of the water and remains there but is not smeared by water, bhikkhus, in the same way, the Tathāgata comes into being in the world, grows up in the world and rises above the world but is not befouled by the world.

**End of the Puppha Sutta,
the second in this vagga.**

3. PHENĀPINDŪPAMA SUTTA

Foam Simile Discourse

95. At one time the Bhagavā was residing at the town of Ayujjhā on the bank of the river Gaṅgā. At that time he said to the bhikkhus:

Bhikkhus, suppose the river Gaṅgā were to carry down a very large mass of foam, and a man who can see might see it, might look at it carefully and might examine it with proper attention. To the man who thus sees it, looks at it carefully and examines it with proper attention, it would appear to be useless, worthless and devoid of any essence. Bhikkhus, how could there be any essence in a mass of foam?

Bhikkhus, in the same way, whatever Corporeality there is, whether past, future or present, ... p ... whether far or near, a bhikkhu sees it, looks at it carefully, and examines it with proper attention. To him who thus sees it, looks at it carefully and examines it with proper attention, it would appear to be useless, worthless and devoid of any essence. Bhikkhus, how could there be any essence in Corporeality?

Bhikkhus, take this example. When very heavy rain falls in the season of *Sarada*, a bubble rises in the water and vanishes. A man who can see might see it, might look at it carefully and might examine it with proper attention. To him who thus sees it, looks at it carefully and examines it with proper attention, it would appear to be useless, worthless and devoid of any essence. How could there be any essence in a bubble?

Bhikkhus, in the same way, whatever Sensation there is, whether past, future or present, ... p ... whether far or near, a bhikkhu sees it, looks at it carefully, and examines it with proper attention. To him who thus sees it, looks at it carefully and examines it with proper attention, it would appear to be useless, worthless and devoid of any essence. Bhikkhus, how could there be any essence in Sensation?

Bhikkhus, take another example. A mirage flickers at noon in the last month of the hot season. A man who can see might see it, might look at it carefully and might examine it with proper attention. To him who thus sees it, looks at it carefully and examines it with proper attention, it would appear to be useless, worthless and devoid of any essence. Bhikkhus, how could there be any essence in a mirage?

Bhikkhus, in the same way, whatever Perception there is,
... p ...

Bhikkhus, take still another example. A man desiring heart-wood, seeking heart-wood, wandering about in search of heart-wood might enter the forest armed with a sharp hatchet. He might see there the herbaceous stem of a big plantain, straight, young, as yet devoid of a true inner stem, might cut off the bottom part, and having cut it off might cut off its crown, and having cut it off might peel off the overlapping leaf-stalks of the stem. Having peeled off the overlapping leaf-stalks of the stem, that man would not get even sap-wood, let alone heart-wood. A man who can see might see it, might look at it carefully, and might examine it with proper attention. To him who thus sees it, looks at it carefully and examines it with proper attention, it would appear to be useless, worthless and devoid of any essence. Bhikkhus, how could there be any essence in a plantain trunk?

Bhikkhus, in the same way, whatever Volitional Activities there are, whether past, future or present, ... p ... whether far or near, a bhikkhu sees them, looks at them carefully and examines them with proper attention. To him who thus sees them, looks at them carefully and examines them with proper attention, they would appear to be useless, worthless and devoid of any essence. Bhikkhus, how could there be any essence in Volitional Activities?

Bhikkhus, take still another example. Suppose there were a conjurer, or a conjurer's apprentice, performing a conjuring act at a junction of four main roads. A man who can see might see the conjuring act, might look at it carefully and might

examine it with proper attention. To the man who thus sees it, looks at it carefully and examines it with proper attention, it would appear to be useless, worthless and devoid of any essence. Bhikkhus, how could there be any essence in a conjuring act?

Bhikkhus, in the same way, whatever Consciousness there is, whether past, future or present, ... p ... whether far or near, a bhikkhu sees it, looks at it carefully, and examines it with proper attention. To him who thus sees it, looks at it carefully and examines it with proper attention, it would appear to be useless, worthless and devoid of any essence. Bhikkhus, how could there be any essence in Consciousness?

Bhikkhus, on perceiving thus, the well-informed ariya disciple becomes disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities and with Consciousness. On being disgusted (thus), he becomes free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises¹ ... p ... there is nothing more to do for such realization.'

The Bhagavā spoke these words. Having said these words, the Sugata, the Teacher, uttered the following (in verse):

The Bhagavā has taught that the body is like a mass of foam, Sensation is like a bubble, Perception is like a mirage, Volitional Activities are like a plantain stem, Consciousness is like a conjurer's trick.

To one who sees these five khandhas properly, who looks at them carefully and who examines them with proper attention, they would appear to be useless and worthless.

Concerning this body, the Bhagavā has expounded thus:

Look at this corporeal body, discarded due to three

1. See para 59 for a full rendering of this paragraph.

factors leaving it. When the faculty of vitality, internal heat and consciousness leave the body, then it lies discarded as food for others (such as insects and animals), without volition.

Of such nature is this body. This faculty of Consciousness is just a phantom the foolish cling to as "I". This body is called a murderer. These khandhas (aggregates) are devoid of essence.

Thus a bhikkhu should day and night contemplate the khandhas with diligence, comprehension and mindfulness.

The bhikkhu who longs for the deathless Nibbāna should cast off all fetters; he should be his own refuge and should act as if his head is on fire.

**End of the Phenapiṇḍūpama Sutta,
the third in this vagga.**

4. GOMAYAPIṆḌA SUTTA

Discourse with Reference to a Piece of Cowdung

96. The Bhagavā was staying at Sāvatti ... Having sat in a suitable place, that Bhikkhu said to the Bhagavā thus:

“Venerable Sir, is there any Corporeality which is permanent, stable, durable, not subject to change and eternal like all things permanent? Venerable Sir, is there any Sensation which is permanent, stable, durable, not subject to change and eternal like all things permanent? Venerable Sir, is there any Perception ... p ... Venerable Sir, are there any Volitional Activities which are permanent, stable, durable, not subject to change and eternal like all things permanent? Venerable Sir, is there any Consciousness which is permanent, stable, durable, not subject to change and eternal like all things permanent?”

Bhikkhu, there is no Corporeality which is permanent, stable, durable, not subject to change and eternal like all things permanent. Bhikkhu, there is no Sensation ... no Perception ... no Volitional Activities ... There is no Consciousness which is permanent, stable, durable, not subject to change and eternal like all things permanent.

Then, the Bhagavā took a small piece of cowdung in his hand and said to the bhikkhu thus:

“Bhikkhu, there cannot possibly be any formation of the complex of khandha aggregates which is of even the size of this small piece of cowdung and which is permanent, stable, durable, not subject to change and eternal like all things permanent. Bhikkhu, if it were possible to get a formation of the complex of khandha aggregates which is of even the size of this small piece of cowdung and which is permanent, stable, durable, not subject to change and eternal like all things permanent, the practice of the Life of Purity for the complete extinction of dukkha would not have appeared. Bhikkhu, it is because there is no possibility for the arising of the complex of khandha

aggregates which is of even the size of this small piece of cowdung and which is permanent, stable, durable, not subject to change and eternal like all things permanent, that the practice of the Life of Purity for the complete extinction of dukkha has appeared.

Bhikkhu, in a past existence, I was the anointed king of the Khattiya caste. Bhikkhu, I who was the anointed king of the Khattiya caste had eighty-four thousand cities, of which the royal city of Kusāvati was the chief.

Bhikkhu, I who was the anointed king of the Khattiya caste and eighty-four thousand palaces, of which the Dhammapāsāda palace was the chief.

Bhikkhu, I who was the anointed king of the Khattiya caste and eighty-four thousand pinnacled mansions, of which the pinnacled mansion named Mahābyūha was the chief.

Bhikkhu, I who was the anointed king of the Khattiya caste had eighty-four thousand couches, made of ivory, or sandalwood or gold, furnished with thick coverlets, white woollen coverlets, woollen coverlets with floral designs antelope skins, with red canopies and scarlet bolsters at each end.

Bhikkhu, I who was the anointed king of the Khattiya caste had eighty-four thousand elephants adorned with golden trappings and golden pennants and covered with golden chain mails, of which the royal elephant called Uposatha was the chief.

Bhikkhu, I who was the anointed king of the Khattiya caste had eighty-four thousand steeds, adorned with golden trappings and golden pennants and covered with golden chain mails, of which the royal horse named Valāhaka was the chief.

Bhikkhu, I who was the anointed king of the Khattiya caste had eighty-four thousand chariots, adorned with golden trappings and golden pennants and covered with golden ring armour, of which the royal chariot named Vejayanta was the chief.

Bhikkhu, I who was the anointed king of the Khattiya

caste had eighty-four thousand jewels, of which the royal gem treasure was the chief.

Bhikkhu, I ... p ... had eighty-four thousand women, of whom the Queen Subhaddā Devī was the chief.

Bhikkhu, I ... p ... had eighty-four thousand Khattiya followers, of whom the eldest son (who is one of the seven treasures of a Universal Monarch) was the chief.

Bhikkhu, I ... p ... had eighty-four thousand milch cows provided with fine white cloth groundsheets and silver milk pails.

Bhikkhu, I ... p ... had eighty-four thousand crores of garments woven with the finest flax, the finest silk, the finest wool and the finest cotton.

Bhikkhu, I ... p ... had cooked food sent to me in eighty-four thousand vessels in the morning and in the evening.

Bhikkhu, of the eighty-four thousand cities I had at that time, I lived only in one, the royal city of Kusāvati.

Bhikkhu, of the eighty-four thousand palaces I had at that time, I dwelt only in one called the Dhammapāsāda palace.

Bhikkhu, of the eighty-four thousand pinnacled mansions I had at that time, I occupied only one called the Mahābyūha.

Bhikkhu, of the eighty-four thousand couches I had at that time, I used only one, made of either ivory, or sandalwood, or gold, or silver.

Bhikkhu, of the eighty-four thousand elephants I had at that time, I rode only one, the royal elephant called Uposatha.

Bhikkhu, of the eighty-four thousand steeds I had at that time, I rode only one, the royal horse named Valāhaka.

Bhikkhu, of the eighty-four chariots I had at that time, I used only one called Vejayantā.

Bhikkhu, of the eighty-four women I had at that time, only one queen attended me, either one belonging to the Khattiya caste or one belonging to the Velāma caste (i.e., of mixed Khattiya and Brāhmana castes).

Bhikkhu, of the eighty-four thousand crores of garments I had at that time, I only wore a garment of the finest flax, or silk, or wool, or cotton.

Bhikkhu, of the eighty-four thousand vessels in which cooked food was sent to me at that time, I ate only a measure of rice from one vessel with appropriate curry.

Bhikkhu, all those conditioned things (I had possessed in that existence) are past and gone and have perished. Bhikkhu, conditioned things are thus impermanent, thus unstable and are thus not to take delight in. Bhikkhu, one should be disgusted with all conditioned things, one should not be attached to them and one should get free from them.

**End of the Gomayapinda Sutta,
the fourth in this vagga.**

5. NAKHASIKHĀ SUTTA

Discourse with Reference to a Pinch of Dust
on the Tip of the Nail

97. The Bhagavā was at Sāvatti ... Having sat in a suitable place, that bhikkhu said to the Bhagavā thus:

“Venerable Sir, is there any Corporeality which is permanent, stable, durable, not subject to change and eternal like all things permanent? Venerable Sir, is there any Sensation which is permanent, stable, durable, not subject to change and eternal like all things permanent? Venerable Sir, is there any Perception ... p ... are there any Volitional Activities which are permanent, stable, durable, not subject to change and eternal like all things permanent? Venerable Sir, is there any Consciousness which is permanent, stable, durable, not subject to change and eternal like all things permanent?”

Bhikkhu, there is no Corporeality which is permanent, stable, durable, not subject to change and eternal like all things permanent. Bhikkhu, there is no Sensation ... no Perception ... no Volitional Activities ... p ... no Consciousness which is permanent, stable, durable, not subject to change and eternal like all things permanent.

