

**TITTHĀYATANASUTTAMĀ (AṄG. 3.62)**  
**THE DISCOURSE ABOUT THE BELIEF SYSTEMS**

**TEXT AND TRANSLATION**  
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## THE THREE BELIEF SYSTEMS

**Tīṇimāni<sup>1</sup> bhikkhave titthāyatanāni,**

There are these three belief systems, monks,

**yāni paṇḍitehi samanuyuññijyamānāni samanugāhiyamānāni<sup>2</sup> samanubhāsiyamānāni**  
and though questioned, queried, and discussed by wise men,

**param-pi gantvā akiriyāya saṅghahanti.**

(because they)<sup>3</sup> have come down from others, they persist in inaction.

**Katamāni tīpi?**

Which three?

**Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There are some ascetics and brahmins, monks, who are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**

“Whatever an individual experiences,

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ<sup>4</sup> pubbekatahetū” ti.**

whether pleasant, painful, or neither-painful-nor-pleasant, all of that is due to what was done in the past.”<sup>5</sup>

**Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There are some ascetics and brahmins, monks, who are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**

“Whatever an individual experiences,

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<sup>1</sup> RTE: *Tīṇimāni*.

<sup>2</sup> RTE: *samanuggāhiyamānāni*, and similarly throughout.

<sup>3</sup> The syntax of these opening lines is not clear, and only through the bracketed addition, giving causal meaning, can we make good sense. The comm. says: ‘*Param-pi gantvā’ ti ācariyaparamparā laddhiparamparā attabhāvaparamparā ti etesu yaṃ kiñci paramparaṃ gantvā pi*; ‘have come down’ (means) a tradition (*paramparā*) coming from a teacher, a tradition coming from a theory, a tradition coming from an individual, whatever tradition has come down from these.

<sup>4</sup> RTE: *sabban-taṃ*, and similarly throughout.

<sup>5</sup> This was a belief held amongst the Jains (see MN 101). Many Buddhists today hold a similar view and believe that everything is happening only according to *kammavipāka*, without allowing for other conditions. The Buddha will show the consequences of this view below and refute it.

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ Issaranimmānahetū” ti.**  
whether pleasant, painful, or neither-painful-nor-pleasant, all of that is due to the power of God.”<sup>1</sup>

**Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There are some ascetics and brahmins, monks, who are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**

“Whatever an individual experiences,

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetu-appaccayā ” ti.**  
whether pleasant, painful, or neither-painful-nor-pleasant, all of that has no cause or condition.”<sup>2</sup>

### THOSE WHO BELIEVE IN WHAT WAS DONE IN THE PAST

**Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

Here, monks, (as for) those ascetics and brahmins who are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**

“Whatever an individual experiences,

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbekatahetū” ti,**  
whether pleasant, painful, or neither-painful-nor-pleasant, all of that is due to what was done in the past,”

**tyāhaṃ upasaṅkamtivā evaṃ vadāmi:**

having approached them, I say:

**“Saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:**

“Is it true that you venerables are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**

“Whatever an individual experiences,

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbekatahetū?” ti,**  
whether pleasant, painful, or neither-painful-nor-pleasant, all of that is due to what was done in the past?”,

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<sup>1</sup> *‘Issaranimmānahetū’ ti issaranimmānakāraṇā, issarena nimmitattā paṭisaṃvedetī ti attho. ‘Due to the power of God’ by the power of God, he experiences through the powerfulness of God, is the meaning. This belief logically applies to all who believe in a Creator God, including Christians, Muslims, and certain Hindus.*

<sup>2</sup> This would include most materialists, who do not admit moral causation.

**te ce<sup>1</sup> me evaṃ puṭṭhā “āmā” ti paṭijānanti, tyāhaṃ evaṃ vadāmi:**

and if they agree with me when questioned thus, (saying) “yes”, I say to them:<sup>2</sup>

**“Tena hāyasmanto pāṇātipātino bhavissanti pubbekatahetu,**

“Then, venerables, (people) will be killers of living creatures because of what was done in the past,

**adinnādāyino bhavissanti pubbekatahetu,**

they will be takers of what is not given because of what was done in the past,

**abrahmacārino bhavissanti pubbekatahetu,**

they will be unchaste because of what was done in the past,

**musāvādino bhavissanti pubbekatahetu,**

they will be speakers of what is false because of what was done in the past,

**pisuṇavācā bhavissanti pubbekatahetu,**

they will be utterers of divisive words because of what was done in the past,

**pharusavācā bhavissanti pubbekatahetu,**

they will be utterers of harsh words because of what was done in the past,

**samphappalāpino bhavissanti pubbekatahetu,**

they will be frivolous talkers because of what was done in the past,

**abhijjhāluno bhavissanti pubbekatahetu,**

they will be avaricious because of what was done in the past,

**vyāpannacittā bhavissanti pubbekatahetu,**

they will be malevolent because of what was done in the past,

**micchādīṭṭhikā bhavissanti pubbekatahetu.<sup>3</sup>**

they will hold to wrong views because of what was done in the past.