Then the Bhagavā took a pinch of dust and, placing it on the tip of his nail, said to the bhikkhu:

Bhikkhu, there is no Corporeality which is even as little as this pinch of dust (on my nail) and which is permanent, stable, durable, not subject to change and eternal like all things permanent. Bhikkhu, if there were Corporeality which is even as little as this pinch of dust and which is permanent, stable, durable, not subject to change and eternal like all things permanent, the practice of the Life of Purity for the complete extinction of dukkha would not have appeared. Bhikkhu, it is because there is no Corporeality which is even as little as this

pinch of dust and which is permanent, stable, durable, not subject to change and eternal like all things permanent, that the practice of the Life of Purity for the complete extinction of dukkha has appeared.

Bhikkhu, there is no Sensation which is even as little as this pinch of dust (on my nail) and which is permanent, stable, durable, not subject to change and eternal like all things permanent. Bhikkhu, if there were Sensation which is even as little as this pinch of dust and which is permanent, stable, durable, not subject to change, and eternal like all things permanent, the practice of the Life of Purity for the complete extinction of dukkha would not have appeared. Bhikkhu, it is because there is no Sensation which is even as little as this pinch of dust and which is permanent, stable, durable, not subject to change and eternal like all things permanent, that the practice of the Life of Purity for the complete extinction of dukkha has appeared.

Bhikkhu, there is no Perception which is as little as this pinch of ... p ... Bhikkhu, there is no Volitional Activity which is even as little as this pinch of dust and which is permanent. Bhikkhu, if there were Volitional Activity which is as little as this pinch of dust and which is permanent, stable, durable, not subject to change and eternal like all things permanent, the practice of the Life of Purity for the complete extinction of dukkha would not have appeared.

Bhikkhu, it is because there is no Volitional Activity which is even as little as this pinch of dust and which is permanent, stable, durable, not subject to change and eternal like all things permanent, that the practice of the Life of Purity for the complete extinction of dukkha has appeared.

Bhikkhu, there is no Consciousness which is as little as this pinch of dust and which is permanent, stable, durable, not subject to change and eternal like all things permanent. Bhikkhu, if there were Consciousness which is even as little as this pinch of dust and which is permanent, stable, durable, not subject to change and eternal like all things permanent, the practice of

the Life of Purity for the complete extinction of dukkha would not have appeared.

Bhikkhu, it is because there is no Consciousness which is even as little as this pinch of dust and which is permanent, stable, durable, not subject to change and eternal like all things permanent, that the practice of the Life of Purity for the complete extinction of dukkha has appeared.

Bhikkhu, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

Is Sensation ... Perception ... Volitional Activities ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ...

Therefore ... who perceives thus ¹ ... p ... there is nothing more to do for such realization.

**End of the Nakhasikhā Sutta,
the fifth in this vagga.**

¹ See para 59 for a full rendering of this paragraph.

6. SUDDHIKA SUTTA**Discourse Purely on the Khandha Aggregates**

98. The Bhagavā was at Sāvatti ... Having sat in a suitable place, that bhikkhu said to the Bhagavā thus:

“Venerable Sir, is there any Corporeality which is permanent, stable, durable, not subject to change, and eternal like all things permanent? Venerable Sir, is there any Sensation ... any Perception ... any Volitional Activities ... any Consciousness which is permanent, stable, durable, not subject to change, and eternal like all things permanent?”

Bhikkhu, there is no Corporeality which is permanent, stable, durable, not subject to change, and eternal like all things permanent. There is no Sensation ... no Perception ... no Volitional Activities ... There is no Consciousness which is permanent, stable, durable, not subject to change and eternal like all things permanent.

**End of the Suddhika Sutta,
the sixth in the vagga.**

7. GADDULABADDHA SUTTA**Discourse on being Fastened with a Thong**

99. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, the beginning of this long stretch of the round of births is beyond knowing. The beginning of sentient beings who have to go through successive existences endlessly, because of being hindered by ignorance and fettered by craving, cannot be ascertained.

Bhikkhus, there comes a time when the great ocean runs dry, is completely empty and does not exist; but, bhikkhus, I do not at all expound the ending of the dukkha of sentient beings who, because of being hindered by ignorance and fettered by craving, have to go through successive existences endlessly.

Bhikkhus, there comes a time when Sineru, monarch of mountains, burns, is destroyed and goes out of existence; but, bhikkhus, I do not at all expound the ending of the dukkha of sentient beings who, because of being hindered by ignorance and fettered by craving, have to go through successive existences endlessly.

Bhikkhus, there comes a time when this earth burns, is destroyed and goes out of existence; but, bhikkhus, I do not at all expound the ending of the dukkha of sentient beings who, because of being hindered by ignorance and fettered by craving, have to go through successive existences endlessly.

Bhikkhus, for example, when a dog tied with a thong is closely fastened to a firm stake or a firm post, it runs and circles round and round the stake or the post. Bhikkhus, in the same way, an uninformed worldling, who is not in the habit of associating with ariyas ... p ... who is not trained and disciplined in the teachings of men of virtue, takes Corporeality as *atta* (Self) ... p ... takes Sensation as *atta* (Self) ... takes Perception as *atta* (Self) ... takes Volitional Activities as *atta* (Self) ... takes

Consciousness as *atta* (Self), or takes the remaining aggregates as *atta* having Consciousness, or takes Consciousness as existing in *atta*, or takes *atta* as existing in Consciousness. That worldling runs and circles round and round that very Corporeality ... that very Sensation ... that very Perception ... those very Volitional Activities ... runs and circles round and round that very Consciousness. Since he runs and circles round and round Corporeality ... Sensation ... Perception ... Volitional Activities ... runs and circles round and round Consciousness, he cannot escape from Corporeality, cannot escape from Sensation, cannot escape from Perception, cannot escape from Volitional Activities, cannot escape from Consciousness, and cannot escape from rebirth, ageing, death, grief, lamentation, pain, distress and despair; I declare he cannot escape from *dukkha*.

Bhikkhus, a well-informed *ariya* disciple, who is in the habit of associating with *ariyas* ... who is trained and disciplined in the teachings of men of virtue, does not take Corporeality as *atta* (Self) .. p ... does not take Sensation ... does not take Perception ... does not take Volitional Activities ... does not take Consciousness as *atta*, or the remaining aggregates as *atta* having Consciousness, or Consciousness as existing in *atta*, or *atta* as existing in Consciousness. That *ariya* disciple does not run round and round or circle round and round Corporeality ... Sensation ... Perception ... Volitional Activities ... does not run round and round or circle round and round Consciousness. Since he does not run round and round or circle round and round Corporeality ... Sensation ... Perception ... Volitional Activities ... Consciousness, he escapes from Corporeality, escapes from Sensation, escapes from Perception, escapes from Volitional Activities, escapes from Consciousness, and escapes from rebirth, ageing, death, grief, lamentation, pain, distress and despair; I declare he escapes from *dukkha*.

**End of the Gaddulabaddha Sutta,
the seventh in this vagga.**

8. DUTIYA GADDULABADDHA SUTTA**Second Discourse on being Fastened with a Thong**

100. The Bhagavā was at Sāvatti (He said:) Bhikkhus, the beginning of this long stretch of the round of births is beyond knowing. The beginning of sentient beings who have to go through successive existences endlessly, because of being hindered by ignorance and fettered by craving, cannot be ascertained.

Bhikkhus, let us take the example of a dog tied with a thong and closely fastened to a firm stake or a firm post. When it moves it has to move keeping close to that stake or post; when it stands, it has to stand close to that stake or post; when it sits, it has to sit close to that stake or post; when it lies down, it has to lie down close to that stake or post.

Bhikkhus, in the same way, an uninformed worldling takes Corporeality as: "This is mine; this is 'I'; this is my *atta* (Self)." He takes Sensation ... Perception ... Volitional Activities ... He takes Consciousness as: "This is mine; this is 'I'; this is my *atta* (self)."

When that worldling moves he moves clinging to the Five Aggregates which are the Objects of Clinging; when he stands, he stands clinging to the Five Aggregates which are the Objects of Clinging; when he sits, he sits clinging to the Five Aggregates which are the Objects of Clinging; when he lies down, he lies down clinging to the Five Aggregates which are the Objects of Clinging, Bhikkhus, therefore one should constantly contemplate one's own mind thus: "This mind has for a long time been defiled by attachment, hatred and bewilderment." Bhikkhus, because of the defilement of the mind, beings get defiled. Because of the purity of the mind, beings get pure.

Bhikkhus, have you ever seen a masterpiece of painting?

“Yes, Venerable Sir.”

Bhikkhus, that masterpiece has been designed by the mind. Bhikkhus, the mind is even more extraordinary than that masterpiece. Bhikkhus, therefore one should constantly contemplate one’s own mind thus: “This mind has for a long time been defiled by attachment, hatred and bewilderment.” Bhikkhus, because of the defilement of the mind, beings get defiled. Because of the purity of the mind, beings get pure.

Bhikkhus, I do not see any other category of beings as extraordinarily diverse as the category of animals. Bhikkhus, the extraordinary diversity of those animal beings is due to the differences in activity of the mind. Bhikkhus, the activity of the mind is more diverse than the category of animals. Bhikkhus, therefore one should constantly contemplate one’s own mind thus: “This mind has for a long time been defiled by attachment, hatred and bewilderment.” Bhikkhus, because of the defilement of the mind, beings get defiled. Because of the purity of the mind, beings get pure.

Bhikkhus, let us take the example of a dyer or a painter who, using dye, or lac paint (dark-red colour), or tumeric paint (yellow), or dark-blue paint, or red paint, creates the portrait of a woman or a man in complete detail on a well-prepared board, wall or canvas. Bhikkhus, in the same way, when an uninformed worldling produces anything (after death), he only produces Corporeality, Sensation, Perception, Volitional Activities, Consciousness.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

Is Sensation ... Perception ... Volitional Activities ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ...

Therefore ... p ... who perceives thus¹ ... p ... there is nothing more to do for such realization.

**End of the Dutiya Gaddulabaddha Sutta,
the eighth in this vagga.**

1. See para 59 for a full rendering of this paragraph.

9. VĀSIJATA SUTTA

The Adze-Handle Simile Discourse

101. The Bhagavā was staying at Sāvattī ... (He said:) Bhikkhus, I say that in one who knows and sees, the āsavas (defilements that befuddle the mind) are extinguished. I do not say this of one who knows not and sees not.

Bhikkhus, in one who knows what and sees what, are the āsavas extinguished? The āsavas are extinguished in one who knows, who sees thus: 'This is Corporeality; this is the arising of Corporeality; this is the disappearance of Corporeality. This is Sensation ... p ... This is Perception ... These are Volitional Activities ... This is Consciousness; this is the arising of Consciousness; this is the disappearance of Consciousness.'

Bhikkhus, in a bhikkhu who does not practise insight meditation, even though the wish might arise thus: 'It would be well if my mind were free from the āsavas, without Clinging', his mind cannot be free from the āsavas, without Clinging. What is the reason for that? It must be said that it is because he does not practise. What does he not practise? He does not practise the Four Methods of steadfast Mindfulness (*Satipatthāna*); he does not practise the Four Supreme Efforts (*Samappadhāna*); he does not practise the Four Bases of Psychic Potency (*Iddhipāda*); he does not practise the Five Faculties (*Indriya*); he does not practise the Five Powers (*Bala*); he does not practise the Seven Factors of Enlightenment (*Bojjhaṅga*); and he does not practise the Ariya Path of Eight Constituents.

Bhikkhus, for example, a hen lays eight, or ten, or twelve eggs. (However,) she does not sit on them well. She does not give them sufficient (body) warmth and does not suffuse (her body) odour all around them. Even though the hen may wishfully think thus: 'It would be good if my chicks hatch safely by breaking the egg-shells with the points of their claws and beaks', those chicks would not be able to hatch safely by breaking

the egg-shells with the points of their claws and beaks. What is the reason for that? Because, bhikkhus, though there are eight or ten or twelve eggs, the hen does not sit on them well, does not give them sufficient (body) warmth and does not suffuse (her body) odour all around them.¹

Bhikkhus, in the same way, in a bhikkhu who does not practise insight meditation, even though the wish might arise thus: 'It would be well if my mind were free from the āsavas, without Clinging,' his mind cannot be free from the āsavas, without Clinging. What is the reason for that? It is because he does not practise. What does he not practise? He does not practise the Four Methods of Steadfast Mindfulness ... p ... the Ariya Path of Eight Constituents.

Bhikkhus, in a bhikkhu who practises insight meditation, even though the wish might not arise thus: 'It would be well if my mind were free from the āsavas, without Clinging', his mind is free from the āsavas, without Clinging. What is the reason for that? It must be said that it is because he has practised. What has he practised? He has practised the Four Methods of steadfast Mindfulness (*Satipaṭṭhāna*); he has practised the Four Supreme Efforts (*Samappadhāna*); he has practised the Four Bases of Psychic Potency (*Iddhipāda*); he has practised the Five Faculties (*Indriya*); he has practised the Five Powers (*Bala*); he has practised the Seven Factors of Enlightenment (*Bojjhaṅga*); and he has practised the Ariya Path of Eight Constituents.

Bhikkhus, for example, a hen lays eight, or ten, or twelve eggs. She sits on them well. She gives them sufficient (body) warmth and suffuses (her body) odour all around them. Even though the hen may not wishfully think thus: 'It would be good if my chicks hatch safely by breaking the egg-shells with the points of their claws and beaks,' these chicks should be able to hatch safely by breaking the egg-shells with the points of their claws and beaks. What is the reason for that? Because, bhikkhus, the hen sits well on the eight, or ten, or twelve eggs,

1. Cf. para 189 of Cetokhila Sutta of Mulapaṇṇasa.

gives them sufficient (body) warmth and suffuses (the body) odour all around them.

Bhikkhus, in the same way, in a bhikkhu who has practised insight meditation, even though the wish might not arise thus: 'It would be well if my mind were free from the āsavas, without Clinging', his mind is free from the āsavas, without Clinging. What is the reason for that? It must be said that it is because he has practised. What has he practised? He has practised the Four Methods of Steadfast Mindfulness ... p ... the Ariya Path of Eight Constituents.

Bhikkhus, for example, the carpenter or the carpenter's apprentice looks at the handle of his adze and sees the thumb and finger marks on it, but the knowledge 'This much of my adze-handle has been worn away today; this much was worn away yesterday; this much was worn away in other days' does not arise in him. Actually he knows that the handle is worn away when it has been worn away.

Bhikkhus, in the same way, a bhikkhu who is practising insight meditation does not have the knowledge 'This much of the āsavas has become extinct today; this much of the āsavas became extinct yesterday; this much of the āsavas became extinct on other days', but he knows that the āsavas are extinct when they have become extinct in him.

Bhikkhus, let us take the example of a sea-going vessel bound with rattan. It was kept in water for the entire rainy season and was put ashore in winter. The binding rattans were ruined by hot winds and the heat of the sun. When it rained in the rainy season, they became easily loose and rotted away. In the same way, bhikkhus, in a bhikkhu who practises insight meditation, the fetters easily become weakened and rot away.

**End of the Vāsijata Sutta,
the ninth in this vagga.**

10. ANICCASAÑÑA SUTTA

Discourse on Perception of Impermanence

102. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures (*kāmarāga*), destroys all attachment to Corporeality (*rūparāga*), destroys all attachment to existence (*bhavarāga*), destroys all ignorance (*avijjā*); it uproots all 'I am' conceit (*asmi māna*).

Bhikkhus, take this example. In the season of Sarada (autumn) when a farmer ploughs his field with a large plough, he cuts through the spreading roots. In the same way, bhikkhus, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures, destroys all attachment to Corporeality, destroys all attachment to existence, destroys all ignorance; it uproots all 'I am' conceit.

Bhikkhus, take another example. A grass cutter cuts a bunch of pabbaja grass and holding it at the top shakes it up and down, shakes it to and from and throws it away. Bhikkhus, in the same way, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures ... p ...; it uproots all 'I am' conceit.

Bhikkhus, take still another example. When the stalk of a cluster of mangoes is cut with a sharp knife, all the mangoes on the stalk fall along with it. Bhikkhus, in the same way, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures ... p...; it uproots all 'I am' conceit.

Bhikkhus, take still another example. In a pinnacled house, all the rafters reach up at the top, slope up to the top and meet at the top, which is called the apex of the whole structure. Bhikkhus, in the same way, cultivating and practising many times the perception of impermanence destroys all

attachment to sensual pleasures ... p ...; it uproots all 'I am' conceit.

Bhikkhus, take still another example. Of all fragrances of roots, that of dark sandalwood is considered to be the best. Bhikkhus, in the same way, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures ... p ...; it uproots all 'I am' conceit.

Bhikkhus, take still another example. Of all fragrances of heart-woods, that of red sandalwood is considered to be the best. Bhikkhus, in the same way, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures ... p ...; it uproots all 'I am' conceit.

Bhikkhus, take still another example. Of all fragrances of flowers, that of jasmine is considered to be the best. Bhikkhus, in the same way, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures ... p ...; it uproots all 'I am' conceit.

Bhikkhus, take still another example. All minor kings are followers of the universal monarch. The universal monarch is said to be chief among them. Bhikkhus, in the same way, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures ... p...; it uproots all 'I am' conceit.

Bhikkhus, take still another example. The combined radiance of all the stars does not come up to one sixteenth part of the radiance of the moon. The radiance of the moon is said to be brightest amongst them. Bhikkhus, in the same way, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures ... p ...; it uproots all 'I am' conceit.

Bhikkhus, let us take a further example. In the season of Sarada (autumn) the sky being free from clouds is clear and open. At that time the sun rises high in the sky and, driving away all darkness, shines bright and brilliant. Bhikkhus, in the

same way, cultivating and practising many times the perception of impermanence destroys all attachment to sensual pleasures ...p...; it uproots all 'I am' conceit.

Bhikkhus, in what way should one cultivate and practise many times the perception of impermanence to destroy all attachment to sensual pleasures ... p ... to uproot all 'I am' conceit?

Bhikkhus, cultivating and practising many times the perception of impermanence thus, "This is Corporeality, this is the arising to Corporeality, this is the disappearance of Corporeality; this is Sensation ... this is Perception ... these are Volitional Activities ... this is Consciousness, this is the arising of Consciousness, this is the disappearance of Consciousness," destroys all attachment to sensual pleasures (*kāmarāga*), destroys all attachment to Corporeality (*rūparāga*), destroys all attachment to existence (*bhavarāga*), destroys all ignorance (*avijjā*); it uproots all 'I am' conceit (*māna*).

**End of the Aniccasaññā Sutta,
the tenth in this vagga.**

**End of the Puppha Vagga,
the fifth vagga in the Middle Sub-division
containing fifty suttas.**

End of the Middle Sub-division.

Namo tassa bhagavato arahato sammāsambuddhassa

(XI) ANTA VAGGA

1. Anta Sutta
2. Dukkha Sutta
3. Sakkāya Sutta
4. Pariññeyya Sutta
5. Samaṇa Sutta
6. Dutiya Samaṇa Sutta
7. Sotāpanna Sutta
8. Arahanta Sutta
9. Chandappahāna Sutta
10. Dutiya Chandappahāna Sutta

1. ANTA SUTTA

Discourse on Distinct Groups

103. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, there are these four distinct groups. What are the four? The distinct group of sakkāya (the complex of khandha aggregates), the distinct group of the cause of sakkāya, the distinct group of the cessation of sakkāya, and the distinct group of the practice leading to the cessation of sakkāya.

Bhikkhus, what is the distinct group of sakkāya? It should be said to be the five aggregates which are the objects of Clinging. What are the five? They are: the aggregate of Corporeality which is the object of Clinging, the aggregate of Sensation which is the object of Clinging, the aggregate of Perception which is the object of Clinging, the aggregate of Volitional Activities which is the object of Clinging and the aggregate of Consciousness which is the object of Clinging. Bhikkhus, these are called the distinct group of sakkāya.

Bhikkhus, what is the distinct group of the cause of sakkāya? It is the distinct group of Craving (*taṇhā*) which gives rise to rebirth, and, accompanied by strong attachment, finds great delight in this or that sense-object or in this or that existence, namely, craving for sense-pleasures (*kāmatāṇhā*), craving for continued existence (*bhavataṇhā*), and craving for no further existence (*vibhavataṇhā*)¹. Bhikkhus, this is called the distinct group of the cause of sakkāya.

1. *Kāmatāṇhā* is hankering after and becoming attached to pleasures of the senses. *Bhavataṇhā* is hankering after and becoming attached to continued existence, either the current sensual existence or a better and higher existence in the *rūpa* (fine material) or *arūpa* (non-material) brahmā realms, or becoming attached to the *rūpa* and *arūpa* jhāna. This is based on belief in eternalism. *Vibhavataṇhā* is hankering after and becoming attached to the idea that there is no kamma for rebirth, and hence no future existence. This is based on belief in annihilation.

Bhikkhus, what is the distinct group of the cessation of sakkāya? It is the cessation, through complete non-attachment, of this same Craving, its abandoning and discarding, the liberation and detachment from it. (This, in fact, is realization of Nibbāna.) Bhikkhus, this is called the distinct group of the cessation of sakkāya.

Bhikkhus, what is the distinct group of the practice leading to the cessation of sakkāya? It is the Ariya Path of Eight Constituents, viz., Right View ... p ... Right Concentration. Bhikkhus this is called the distinct group of the practice leading to the cessation of sakkāya.

Bhikkhus, these are the four distinct groups.

**End of the Anta Sutta,
the first in this vagga.**

2. DUKKHA SUTTA

Discourse on Dukkha

104. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, I shall give you a discourse on dukkha, the origin of dukkha, the cessation of dukkha and the practice leading to the cessation of dukkha. Listen to it.

Bhikkhus, what is dukkha? It should be said to be the five aggregates which are the objects of Clinging. What are the five? They are: the aggregate of Corporeality which is the object of Clinging ... p ... the aggregate of Consciousness which is the object of Clinging. Bhikkhus these are called dukkha.

Bhikkhus, what is the origin of dukkha? It is Craving which gives rise to rebirth ... p ... and craving for no further existence. Bhikkhus, this is called the origin of dukkha.

Bhikkhus, what is the cessation of dukkha? It is the cessation, through complete non-attachment, of this same craving, its abandoning and discarding, the liberation and detachment from it. Bhikkhus, this is called the cessation of dukkha.

Bhikkhus, what is the practice leading to the cessation of dukkha? It is the Ariya Path of Eight Constituents, viz., Right View ... p ... Right Concentration. Bhikkhus, this is called the practice leading to the cessation of dukkha.

**End of the Dukkha Sutta,
the second in this vagga.**

3. SAKKĀYA SUTTA**Discourse on Sakkāya**

105. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, I shall give you a discourse on sakkāya¹, the origin of sakkāya, the cessation of sakkāya and the practice leading to the cessation of sakkāya. Listen to it.

Bhikkhus, what is sakkāya? It should be said to be the five aggregates which are the objects of Clinging. What are the five? They are: the aggregate of Corporeality which is the object of Clinging, the aggregate of Sensation which is the object of Clinging, the aggregate of Perception which is the object of clinging, the aggregate of Volitional Activities which is the object of Clinging and the aggregate of Consciousness which is the object of Clinging. Bhikkhus, these are called sakkāya.

Bhikkhus, what is the origin of sakkāya? It is Craving (taṇhā) which gives rise to rebirth ... p ... Bhikkhu, this is called the origin of sakkāya.

Bhikkhus, what is the cessation of sakkāya? It is the cessation, through complete non-attachment, of this same Craving ... p ... Bhikkhus, this is called the cessation of sakkāya.

Bhikkhus, what is the practice leading to the cessation of sakkāya? It is the Ariya Path of Eight Constituents, viz., Right View ... p ... Right Concentration. Bhikkhus, this is called the practice leading to the cessation of sakkāya.

**End of the Sakkāya Sutta,
the third in this vagga.**

1. *Sakkāya*, bodily entity, is a misconception for the reality of the five khandhas, physical and mental aggregates. Sakkāya diṭṭhi, the view that there is bodily entity, is an illusion of Self as a distinct entity in regard to the manifestation of one's khandhas and is a wrong view, as the concept of sakkāya is the basis for belief in *atta*, Self, Soul, Ego.

4. PARIÑÑEYYA SUTTA

Discourse on what should be Truly and Completely Understood

106. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, I shall give a discourse on what should be truly and completely understood, on what is true and complete understanding, and on one who has true and complete understanding. Listen to the discourse.

Bhikkhus, what are the phenomena which should be truly and completely understood? Bhikkhus, Corporeality is a phenomenon which should be truly and completely understood; Sensation ... p ...; Perception ... p ...; Volitional Activities ... p ...; Consciousness is a phenomenon which should be truly and completely understood. Bhikkhus, these are called phenomena which should be truly and completely understood.

Bhikkhus, what is true and complete understanding? It is extinction of attachment (*rāga*), of hatred (*dosa*) and of bewilderment (*moha*). Bhikkhus, this is called true and complete understanding.

Bhikkhus, who is one who has true and complete understanding? If a certain venerable one of such a name and of such a lineage should be said to be an arahat, bhikkhus, such a one is called one who has true and complete understanding.

End of the Pariññeyya Sutta,
the fourth in this vagga.

5. SAMANA SUTTA

Discourse on Recluses

107. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, there are five aggregates which are the objects of Clinging. What are the five? They are: the aggregate of Corporeality which is the objects of Clinging ... p ... the aggregate of Consciousness which is the object of Clinging.

Bhikkhus, some samaṇas and brāhmaṇas do not know, fundamentally and truly, the enjoyableness of, the faults of, and the way of escape from the five aggregates which are the object of Clinging ... p ... Those who know, through their own *abhiññā* (special apperception), achieve and remain in the realization of the goal of being a samaṇa (i.e., the realization of Nibbāna).

**End of the Samaṇa Sutta,
the fifth in this vagga.**

6. DUTIYA SAMANA SUTTA
Second Discourse on Recluses

108. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, there are five aggregates which are the objects of Clinging. What are the five? They are: the aggregate of Corporeality which is the object of Clinging, the aggregate of Sensation which is the object of Clinging, the aggregate of Perception which is the object of Clinging, the aggregate of Volitional Activities which is the object of Clinging, the aggregate of Consciousness which is the object of Clinging.

Bhikkhus, some samanās do not know, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from the five aggregates which are the objects of Clinging ... p ... Those who know, through their own special apperception (*abhiññā*), achieve and remain in the realization of the goal of being a samaṇa (i.e., the realization of Nibbāna).

End of the Dutiya Samana Sutta,
the sixth in this vagga.

7. SOTĀPANNA SUTTA**Discourse on Winner of First Magga**

109. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, there are five aggregates which are the object of Clinging. They are: the aggregate of Corporeality which is the object of Clinging, ... p ... the aggregate of Consciousness which is the object of Clinging.

Bhikkhus, some ariya disciple knows, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from the five aggregates which are the object of Clinging. Bhikkhus, this ariya disciple is called a Sotāpana (winner of the first magga) who is not liable to fall into apāya, realms of woe, who is assured of a good destination and of attaining higher maggas.

**End of the Sotāpanna Sutta,
the seventh in this vagga.**

8. ARAHANTA SUTTA**Discourse on Arahant**

110. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, there are five aggregates which are the object of Clinging. What are the five? They are: the aggregate of Corporeality which is the object of Clinging, ... p ... the aggregate of Consciousness which is the object of Clinging.

Bhikkhus, because the bhikkhu knows, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from the five aggregates which are the object of Clinging, he has no Clinging and becomes free of defilements. Bhikkhus, such a bhikkhu is called an arahant who has got rid of āsavas (defilements that befuddle the mind), who has fulfilled Magga Practice, who has done all there is to be done, who has laid down the burden (of the khandhas), who has achieved the benefit (of arahattaphala), who has done away with the fetters binding him to existence and who, having full knowledge, has been liberated.

**End of the Arahanta Sutta,
the eighth in this vagga.**

9. CHANDAPPAHĀNA SUTTA**Discourse on Getting Rid of Desire**

111. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, get rid of desire for, attachment to, delight in and craving for Corporeality. Thus, that Corporeality will be got rid of, cut off from the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future ... for Sensation ... for Perception ... for Volitional Activities ... Get rid of desire for, attachment to, delight in and craving for Consciousness. Thus, that Consciousness will be got rid of, cut off from the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future.

**End of the Chandappahāna Sutta,
the ninth in this vagga.**

10. DUTIYA CHANDAPPAHĀNA SUTTA
Second Discourse on Getting Rid of Desire

112. The Bhagavā was staying at Sāvatti... (He said:) Bhikkhus, get rid of desire for, attachment to, delight in and craving for Corporeality, as well as adherence and clinging which form the basis of, which are permeated by, and in which lies latent (demeritorious) thought. Thus, that Corporeality will be got rid of, cut off from the roots, ... for Sensation ... for Perception ... for Volitional Activities. Thus, those Volitional Activities will be got rid of, cut off from the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future.

Get rid of desire for, attachment to, delight in and craving for Consciousness, as well as adherence and clinging which form the basis of, which are permeated by, and in which lies latent (demeritorious) thought. Thus, that Consciousness will be got rid of, cut off from the roots, made like a palm-tree stump, rendered incapable of coming into being again and made impossible to arise in the future.

End of the Dutiya Chandappahāna Sutta,
the tenth in this vagga.

End of the Anta Vagga,
the first vagga in the Last Sub-Division
containing fifty-seven suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

(XII) DHAMMAKATHIKA VAGGA

1. Avijjā Sutta
2. Vijjā Sutta
3. Dhammakathika Sutta
4. Dutiya Dhammakathika Sutta
5. Bandhana Sutta
6. Paripucchita Sutta
7. Dutiya Paripucchita Sutta
8. Saṃyojaniya Sutta
9. Upādāniya Sutta
10. Sīlavanta Sutta
11. Sutavanta Sutta
12. Kappa Sutta
13. Dutiya Kappa Sutta

1. AVIJJĀ SUTTA

Discourse on Ignorance

113. The Bhagavā was staying at Sāvathī ...At that time a bhikkhu approached the Bhagavā ... p ... sat in a suitable place and addressed the Bhagavā thus: “Venerable Sir, it is said: ‘Ignorance, ignorance.’ Venerable Sir, what is ignorance (*avijjā*)? How is one ignorant?”

Bhikkhus, in this world, the uninformed worldling does not know what is Corporeality, the arising of Corporeality, the cessation of Corporeality and the practice leading to the cessation of Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... does not know the practice leading to the cessation of Consciousness. Bhikkhu, this is called ignorance and this is how one is ignorant.

**End of the Avijjā Sutta,
the first in this vagga.**

2. VIJĀ SUTTA**Discourse on Knowledge**

114. The Bhagavā was staying at Sāvatti ... That bhikkhu, having sat in a suitable place, addressed the Bhagavā thus: “Venerable Sir, it is said: ‘Knowledge, knowledge.’ Venerable Sir, what is knowledge (*vijjā*)? How does one attain knowledge?”

Bhikkhu, in this world, the well-informed ariya disciple knows what is Corporeality, the arising of Corporeality, the cessation of Corporeality and the practice leading to the cessation of Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... knows the practice leading to the cessation of Consciousness. Bhikkhu, this is called knowledge and this is how one attains knowledge.

**End of the Vijjā Sutta,
the second in this vagga.**

3. DHAMMAKATHIKA SUTTA

Discourse on Expounder of the Dhamma

115. The Bhagavā was staying at Sāvathī ... That bhikkhu, having sat in a suitable place, addressed the Bhagavā thus: “Venerable Sir, it is said: ‘Expounder of the dhamma, expounder of the dhamma.’ Venerable Sir, how does one become an expounder of the dhamma?”

Bhikkhu, if a bhikkhu expounds the doctrine of disgust with Corporeality, of freedom from attachment to it and of its cessation, he should be called a bhikkhu who is an expounder of the dhamma.

Bhikkhu, if a bhikkhu engages in the practice for disgust with Corporeality, for freedom from attachment to it and for its cessation, he should be called a bhikkhu who practises fully according to the Teaching (by means of Vipassanā Insight Meditation leading to attainment of Magga).

Bhikkhu, if a bhikkhu, because of disgust with Corporeality, because of freedom from attachment to it and because of its cessation¹, has no Clinging and becomes free of defilements, he should be called a bhikkhu who has realized Nibbāna in this very life. Bhikkhu, if ... Sensation ... p ... Bhikkhu, if ... Perception ... p ... Bhikkhu, if ... Volitional Activities ... p ... Bhikkhu, if a bhikkhu expounds the doctrine of disgust with Consciousness, of freedom from attachment to it and of its cessation, he should be called a bhikkhu who is an expounder of the dhamma. Bhikkhu, if a bhikkhu engages in the practice for disgust with Consciousness, for freedom from attachment to it and for its cessation, he should be called a bhikkhu who practises fully

1. **its cessation:** Here, what is meant is cessation of attachment to Corporeality, which will ultimately lead to the cessation of Corporeality itself. in that no rebirth will occur. This applies also to the mental phenomena. i.e.. the remaining four khandha aggregates.

according to the Teaching (by means of Vipassanā Insight Meditation leading to attainment of Magga). Bhikkhu, if a bhikkhu, because of disgust with Consciousness, of freedom from attachment to it and because of its cessation, has no Clinging and becomes free of defilements, he should be called a bhikkhu who has realized Nibbāna in this very life.

**End of the Dhammakathika Sutta,
the third in this vagga.**

4. DUTIYA DHAMMAKATHIKA SUTTA

Second Discourse on Expounder of the Dhamma

116. The Bhagavā was staying at Sāvatti ... That bhikkhu, having sat in a suitable place, addressed the Bhagavā thus: “Venerable Sir, it is said: ‘Expounder of the dhamma, expounder of the dhamma.’ Venerable Sir, how does one become an expounder of the dhamma? How does one become a person who practises fully according to the Teaching? How does one become a person who realizes Nibbāna in this very life?”

Bhikkhu, if a bhikkhu expounds the doctrine of disgust with Corporeality, of freedom from attachment to it and of its cessation, he should be called a bhikkhu who is an expounder of the dhamma.

Bhikkhu, if a bhikkhu engages in the practice for disgust with Corporeality, for freedom from attachment to it and for its cessation, he should be called a bhikkhu who practises fully according to the Teaching (by means of Vipassanā Insight Meditation leading to attainment of Magga).

Bhikkhu, if a bhikkhu, because of disgust with Corporeality, because of freedom from attachment to it and because of its cessation, has no Clinging and becomes free of defilements, he should be called a bhikkhu who has realized Nibbāna in this very life. Bhikkhu, if ... Sensation ... p ... Bhikkhu, if ... Perception ... p ... Bhikkhu, if ... Volitional Activities ... p ... Bhikkhu, if a bhikkhu expounds the doctrine of disgust with Consciousness, of freedom from attachment to it and of its cessation, he should be called a bhikkhu who is an expounder of the dhamma.

Bhikkhu, if a bhikkhu engages in the practice for disgust with Consciousness, for freedom from attachment to it and for its cessation, he should be called a bhikkhu who practises fully according to the Teaching (by means of Vipassanā Insight Meditation leading to attainment of Magga).

Bhikkhu, if a bhikkhu, because of disgust with Consciousness, because of freedom from attachment to it and because of its cessation, has no Clinging and becomes free of defilements, he should be called a bhikkhu who has realized Nibbāna in this very life.

**End of the Dutiya Dhammakathika Sutta,
the fourth in this vagga.**

5. BANDHANA SUTTA

Discourse on Bonds

117. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, in this world, an uninformed worldling who is not in the habit of associating with ariyas ... p ... who is not trained in the teachings of men of virtue, takes Corporeality as *atta* (Self), or takes the remaining aggregates as *atta* having Corporeality, or takes Corporeality as existing in *atta*, or takes *atta* as existing in Corporeality.

Bhikkhus, that uninformed worldling is said to be one who is bound by the bonds of Corporeality, who is bound by internal and external bonds, who does not see either this bank or the other bank¹, who grows old in bonds (of defilements), who dies in bonds (of defilements), and who goes in bonds from this existence to another existence.

..... takes Sensation as *atta* ... p ... takes *atta* as existing in Sensation. Bhikkhus, that uninformed worldling is said to be one who is bound by the bonds of Sensation, who does not see either this bank or the other bank, who grows old in bonds (of defilements), who dies in bonds (of defilements), and who goes in bonds from this existence to another existence.

..... takes Perception ... p ... takes Volitional Activities ... takes Consciousness as *atta* ... p ... Bhikkhus, that uninformed worldling is said to be one who is bound by the bonds of Consciousness, who is bound by internal and external bonds, who does not see either this bank or the other bank, who grows old in bonds (of defilements), who dies in bonds (of defilements), and who goes in bonds from this existence to another existence.

Bhikkhus, the well-informed ariya disciple who is in the habit of associating with ariyas ... p ... who is trained and

1. 'This bank' means *samsāra*, the round of existences, and 'the other bank' means *Nibbāna*.

disciplined in the teachings of men of virtue, does not take Corporeality as *atta* (Self), does not take the remaining aggregates as *atta* having Corporeality, does not take Corporeality as existing in *atta*, does not take *atta* as existing in Corporeality.

Bhikkhus, that well-informed ariya disciple is said to be one who is not bound by the bonds of Corporeality, who is not bound by internal and external bonds, who sees this bank and the other bank. I say that he has been liberated from *dukkha*.

... who does not take Sensation as *atta* ... p ... who does not take Perception as *atta* ... p ... who does not take Volitional Activities as, *atta* ... p ... who does not take Consciousness as *atta* ...p... Bhikkhus, that well-informed ariya disciple is said to be one who is not bound by the bonds of Consciousness, who is not bound by internal and external bonds, who sees this bank and the other bank. I say that he has been liberated from *dukkha*.

**End of the Bandhana Sutta,
the fifth in this vagga.**

6. PARIPUCCHITA SUTTA

Discourse by Means of Questions

118. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, what do you think of this? Do you take Corporeality as: “This is mine; this is ‘I’; this is my *atta* (Self)”?

“No, we do not, Venerable Sir.”

Good, bhikkhus. Bhikkhus, Corporeality should be perceived, fundamentally and truly, with insight wisdom, thus: “This is not mine; this is not ‘I’; this is not my *atta* (Self).”

..... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... Do you take Consciousness as: “This is mine; this is ‘I’; this is my *atta* (Self)”?

“No, we do not, Venerable Sir.”

Good, bhikkhus. Bhikkhus, Consciousness should be perceived, fundamentally and truly, with insight wisdom, thus: “This is not mine; this is not ‘I’; this is not my *atta* (Self).”

On perceiving thus¹ ... p ... he knows ... there is nothing more to do for such realization.’

**End of the Paripucchita Sutta,
the sixth in this vagga.**

1. See para 59 for a full rendering of this paragraph.

7. DUTIYA PARIPUCCHITA SUTTA
Second Discourse by Means of Questions

119. The Bhagavā was staying at Sāvattī (He said:) Bhikkhus, what do you think of this? Do you take Corporeality as: “This is not mine; this is not ‘I’; this is not my *atta* (Self)”?

“Yes, we do, Venerable Sir.”

Good, bhikkhus. Bhikkhus, Corporeality should be perceived, fundamentally and truly, with insight wisdom, thus: “This is not mine; this is not ‘I’; this is not my *atta* (Self).”

..... Sensation ... Perception ... Volitional Activities ... Do you take Consciousness as: “This is not mine; this is not ‘I’; this is not my *atta* (Self)”?

“Yes, we do, Venerable Sir.”

Good, bhikkhus. Bhikkhus, Consciousness should be perceived, fundamentally and truly, with insight wisdom, thus: “This is not mine; this is not ‘I’; this is not my *atta* (Self).”

On perceiving thus ... p ... he knows ... there is nothing more to do for such realization.’

End of the Dutiya Paripucchita Sutta,
the seventh in this vagga.

8. SAMYOJANIYA SUTTA

Discourse on Objects of Fetters

120. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, I shall give a discourse on objects of fetters, and on what is a fetter. Listen to it.

Bhikkhus, what are the objects of fetters and what is a fetter?

Bhikkhus, Corporeality is an object of fetters and strong attachment to that is a fetter. Sensation ... p ... Perception ... p ... Volitional Activities ... p ... Consciousness is an object of fetters and strong attachment to that is a fetter.

Bhikkhus, these (five khandhas) are said to be objects of fetters and this (strong attachment) is said to be a fetter.

**End of the Samyojaniya Sutta,
the eighth in this vagga.**

9. UPĀDĀNIYA SUTTA**Discourse on Objects of Clinging**

121. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, I shall give a discourse on objects of Clinging, and on Clinging. Listen to it.

Bhikkhus, what are the objects of Clinging and what is Clinging?

Bhikkhus, Corporeality is an object of Clinging and strong attachment to that is Clinging. Sensation ... p ... Perception ... p ... Volitional Activities ... p ... Consciousness is an object of Clinging and strong attachment to that is Clinging.

Bhikkhus, these (five khandhas) are said to be objects of Clinging and this (strong attachment) is said to be Clinging.

**End of the Upādāniya Sutta,
the ninth in this vagga.**

10. SĪLAVANTA SUTTA**Discourse on One who is Virtuous**

122. At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika were staying at the Isipatana deer Park in Bārāṇasi. Then in the evening the Venerable Mahākoṭṭhika, having risen from meditation in seclusion, approached the Venerable Sāriputta ... p ... He said, “Friend Sāriputta, to what phenomena should a virtuous bhikkhu give proper attention?”

“Friend Koṭṭhika, a virtuous bhikkhu should give proper attention to the five aggregates which are the objects of Clinging as impermanent, as dukkha, as a disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as empty and as without *atta* (Self).

“What are the five? They are: the aggregate of Corporeality which is the object of Clinging, the aggregate of Sensation which is the object of Clinging, the aggregate of Perception which is the object of Clinging, the aggregate of Volitional Activities which is the object of Clinging and the aggregate of Consciousness which is the object of Clinging.

“Friend Koṭṭhika, a virtuous bhikkhu should give proper attention to these five aggregates which are the objects of Clinging as impermanent, as dukkha, as a disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as empty and as without *atta* (Self).

“Friend, it is a fact that when a virtuous bhikkhu gives proper attention to these aggregates which are the objects of Clinging as impermanent ... p ... and as without *atta* (self), he should be able to realize *Sotāpatti Phala*.”

“Friend Sāriputta, to what phenomena should a *Sotāpanna* bhikkhu give proper attention?”

“Friend Koṭṭhika, a *Sotāpanna* bhikkhu, too, should give proper attention to these five aggregates which are the objects of Clinging as impermanent, ... p ... and as without *atta* (Self).

Friend, it is a fact that when a Sotāpanna bhikkhu gives proper attention to these five aggregates which are the objects of Clinging as impermanent ... p ... and as without atta (Self), he should be able to realize Sakadāgāmi Phala.”

“Friend Sāriputta, to what phenomena should a Sakadāgami bhikkhu give proper attention?”

“Friend Koṭṭhika, a Sakadāgami bhikkhu, too, should give proper attention to the five aggregates which are the objects of Clinging as impermanent, ... p ... and as without atta (Self). Friend, it is a fact that when a Sakadāgami bhikkhu gives proper attention to these five aggregates which are the objects of Clinging as impermanent ... p ... and as without atta (Self), he should be able to realize Anāgāmi Phala.”

“Friend Sāriputta, to what phenomena should an Anāgāmi bhikkhu give proper attention?”

“Friend Koṭṭhika, a Anāgāmi bhikkhu, too, should give proper attention to these five aggregates which are the objects of Clinging as impermanent, ... p ... and as without atta (Self). Friend, it is a fact that when an Anāgāmi bhikkhu gives proper attention to these five aggregates which are the objects of Clinging as impermanent ... p ... and as without atta (Self), he should be able to realize Arhata Phala.”

“Friend Sāriputta, to what phenomena should an Arahat give proper attention?”

“Friend Koṭṭhika, an Arahat, too, should give proper attention to these five aggregates which are the objects of Clinging as impermanent, as dukkha, as a disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as empty and as without atta (Self).

“Friend, an Arahat has nothing further to do, nor is there

any need for him to do again what he has already done. If, however, he cultivates and practises these factors many times, it is for remaining in happiness in this very life, with mindfulness and clear comprehension.”

**End of the Silavanta Sutta,
the tenth in this vagga.**

1. See para 59 for a full rendering of this paragraph

11. -SUTAVANTA SUTTA

Discourse on One who is Well-Instructed

123. At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika were staying at the Isipatana deer Park in Bārāṇasī. Then in the evening the Venerable Mahākoṭṭhika, having risen from meditation in seclusion, approached the Venerable Sāriputta ... p ... he said, ‘Friend Sāriputta, to what phenomena should a well-instructed bhikkhu give proper attention?’

‘Friend Koṭṭhika, a well-instructed bhikkhu should give proper attention to the five aggregates which are the objects of Clinging as impermanent ... p ...and as without *atta* (Self).

‘What are the five? They are: the aggregate of Corporeality which is the object of Clinging ... p ... the aggregate of Consciousness which is the object of Clinging.

‘Friend Koṭṭhika, a well-instructed bhikkhu should give proper attention to these five aggregates which are the objects of Clinging as impermanent ... p ... and as without *atta* (Self).

‘Friend, it is a fact that when the well-instructed bhikkhu gives proper attention to these five aggregates which are the objects of Clinging as impermanent ... p ... and as without *atta* (self), he should be able to realize Sotāpatti Phala.’

‘Friend Sāriputta, to what phenomena should a Sotāpanna bhikkhu give proper attention?’

‘Friend Koṭṭhika, a Sotāpanna bhikkhu, too, should give proper attention to these five aggregates which are the objects of Clinging as impermanent, ... p ... and as without *atta* (Self). Friend, it is a fact that when a Sotāpanna bhikkhu gives proper attention to these aggregates which are the objects of Clinging as impermanent ... p ... and as without *atta* (Self), he should be able to realize Sakadāgāmi Phala ... p ... Anāgāmi Phala ... p ... he should be able to realize Arahatta Phala.’

“Friend Sāriputta, to what phenomena should an arahat give proper attention?”

“Friend Koṭṭhika, an arahat, too, should give proper attention to these five aggregates which are the objects of Clinging as impermanent, as dukkha, as a disease, as an abscess, as a thorny spike, as misery, as affliction, as alien, as subject to dissolution, as empty and as without atta (Self).

“Friend, an Arahata has nothing further to do, nor is there any need for him to do again what he has already done. If, however, he cultivates and practises these factors many times, it is for remaining in happiness in this very life, with mindfulness and clear comprehension.”

**End of the Sutavanta Sutta,
the eleventh in this vagga.**

12. KAPPA SUTTA**Discourse to the Venerable Kappa**

124. The Bhagavā was staying at Sāvatti.... At that time the Venerable Kappa approached the Bhagavā and, having sat in a suitable place, addressed the Bhagavā thus: “Venerable Sir, with respect to one’s own body as well as to another’s which has Consciousness, and with respect to all material objects, what must one know and what must one see for the concept ‘my Self, mine and I’ not to arise in him?”

Kappa, whatever Corporeality there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, one perceives fundamentally and truly, with insight wisdom, thus: “This is not mine, this is not ‘I’, this is not my Self (atta)”; whatever Sensation there is ...; whatever Perception there is ...; whatever Volitional Activities there are ...; whatever Consciousness there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, one perceives fundamentally and truly, with insight wisdom, thus: “This is not mine, this is not ‘I’, this is not my Self (atta).” Kappa, in such a one who knows and sees in that manner with respect to one’s own body as well as to another’s which has Consciousness, and with respect to all material objects, the concept ‘my Self, mine and I’ does not arise.

**End of the Kappa Sutta,
the twelfth in this vagga.**

13. DUTIYA KAPPA SUTTA**Second Discourse to the Venerable Kappa**

125. The Bhagavā was staying at Sāvatti.... The Venerable Kappa, having sat in a suitable place, addressed the Bhagavā thus: “Venerable Sir, what should one know and what should one see, so that the mind is free from the ‘Self-concept’, the ‘Mine-concept’ and the ‘I-concept’, so that the mind passes beyond conceit, so that the mind attains peace and so that the mind is well liberated from defilements, with respect to one’s own body as well as another’s which has Consciousness and with respect to all material objects.

Kappa, whatever Corporeality there is, whether past, present or future, whether internal or external ... p ... whether far or near, when all Corporeality is perceived fundamentally and truly, with insight wisdom, thus: “This is not mine, this is not ‘I’, this is not my Self,” then there is liberation from defilements, without any Clinging.

Whatever Sensation there is ... p ...; whatever Perception there is ...; whatever Volitional Activities there are ... p ... ; whatever Consciousness there is, whether past, present or future, whether internal or external, whether gross or delicate, whether inferior or superior, whether far or near, when all Consciousness is perceived fundamentally and truly, with insight wisdom, thus: “This is not mine, this is not ‘I’, this is not my Self (atta),” then there is liberation from defilements, without any Clinging.

Kappa, in one who knows and sees thus, the mind is free from the ‘Self-concept’, the ‘Mine-concept’ and the ‘I-concept’, the mind passes beyond conceit, the mind attains peace and the mind is well liberated from defilements, with respect to one’s

own body as well as another's which has Consciousness and with respect to all material objects.

**End of the Dutiya Kappa Sutta,
the thirteenth in this vagga.**

**End of the Dhammakathika Vagga,
the second vagga in the Last Sub-division
containing fifty-seven suttas.**

Namo tassa bhagavato arahato sammāsambuddhassa

(XIII) AVIJJĀ VAGGA

1. Samudaya Dhamma Sutta
2. Dutiya Samudaya Dhamma Sutta
3. Tatiya Samudaya Dhamma Sutta
4. Assāda Sutta
5. Dutiya Assāda Sutta
6. Samudaya Sutta
7. Dutiya Samudaya Sutta
8. Koṭṭhika Sutta
9. Dutiya Koṭṭhika Sutta
10. Tatiya Koṭṭhika Sutta

1. SAMUDAYA DHAMMA SUTTA

Discourse on the Nature of Arising (of Phenomena)

126. The Bhagavā was staying at Sāvatti ... At that time a bhikkhu approached the Bhagavā ... p ... having sat in a suitable place, that bhikkhu said to the Bhagavā thus: “Venerable Sir, it is said: ‘Ignorance, ignorance.’ Venerable Sir, what is ignorance (*avijjā*)? How is one ignorant?”

Bhikkhu , in this world, the uninformed worldling does not know, fundamentally and truly, the nature of arising of Corporeality as ‘the nature of arising of Corporeality’, the nature of dissolution of Corporeality as ‘the nature of dissolution of Corporeality’ and the nature of arising and dissolution of Corporeality as ‘the nature of arising and dissolution of Corporeality’; he does not know, fundamentally and truly, the nature of arising of Sensation as ‘the nature of arising of Sensation’, the nature of dissolution of Sensation as ‘the nature of dissolution of Sensation’ and the nature of arising and dissolution of Sensation as ‘the nature of arising and dissolution of Sensation’; ... the nature of arising of Perception ... p ...; he does not know, fundamentally and truly, the nature of arising of Volitional Activities as ‘the nature of arising of Volitional Activities’, the nature of dissolution of Volitional Activities as ‘the nature of dissolution of Volitional Activities’ and the nature of arising and dissolution of Volitional Activities as ‘the nature of arising and dissolution of Volitional Activities’; he does not know, fundamentally and truly, the nature of arising of Consciousness as ‘the nature of arising of Consciousness’, the nature of dissolution of Consciousness as ‘the nature of dissolution of Consciousness’ and the nature of arising and dissolution of Consciousness as ‘the nature of arising and dissolution of Consciousness.’

Bhikkhu , this is called ignorance and this is how one is ignorant.

When this was said that bhikkhu said to the Bhagavā thus: “Venerable Sir, it is said ‘Knowledge, knowledge.’ What is knowledge (*vijjā*)? How does one attain knowledge?”

Bhikkhu, in this world, the well-informed ariya disciple knows, fundamentally and truly, the nature of arising of Corporeality as ‘the nature of arising of Corporeality’, the nature of dissolution of Corporeality as ‘the nature of dissolution of Corporeality’ and the nature of arising and dissolution of Corporeality as ‘the nature of arising and dissolution of Corporeality’; he knows, fundamentally and truly, the nature of arising of Sensation as ‘the nature of arising of Sensation’, the nature of dissolution of Sensation as ‘the nature of dissolution of Sensation’ and the nature of arising and dissolution of Sensation as ‘the nature of arising and dissolution of Sensation’; ... the nature of arising of Perception ... p ...; he knows, fundamentally and truly, the nature of arising of Volitional Activities as ‘the nature of arising of Volitional Activities’, the nature of dissolution of Volitional Activities as ‘the nature of dissolution of Volitional Activities’ and the nature of arising and dissolution of Volitional Activities as ‘the nature of arising and dissolution of Volitional Activities’; he knows, fundamentally and truly, the nature of arising of Consciousness as ‘the nature of arising of Consciousness’, the nature of dissolution of Consciousness as ‘the nature of dissolution of Consciousness’ and the nature of arising and dissolution of Consciousness as ‘the nature of arising and dissolution of Consciousness.’

Bhikkhu, this is called knowledge and this is how one attains knowledge.

**End of the Samudaya Dhamma Sutta,
the first in this vagga.**

2. DUTIYA SAMUDAYA DHAMMA SUTTA
Second Discourse on the Nature of Arising
(of Phenomena)

127. At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika were staying at the Isipatana Deer Park in Bārāṇasī. Then in the evening Venerable Mahākoṭṭhika, having risen from meditation in seclusion, ... p ... having sat in a suitable place, the Venerable Mahākoṭṭhika said to the Venerable Sāriputta, “Friend Sāriputta, ‘Ignorance, ignorance’ it is said. Friend, what is ignorance (*avijjā*)? How is one ignorant?”

“Friend, in this world, the uninformed worldling does not know, fundamentally and truly, the nature of arising of Corporeality as ‘the nature of arising of Corporeality’, the nature of dissolution of Corporeality ... p ... as ‘the nature of arising and dissolution of Corporeality’; he does not know, fundamentally and truly, the nature of arising of Sensation ... p ..., the nature of dissolution of Sensation ... p ... as ‘the nature of arising and dissolution of Sensation’ ... the nature of arising of Perception ... p ...; he does not know, fundamentally and truly, the nature of arising of Volitional Activities ... p ... the nature of dissolution of Volitional Activities ...; the nature of arising and dissolution of Volitional Activities as ‘the nature of arising and dissolution of Volitional Activities’; he does not know, fundamentally and truly, the nature of arising of Consciousness ... p ..., the nature of arising and dissolution of Consciousness as ‘the nature of arising and dissolution of Consciousness.’

Friend, this is called ignorance and this is how one is ignorant.

End of Dutiya Samudaya Dhamma Sutta,
the second in this vagga.

3. TATIYA SAMUDAYA DHAMMA SUTTA

Third Discourse on the Nature of Arising (of Phenomena)

128. At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika were staying at the Isipatana Deer Park in Bārāṇasī. Then in the evening Venerable Mahākoṭṭhika, having risen from meditation in seclusion, ... p ... having sat in a suitable place, the Venerable Mahākoṭṭhika said to the Venerable Sāriputta, “Friend Sāriputta, it is said, ‘Knowledge, knowledge.’ Friend, what is knowledge (*vijjā*)? How does one attain knowledge?”

Friend, in this world, the well-informed ariya disciple knows, fundamentally and truly, the nature of arising of Corporeality as ‘the nature of arising of Corporeality’, the nature of dissolution of Corporeality ... p ... the nature of arising and dissolution of Corporeality as ‘the nature of arising and dissolution of Corporeality’; ... the nature of arising of Sensation ... p ... the nature of arising and dissolution of Sensation ... p ... the nature of arising of Perception ... p ... the nature of arising of Volitional Activities ..., the nature of dissolution of Volitional Activities ..., the nature of arising and dissolution of Volitional Activities as ‘the nature of arising and dissolution of Volitional Activities’, he knows, fundamentally and truly, the nature of arising of Consciousness ... the nature of dissolution of Consciousness... the nature of arising and dissolution of Consciousness as ‘the nature of arising and dissolution of Consciousness.’

Friend, this is called knowledge and this is how one attains knowledge.

**End of the Tatiya Samudaya Sutta
the third in this vagga.**

4. ASSĀDA SUTTA**Discourse on Enjoyableness**

129. (At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika) were staying at the Isipatana Deer Park in Bārāṇasī ... p ... Having sat in a suitable place, the Venerable Mahākoṭṭhika said to the Venerable Sāriputta: “Friend Sāriputta, it is said: ‘Ignorance, ignorance.’ Friend, what is ignorance (*avijjā*)? How is one ignorant?”

“Friend, in this world, the uninformed worldling does not know, fundamentally and truly, the enjoyableness of, the faults of and the way of escape from Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... does not know, fundamentally and truly, the enjoyableness of, the faults of and the way of escape from Consciousness.

“Friend, this is called ignorance and this is how one is ignorant.”

**End of the Assāda Sutta,
the fourth in this vagga.**

5. DUTIYA ASSĀDA SUTTA**Second Discourse on Enjoyableness**

130. (At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika) were staying at the Isipatana Deer Park in Bārāṇasī ... p ... (Having sat in a suitable place, the Venerable Mahākoṭṭhika said to the Venerable Sāriputta:) “Friend Sāriputta, it is said: ‘Knowledge, knowledge.’ Friend, what is knowledge (vijjā)? How does one attain knowledge?”

“Friend, in this world, the well-informed ariya disciple knows, fundamentally and truly, the enjoyableness of, the faults of and the way of escape from Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... knows, fundamentally and truly, the enjoyableness of, the faults of and the way of escape from Consciousness.

“Friend, this is called knowledge and this is how one attains knowledge.”

**End of the Dutiya Assāda Sutta,
the fifth in this vagga.**

6. SAMUDAYA SUTTA**Discourse on the Arising (of Phenomena)**

131. (At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika) were staying at the Isipatana Deer Park in Bārāṇasī ... p ... (Having sat in a suitable place, the Venerable Mahākoṭṭhika said to the Venerable Sāriputta:) “Friend Sāriputta, it is said: ‘Ignorance, ignorance.’ Friend, what is ignorance (*avijjā*)? How is one ignorant?”

“Friend, in this world, the uninformed worldling does not know, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional activities ... p ... does not know, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from Consciousness.

“Friend, this is called ignorance and this is how one is ignorant.”

**End of the Samudaya Sutta,
the sixth in this vagga.**

7. DUTIYA SAMUDAYA SUTTA**Second Discourse on the Arising (of Phenomena)**

132. (At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika) were staying at the Isipatana Deer Park in Bārāṇasī ... p ... Having sat in a suitable place, the Venerable Mahākoṭṭhika said to the Venerable Sāriputta:) “Friend Sāriputta, it is said: ‘Knowledge, knowledge.’ Friend, what is knowledge (*vijjā*)?”

“Friend, in this world, the well-informed ariya disciple knows, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional activities ... p ... knows, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from Consciousness.

“Friend, this is called knowledge and this is how one attains knowledge.”

**End of the Dutiya Samudaya Sutta,
the seventh in this vagga.**

8. KOṬṬHIKA SUTTA

Koṭṭhika Discourse

133. (At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika) were staying at the Isipatana Deer Park in Bārāṇasī. Then in the evening, the Venerable Sāriputta ...p... Having sat in a suitable place, the Venerable Sāriputta said to the Venerable Mahākoṭṭhika: “Friend Koṭṭhika, it is said: ‘Ignorance, ignorance.’ Friend, what is ignorance (*avijjā*)? How is one ignorant?”

“Friend, in this world, the uninformed worldling does not know, fundamentally and truly, the enjoyableness of, the faults of and the way of escape from Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities... p ... does not know, fundamentally and truly, the enjoyableness of, the faults of and the way of escape from Consciousness.

“Friend, this is called ignorance and this is how one is ignorant.”

When this was said, the Venerable Sāriputta asked the Venerable Mahākoṭṭhika, “Friend Koṭṭhika, it is said, ‘Knowledge, knowledge.’ Friend, what is knowledge (*vijjā*)? How does one attain knowledge?”

“Friend, in this world, the well-informed ariya disciple knows, fundamentally and truly, the enjoyableness of, the faults of and the way of escape from Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities... p ... knows, fundamentally and truly, the enjoyableness of, the faults of and the way of escape from Consciousness.

“Friend, this is called knowledge and this is how one attains knowledge.”

End of the Koṭṭhika Sutta,
the eighth in this vagga.

9. DUTIYA KOTṬHIKA SUTTA**Second Koṭṭhika Discourse**

134. (At one time, the Venerable Sāriputta and the Venerable Mahākoṭṭhika) were staying at the Isipatana Deer Park in Bārāṇasī ... “Friend Koṭṭhika, it is said: ‘Ignorance, ignorance.’ Friend, what is ignorance (*avijjā*)? How is one ignorant?”

“Friend, in this world, the uninformed worldling does not know, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities.. p ... knows, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from Consciousness.

“Friend, this is called ignorance and this is how one is ignorant.”

When this was said, the Venerable Sāriputta asked the Venerable Mahākoṭṭhika, “Friend Koṭṭhika, it is said, ‘Knowledge, knowledge.’ Friend, what is knowledge (*vijjā*)? How does one attain knowledge?”

“Friend, in this world, the well-informed ariya disciple knows, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... knows, fundamentally and truly, the arising of, the disappearance of, the enjoyableness of, the faults of and the way of escape from Consciousness.

“Friend, this is called knowledge and this is how one attains knowledge.”

**End of the Dutiya Koṭṭhika Sutta,
the ninth in this vagga.**

10. TATIYA KOTṬHIKA SUTTA

Third Kotṭhika Discourse

135. The same introduction. Having sat in a suitable place, the Venerable Sāriputta said to the Venerable Mahākotṭhika, “Friend Kotṭhika, it is said: ‘Ignorance, ignorance.’ Friend, what is ignorance (*avijjā*)? How is one ignorant?”

“Friend, in this world, the uninformed worldling does not know what is Corporeality, the arising of Corporeality, the cessation of Corporeality and the practice leading to cessation of Corporeality; does not know what is Sensation ... p ... Perception ... p ... Volitional Activities ... p ... does not know what is Consciousness, the arising of Consciousness, the cessation of Consciousness, and the practice leading to the cessation of Consciousness.

“Friend, this is called ignorance and this is how one is ignorant.”

When this was said, the Venerable Sāriputta asked the Venerable Mahākotṭhika, “Friend Kotṭhika, it is said, ‘Knowledge, knowledge.’ Friend, what is knowledge (*vijjā*)? How does one attain knowledge?”

“Friend, in this world, the well-informed ariya disciple knows what is Corporeality, the arising of Corporeality, the cessation of Corporeality, and the practice leading to the cessation of Corporeality ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... knows what is Consciousness, the arising of Consciousness, the cessation of Consciousness, and the practice leading to the cessation of Consciousness.

“Friend, this is called knowledge and this is how one attains knowledge.”

**End of the Tatiya Koṭṭhika Sutta,
the tenth in this vagga.**

**End of the Avijjā Vagga,
the third vagga in the Last Sub-division
containing fifty-seven suttas.**

Namo tassa bhagavato arahato sammāsambuddhassa

(XIV) KUKKULĀ VAGGA

1. Kukkuḷa Sutta
2. Anicca Sutta
3. Dutiya Anicca Sutta
4. Tatiya Anicca Sutta
5. Dukkha Sutta
6. Dutiya Dukkha Sutta
7. Tatiya Dukkha Sutta
8. Anatta Sutta
9. Dutiya Anatta Sutta
10. Tatiya Anatta Sutta
11. Nibbidā Bahula Sutta
12. Aniccanupassī Sutta
13. Dukkhanupassī Sutta
14. Anattānupassī Sutta

1. KUKKULĀ SUTTA

Discourse with Burning Ashes Simile

136. The Bhagavā was staying at Sāvathī (He said:) Corporeality is (like) burning ashes; Sensation is (like) burning ashes; Perception is (like) burning ashes; Volitional Activities are (like) burning ashes; Consciousness is (like) burning ashes.

Bhikkhus, a well-informed ariya disciple who perceives thus is disgusted with Corporeality, is disgusted with Sensation, is disgusted with Perception, is disgusted with Volitional Activities and is disgusted with Consciousness. On being disgusted (thus), he is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize Magga; there is nothing more to do for such realization.'

**End of the Kukkulā Sutta,
the first in this vagga.**

2. ANICCA SUTTA**Discourse on Impermanence**

137. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, you should get rid of desire for that which is impermanent. Bhikkhus, what is impermanent? Bhikkhus, Corporeality is impermanent and you should get rid of desire for that. Sensation is impermanent ... Perception ... Volitional Activities ... Consciousness is impermanent and you should get rid of desire for that. Bhikkhus, you should get rid of desire for that which is impermanent.

**End of the Anicca Sutta,
the second in this vagga.**

3. DUTIYA ANICCA SUTTA**Second Discourse on Impermanence**

138. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, you should get rid of attachment to that which is impermanent. Bhikkhus, what is impermanent? Bhikkhus, Corporeality is impermanent and you should get rid of attachment to that. Sensation is impermanent ... Perception ... Volitional Activities ... Consciousness is impermanent and you should get rid of attachment to that. Bhikkhus, you should get rid of attachment to that which is impermanent.

**End of the Dutiya Anicca Sutta,
the third in this vagga.**

4. TATIYA ANICCA SUTTA**Third Discourse on Impermanence**

139. The Bhagavā was staying at Sāvatti ... (He said:) Bhikkhus, you should get rid of strong attachment to that which is impermanent. Bhikkhus, what is impermanent? Bhikkhus, Corporeality is impermanent and you should get rid of strong attachment to that. Sensation is impermanent ... Perception ... Volitional Activities ... Consciousness is impermanent and you should get rid of strong attachment to that. 'Bhikkhus, you should get rid of strong attachment to that which is impermanent.

**End of the Tatiya Anicca Sutta,
the fourth in this vagga.**

5. DUKKHA SUTTA

Discourse on Dukkha

140. The Bhagavā was staying at Śāvatthi (He said:)
Bhikkhus, you should get rid of desire for that which is dukkha
... p ... Bhikkhus, you should get rid of desire for that which
is dukkha.

**End of the Dukkha Sutta,
the fifth in this vagga.**

6. DUTIYA DUKKHA SUTTA**Second Discourse on Dukkha**

141. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, you should get rid of attachment to that which is dukkha ... p ... Bhikkhus, you should get rid of attachment to that which is dukkha.

**End of the Dutiya Dukkha Sutta,
the sixth in this vagga.**

7. TATIYA DUKKHA SUTTA

Third Discourse on Dukkha

142. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, you should get rid of strong attachment to that which is dukkha ... p ... Bhikkhus, you should get rid of strong attachment to that which is dukkha.

**End of the Tatiya Dukkha Sutta,
the seventh in this vagga.**

8. ANATTA SUTTA**Discourse on Non-Self**

143. The Bhagavā was staying at Sāvathī (He said:) Bhikkhus, you should get rid of desire for that which is non-Self. Bhikkhus, what is non-Self? Bhikkhus, Corporeality is non-Self and you should get rid of desire for that. Sensation is non-self Perception Volitional Activities Consciousness is non-Self and you should get rid of desire for that. Bhikkhus, you should get rid of desire for that which is non-Self.

**End of the Anatta Sutta,
the eighth in this vagga.**

9. DUTIYA ANATTA SUTTA
Second Discourse on Non-Self

144. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, you should get rid of attachment to that which is non-Self. Bhikkhus, what is non-Self? Bhikkhus, Corporeality is non-Self and you should get rid of attachment to that. Sensation is non-self Perception Volitional Activities Consciousness is non-Self and you should get rid of attachment to that. Bhikkhus, you should get rid of attachment to that which is non-Self.

End of the Dutiya Anatta Sutta,
the ninth in this vagga.

10. TATIYA ANATTA SUTTA**Third Discourse on Non-Self**

145. The Bhagavā was staying at Sāvathī (He said:) Bhikkhus, you should get rid of strong attachment to that which is non-Self. Bhikkhus, what is non-Self? Bhikkhus, Corporeality is non-Self and you should get rid of strong attachment to that. Sensation is non-Self Perception Volitional Activities Consciousness is non-Self and you should get rid of strong attachment to that. Bhikkhus, you should get rid of strong attachment to that which is non-Self.

**End of the Tatiya Anatta Sutta,
the tenth in this vagga.**

11. NIBBIDĀ BAHULA SUTTA**Discourse on Being Much Disgusted**

146. The Bhagavā was staying at Sāvathī (He said:) Bhikkhus, a worthy man who joins the Order renouncing hearth and home for the homeless life of a bhikkhu out of religious conviction follows this course of practice according to the Teaching. He would have great disgust with Corporeality ... p ... with Sensation ... p ... with Perception ... p ... with Volitional Activities ... p ... would have great disgust with Consciousness.

Being disgusted greatly with Corporeality ... p ... with Sensation ... p ... with Perception ... p ... with Volitional Activities ... p ... with Consciousness, he understands clearly what Corporeality is, what Sensation is, what Perception is, what Volitional Activities are and what Consciousness is.

When he clearly understands what Corporeality is, what Sensation is, what Perception is, what Volitional Activities are and what Consciousness is, he is liberated from Corporeality, from Sensation, from Perception, from Volitional Activities and from Consciousness. He is liberated from rebirth, ageing, death, grief, lamentation, pain, distress and despair. I declare he is liberated from all dukkha.

**End of the Nibbidā Bahula Sutta,
the eleventh in this vagga.**

12. ANICCANUPPASSĪ SUTTA**Discourse on Contemplation of Impermanence**

147. The Bhagavā was staying at Sāvathī. ... (He said:) Bhikkhus, a worthy man who joins the Order renouncing hearth and home for the homeless life of a bhikkhu out of religious conviction follows this course of practice according to the Teaching.

He would repeatedly contemplate Corporeality as impermanent ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... would repeatedly contemplate Consciousness as impermanent ... p ... I declare he is liberated from all dukkha.

**End of the Aniccānupassī Sutta,
the twelfth in this vagga.**

13. DUKKHANUPASSĪ SUTTA**Discourse on Contemplation of Dukkha**

148. The Bhagavā was staying at Sāvatti. ... (He said:) Bhikkhus, a worthy man who joins the Order renouncing hearth and home for the homeless life of a bhikkhu out of religious conviction follows this course of practice according to the Teaching.

He would repeatedly contemplate Corporeality as dukkha ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... would repeatedly contemplate Consciousness as dukkha ... p ... I declare he is liberated from all dukkha.

**End of the Dukkhanupassī Sutta,
the thirteenth in this vagga.**

14. ANATTĀNUPASSĪ SUTTA**Discourse on Contemplation of Non-Self**

149. The Bhagavā was staying at Sāvatti. ... (He said:) Bhikkhus, a worthy man who joins the Order renouncing hearth and home for the homeless life of a bhikkhu out of religious conviction follows this course of practice according to the Teaching.

He would repeatedly contemplate Corporeality as non-Self ... p ... Sensation ... p ... Perception ... p ... Volitional Activities... p ... would repeatedly contemplate Consciousness as non-Self.

When he repeatedly contemplates Corporeality as non-Self ... p ... Sensation ... p ... Perception ... p ... Volitional Activities ... p ... repeatedly contemplates Consciousness as non-Self, he understands clearly what Corporeality is, what Sensation is, what Perception is, what Volitional Activities are and what Consciousness is.

When he clearly understands what Corporeality is, what Sensation is, what Perception is, what Volitional Activities are and what Consciousness is, he is liberated from Corporeality, from Sensation, from Perception, from Volitional Activities and from Consciousness. He is liberated from rebirth, ageing, death, grief, lamentation, pain, distress and despair. I declare he is liberated from all dukkha.

**End of the Anattānupassī Sutta,
the fourteenth in this vagga.**

**End of the Kukkūḷa Vagga,
the fourth vagga in the Last Sub-division
containing fifty-seven suttas.**

Namo tassa bhagavato arahato sammāsambuddhassa

(XV) DITṬHI VAGGA

1. Ajjhata Sutta
2. Etaṇmama Sutta
3. So Attā Sutta
4. Nocamesiyā Sutta
5. Micchādiṭṭhi Sutta
6. Sakkāyadiṭṭhi Sutta
7. Attānudiṭṭhi Sutta
8. Abhinivesa Sutta
9. Dutiya Abhinivesa Sutta
10. Ānanda Sutta

I. AJJHATTA SUTTA

Discourse on (Arising of Pleasure and Pain in) Oneself

150. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, because of the presence of what, and because of Clinging to what, do pleasure and pain arise in oneself.

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

Bhikkhus, because of the presence of Corporeality, and because of Clinging to Corporeality, pleasure and pain arise in oneself. Because of the presence of Sensation ... p ... Because of the presence of Perception ... p ... Because of the presence of Volitional Activities ... p ... Because of the presence of Consciousness, and because of clinging to Consciousness, pleasure and pain arise in oneself.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it pleasant or painful?

“Painful, Venerable Sir.”

If there is no clinging to Corporeality which is impermanent, painful and changeable, would pleasure and pain arise in oneself?

“No, it would not, Venerable Sir.”

Is Sensation ... p ... Is Perception ... p ... Are Volitional Activities ... p ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it pleasant or painful?

“Painful, Venerable Sir.”

If there is no clinging to Consciousness which is impermanent, painful and changeable, would pleasure and pain arise in oneself?

“No, it would not, Venerable Sir.”

On perceiving thus¹ ... p ... there is nothing more to do for such realization.

**End of the Ajjhata Sutta,
the first in this vagga.**

2. ETAMAMA SUTTA

Discourse on “This is mine”

151. The Bhagavā was staying at Sāvatti (He said:) Bhikkhus, because of the presence of what, and because of Clinging to what and because of adhering to what, does one hold the view ‘This is mine; this is I; this is my Self (atta)’?

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

Bhikkhus, because of the presence of Corporeality, because of clinging to Corporeality, and because of adhering to Corporeality ... p ...; because of the presence of Consciousness, because of clinging to Consciousness, and because of adhering to Consciousness, one holds the view ‘This is mine; this is I; this is my Self (atta).’

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ...

If there is no clinging to Corporeality, which is impermanent, painful and changeable, would one hold the view ‘This is mine; this is I; this is my Self (atta)’?

“No, he would not, Venerable Sir.”

Is Sensation ... p ... Is Perception ... p ... Are Volitional Activities ... p ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.” ... p ... If there is no clinging to Consciousness, which is impermanent, painful and changeable, would one hold the view ‘This is mine; this is I; this is my Self (atta)’?

“No, he would not, Venerable Sir.”

On perceiving thus¹ ... p ... there is nothing more to do for such realization.

**End of the Etammama Sutta,
the second in this vagga.**

3. SO ATTĀ SUTTA

Discourse on Eternity View

152. The Bhagavā was staying at Sāvathī (He said:) Bhikkhus, because of the presence of what, because of clinging to what and because of adhering to what, does this wrong view arise: ‘I am the Self (atta); I am the world (loka)¹; I will come into being hereafter, permanent, lasting, eternal, and not subject to change.’

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

Bhikkhus, because of the presence of Corporeality, because of clinging to Corporeality, and because of adhering to Corporeality, this wrong view arises: ‘I am the Self (atta); I am the world (loka); I will come into being hereafter, permanent, lasting, eternal, and not subject to change.’

Because of the presence of Sensation ... p ... Perception ... p ... Volitional Activities ... p ... Because of the presence of Consciousness, because of clinging to Consciousness, and because of adhering to Consciousness, this wrong view arises; ‘I am the Self (atta); I am the world (loka); I will come into being hereafter, permanent, lasting, eternal, and not subject to change.’

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it pleasant or painful ?

“Painful, Venerable Sir.”

If there is no clinging to Corporeality, which is impermanent, painful and changeable, would this wrong view arise: ‘I am the Self; I am the world; I will come into being

1. ‘I am the Self; I am the world’: *so attā, so loka*. Taking the five khandha aggregates as Self (atta) or world (loka).

hereafter, permanent, lasting, eternal, and not subject to change.’

“No, it would not, Venerable Sir.”

Is Sensation ... p ... Is Perception ... p ... Are Volitional Activities ... p ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it pleasant or painful?

“Painful, Venerable Sir.”

If there is no clinging to Consciousness which is impermanent, painful and changeable, would this wrong view arise: ‘I am the Self; I am the world; I will come into being hereafter, permanent, lasting, eternal and not subject to change’

“No, it would not, Venerable Sir.”

On perceiving thus ... p ... there is nothing more to do for such realization.

**End of the So Attā Sutta,
the third in this vagga.**

4. NOCAMESIYĀ SUTTA**Discourse on Belief in Extinction**

153. The Bhagavā was staying at Sāvattī (He said:) Bhikkhus, because of the presence of what, because of clinging to what and because of adhering to what, does this wrong view arise: ‘If I should not exist, there would not be anything that is mine. If I do not exist in the future, there will no more be anything that is mine?’

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

Bhikkhus, because of the presence of Corporeality, because of clinging to Corporeality, and because of adhering to Corporeality, this wrong view arises: ‘If I should not exist, there would not be anything that is mine. If I do not exist in the future, there will no more be anything that is mine.’

Because of the presence of Sensation ... Because of the presence of Perception ... Because of the presence of Volitional activities ... because of the presence of Consciousness, because of clinging to Consciousness, and because of adhering to Consciousness, this wrong view arises: ‘If I should not exist, there would not be anything that is mine. If I do not exist in the future, there will no more be anything that is mine.’

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it pleasant or painful?

“Painful, Venerable Sir.”

If there be no clinging to Corporeality, which is impermanent, painful and changeable, would this wrong view arise: ‘If I should not exist, there would not be anything that is mine. If I do not exist in the future, there will no more be anything that is mine’?

“No, it would not, Venerable Sir.”

Is Sensation ... p ... is Perception ... p ... are Volitional Activities ... p ... is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it pleasant or painful?

“Painful, Venerable Sir.”

If there is no clinging to Consciousness, which is impermanent, painful and changeable, would this wrong view arise: ‘If I should not exist, there would not be anything that is mine. If I do not exist in the future, there will no more be anything that is mine’?

“No, it would not, Venerable Sir.”

On perceiving thus ... p ... there is nothing more to do for such realization.

**End of the Nocamesiyā Sutta,
the fourth in this vagga.**

5. MICCHADIṬṬHI SUTTA

Discourse on Wrong View

154. The Bhagavā was staying at Sāvatti. ... (He said:) Bhikkhus, because of the presence of what, because of clinging to what, and because of adhering to what, does wrong view arise?

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

Bhikkhus, because of the presence of Corporeality, because of clinging to Corporeality, and because of adhering to Corporeality, wrong view arises. Because of the presence of Sensation ... p ... Because of the presence of Perception ... p ... Because of the presence of Volitional Activities ... p ... Because of the presence of Consciousness, because of clinging to Consciousness, and because of adhering to Consciousness, wrong view arises.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent ... p ...

If there is no clinging to Corporeality ... would wrong view arise?

“No, it would not, Venerable Sir.”

Is Sensation ... p ... Is Perception ... p ... Are Volitional Activities ... p ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it pleasant or painful?

“Painful, Venerable Sir.”

If there is no clinging to Consciousness, which is impermanent, painful and changeable, would wrong view arise?

“No, it would not, Venerable Sir.”

On perceiving thus ... p ... there is nothing more to do for such realization.

**End of the Micchāditṭhi Sutta,
the fifth in this Vagga.**

6. SAKKAYADIṬṬHI SUTTA**Discourse on the View that the Five Khandhas
are a Distinct Entity**

155. The Bhagavā was staying at Sāvatti. ... (He said:) Bhikkhus, because of the presence of what, because of clinging to what, and because of adhering to what, does the view that the five khandhas are a distinct entity (*sakkāyadit̥ṭhi*) arise?

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

Bhikkhus, because of the presence of Corporeality, because of clinging to Corporeality, and because of adhering to Corporeality, *sakkāyadit̥ṭhi* arises. Because of the presence of Sensation ... p ...; because of the presence of Perception ... p ...; because of the presence of Volitional Activities ... p ...; because of the presence of Consciousness, because of clinging to Consciousness, and because of adhering to Consciousness, *sakkāyadit̥ṭhi* arises.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent ... p ...

If there is no clinging to Corporeality ... would *sakkāyadit̥ṭhi* arise?

“No, it would not, Venerable Sir.”

Is Sensation ... p ... Is Perception ... p ... Are Volitional Activities ... p ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent ... p ...

If there be no clinging to Consciousness ... would *sakkāyadit̥ṭhi* arise?

“No, it would not, Venerable Sir.”

On perceiving thus ... p ... there is nothing more to do for such realization.

**End of the Sakkāyaditṭhi Sutta,
the sixth in this vagga.**

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1. See para 59 for a full rendering of this paragraph.

7. ATTĀNUDIṬṬHI SUTTA**Discourse on the View that there is Atta**

156. The Bhagavā was staying at Sāvatti. ... (He said:) Bhikkhus, because of the presence of what, because of clinging to what, and because of adhering to what, does the view that there is atta (Self) arise?

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

Bhikkhus, because of the presence of Corporeality, because of clinging to Corporeality, and because of adhering to Corporeality, the view that there is atta arises. Because of the presence of Sensation ... p ...; because of the presence of Perception ... p ...; because of the presence of Volitional Activities ... p ...; because of the presence of Consciousness, because of clinging to Consciousness, and because of adhering to Consciousness, the view that there is atta arises.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent ... p ...

If there is no clinging to Corporeality ... would this sakkāyadiṭṭhi arise?

“No, it would not, Venerable Sir.”

Is Sensation ... p ... Is Perception ... p ... Are Volitional Activities ... p ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent ... p ...

If there be no clinging to Consciousness ... would the view that there is atta arise?

“No, it would not, Venerable Sir.”

On perceiving thus ... p ... there is nothing more to do for such realization.

**End of the Attānuditṭhi Sutta,
the seventh in this vagga.**

8. ABHINIVESA SUTTA**Discourse on Adherence**

157. The Bhagavā was staying at Sāvatti. ... (He said:) Bhikkhus, because of the presence of what, because of clinging to what, because of adhering to what, do fetters, adherence and bonds arise?

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

Bhikkhus, because of the presence of Corporeality, because of clinging to Corporeality, and because of adhering to Corporeality, there arise fetters, adherence and bonds.

Because of the presence of Sensation ... p ...; because of the presence of Perception ... p ...; because of the presence of Volitional Activities ... p ...; because of the presence of Consciousness, because of clinging to Consciousness, and because of adhering to Consciousness, there arise fetters, adherence and bonds.

Bhikkhus, what do you think of this? Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent ... p ...

If there is no clinging to Consciousness ... would fetters, adherence and bonds arise?

“No, they would not, Venerable Sir.”

On perceiving thus ... p ... there is nothing more to do for such realization.

**End of the Abhinivesa Sutta,
the eighth in this vagga.**

9. DUTIYA ABHINIVESA SUTTA**Second Discourse on Adherence**

158. The Bhagavā was staying at Sāvatti. ... (He said:) Bhikkhus, because of the presence of what, because of clinging to what, because of adhering to what, do fetters, adherence, bonds and obsession arise?

“Venerable Sir, for us the Bhagavā is the source of the dhammas ... p ...”

“Bhikkhus, because of the presence of Corporeality, because of clinging to Corporeality, and because of adhering to Corporeality, there arise fetters, adherence, bonds and obsession. Because of the presence of Sensation ... p ... Because of the presence of Perception ... Because of the presence of Volitional Activities ... Because of the presence of Consciousness, because of clinging to Consciousness, and because of adhering to Consciousness, there arise fetters, adherence, bonds and obsession.

Bhikkhus, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent ... p ...

If there is no clinging to Consciousness ... would fetters, adherence, bonds and obsession arise?

“No, it would not, Venerable Sir.”

On perceiving thus ... p ... there is nothing more to do for such realization.

**End of the Dutiya Abhinivesa Sutta,
the ninth in this vagga.**

10. ĀNANDA SUTTA**Discourse to Ananda**

159. The Bhagavā was staying at Sāvattī .. At that time the Venerable Ānanda approached the Bhagavā ... p ... and said to the Bhagavā: “Venerable Sir, may I request the Bhagavā to teach me the dhamma in a brief manner. Having heard the dhamma from the Bhagavā, I shall dwell alone in seclusion, vigilant (with mindfulness) and zealous with my mind inclined (to Nibbāna).”

Ānanda, what do you think of this? Is Corporeality permanent or impermanent?

“Impermanent, Venerable Sir.”

That which is impermanent, is it pleasant or painful?

“Painful, Venerable Sir.”

Would it be proper to take that which is impermanent, painful and changeable, as: ‘This is mine; this is I; this is my Self’?

“No, Venerable Sir”

Is Sensation ... Is Perception ... Are Volitional Activities ... Is Consciousness permanent or impermanent?

“Impermanent, Venerable Sir.”

Would it be proper to take that which is impermanent, painful and changeable, as: ‘This is mine; this is I; this is my Self (atta)’?

“No, Venerable Sir.”

On perceiving thus ... p ... there is nothing more to do for such realization.

**End of the Ānanda Sutta,
the tenth in this vagga.**

**End of the Ditṭhi Vagga,
the fifth in the Last Sub-division
Containing Fifty-Seven Suttas.**

End of the Last Sub-division.

END OF THE KHANDHA SAMYUTTA

Namo tassa bhagavato arahato sammāsambuddhassa

I N D E X

I N D E X
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