**Pubbekataṃ kho pana bhikkhave sārato paccāgacchataṃ**

But, monks, for he who holds what was done in the past as the essential thing,

**na hoti chando vā vāyāmo vā: “idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ”-ti,**

there is no desire nor effort (thinking): “this should be done, or this should not be done”,

**iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne,**

but there being no truth or trust in what should be done or what should not be done,

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<sup>1</sup> ChS: *ca*, here and below.

<sup>2</sup> Notice that the Buddha is always careful to verify another’s belief before he refutes it.

<sup>3</sup> These are the ten paths of unwholesome actions (*dasākusalakammāpathā*).

**muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ,**  
he lives without mindfulness,<sup>1</sup> without protection,<sup>2</sup>

**na hoti paccattaṃ sahadhammiko samaṇavādo.**  
and that individual cannot reasonably be called an ascetic.<sup>3</sup>

**Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu,**  
This, monks, for the ascetics and brahmins who are of these arguments, these views,

**paṭhamo sahadhammiko niggaho hoti.**  
is my first reasonable reproach.

### THOSE WHO BELIEVE IN THE POWER OF GOD

**Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādīno evaṃdiṭṭhīno:**  
Here, monks, (as for) those ascetics and brahmins who are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**  
“Whatever an individual experiences,

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ Issaranimmānāhetū” ti,**  
whether pleasant, painful, or neither-painful-nor-pleasant, all of that is due to the power of God,”

**tyāhaṃ upasaṅkamtīvā evaṃ vadāmi:**  
having approached them, I say:

**“Saccaṃ kira tumhe āyasmanto evaṃvādīno evaṃdiṭṭhīno:**  
“Is it true that you venerables are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**  
“Whatever an individual experiences,

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ Issaranimmānāhetū?” ti,**  
whether pleasant, painful, or neither-painful-nor-pleasant, all of that is due to the power of God?”

**te ce me evaṃ puṭṭhā “āmā” ti paṭijānanti, tyāhaṃ evaṃ vadāmi:**  
and if they agree with me when questioned thus, (saying) “yes”, I say to them:

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<sup>1</sup> Lit: having lost his mindfulness.

<sup>2</sup> ‘Anārakkhānaṃ viharatan’-ti chasu dvāresu nirārakkhānaṃ viharantānaṃ, ‘he lives without protection’, he lives without protection of the six doors (of sense).

<sup>3</sup> *Samaṇa* is derived from the root *√sam*, to exert (oneself), to strive, but one holding this view (or any of the others mentioned below) doesn’t have any reason to strive at all, and therefore cannot reasonably be called an ascetic.

**“Tena hāyasmanto pāṇātipātino bhavissanti Issaranimmānāhetu,**  
“Then, venerables, (people) will be killers of living creatures due to the power of God,

**adinnādāyino bhavissanti Issaranimmānāhetu,**  
they will be takers of what is not given due to the power of God,

**abrahmacārino bhavissanti Issaranimmānāhetu,**  
they will be unchaste due to the power of God,

**musāvādino bhavissanti Issaranimmānāhetu,**  
they will be speakers of what is false due to the power of God,

**pisuṇavācā bhavissanti Issaranimmānāhetu,**  
they will be utterers of divisive words due to the power of God,

**pharusavācā bhavissanti Issaranimmānāhetu,**  
they will be utterers of harsh words due to the power of God,

**samphappalāpino bhavissanti Issaranimmānāhetu,**  
they will be frivolous talkers due to the power of God,

**abhijjhāluno bhavissanti Issaranimmānāhetu,**  
they will be avaricious due to the power of God,

**vyāpannacittā bhavissanti Issaranimmānāhetu,**  
they will be malevolent due to the power of God,

**micchādiṭṭhikā bhavissanti Issaranimmānāhetu.**  
they will hold to wrong views due to the power of God.

**Issaranimmānaṃ kho pana bhikkhave sārato paccāgacchataṃ**  
But, monks, for he who holds the power of God as the essential thing,

**na hoti chando vā vāyāmo vā: “idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ”-ti,**  
there is no desire nor effort (thinking): “this should be done, or this should not be done”,

**iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne,**  
but there being no truth or trust in what should be done or what should not be done,

**muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ,**  
he lives without mindfulness, without protection,

**na hoti paccattaṃ sahadhammiko samaṇavādo.**  
and that individual cannot reasonably be called an ascetic.

**Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu,**  
This, monks, for the ascetics and brahmins who are of these arguments, these views,

**dutiyo sahadhammiko niggaho hoti.**  
is my second reasonable reproach.

THOSE WHO BELIEVE THERE IS NO CAUSE OR CONDITION

**Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādīno evaṃdiṭṭhīno:**  
Here, monks, (as for) those ascetics and brahmins who are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**  
“Whatever an individual experiences,

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ ahetu-appaccayāhetū” ti,**  
whether pleasant, painful, or neither-painful-nor-pleasant, all of that has no cause or condition,”

**tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**  
having approached them, I say:

**“Saccaṃ kira tumhe āyasmanto evaṃvādīno evaṃdiṭṭhīno:**  
“Is it true that you venerables are of this argument, this view:

**“Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti,**  
“Whatever an individual experiences,

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ ahetu-appaccayāhetū?” ti,**  
whether pleasant, painful, or neither-painful-nor-pleasant, all of that has no cause or condition?”

**te ce me evaṃ puṭṭhā “āmā” ti paṭijānanti, tyāhaṃ evaṃ vadāmi:**  
and if they agree with me when questioned thus, (saying) “yes”, I say to them:

**“Tena hāyasmanto paṇātipātīno bhavissanti ahetu-appaccayāhetu,**  
“Then, venerables, (people) will be killers of living creatures with no cause or condition,

**adinnādāyīno bhavissanti ahetu-appaccayāhetu,**  
they will be takers of what is not given with no cause or condition,

**abrahmacārīno bhavissanti ahetu-appaccayāhetu,**  
they will be unchaste with no cause or condition,

**musāvādīno bhavissanti ahetu-appaccayāhetu,**  
they will be speakers of what is false with no cause or condition,

**pisuṇavācā bhavissanti ahetu-appaccayāhetu,**  
they will be utterers of divisive words with no cause or condition,

**pharusavācā bhavissanti ahetu-appaccayāhetu,**  
they will be utterers of harsh words with no cause or condition,

**samhappalāpino bhavissanti ahetu-appaccayāhetu,**  
they will be frivolous talkers with no cause or condition,

**abhijjhāluno bhavissanti ahetu-appaccayāhetu,**  
they will be avaricious with no cause or condition,

**vyāpannacittā bhavissanti ahetu-appaccayāhetu,**  
they will be malevolent with no cause or condition,

**micchādiṭṭhikā bhavissanti ahetu-appaccayāhetu.**  
they will hold to wrong views with no cause or condition.

**Ahetu-appaccayaṃ kho pana bhikkhave sārato paccāgacchataṃ**  
But, monks, for he who holds no cause or condition as the essential thing,

**na hoti chando vā vāyāmo vā: “idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ”-ti,**  
there is no desire nor effort (thinking): “this should be done, or this should not be done”,

**iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne,**  
but there being no truth or trust in what should be done or what should not be done,

**muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ,**  
he lives without mindfulness, without protection,

**na hoti paccattaṃ sahadhammiko samaṇavādo.**  
and that individual cannot reasonably be called an ascetic.

**Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu,**  
This, monks, for the ascetics and brahmins who are of these arguments, these views,

**tatiyo sahadhammiko niggaho hoti.**  
is my third reasonable reproach.

**Imāni kho bhikkhave tīṇi titthāyatanāni,**  
These are the three belief systems, monks,

**yāni paṇḍitehi samanuyuñjijyamānāni samanugāhiyamānāni samanubhāsiyamānāni,**  
and though questioned, queried, and discussed by wise men,

**param-pi gantvā akiriyāya saṅghahanti.**  
(because they) have come down from others, they persist in inaction.

THE BUDDHA'S TEACHING

**Ayaṃ kho pana bhikkhave mayā Dhammo desito**

But this is the Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho<sup>1</sup> samaṇehi brāhmaṇehi viññūhi.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**Katamo ca bhikkhave mayā Dhammo desito**

What is the Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi?**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins?

**“Imā cha dhātuyo” ti bhikkhave mayā Dhammo desito**

“These are the six elements” is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**“Imāni cha phassāyatanāni” ti bhikkhave mayā Dhammo desito**

“These are the six spheres of contact” is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**“Ime aṭṭhārasa manopavicārā” ti bhikkhave mayā Dhammo desito**

“These are the eighteen investigations of mind” is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**“Imāni cattāri ariyasaccāni” ti bhikkhave mayā Dhammo desito**

“These are the four noble truths” is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

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<sup>1</sup> TRE: *appaṭikkutṭho*, similarly elsewhere.

## THE SIX ELEMENTS

“**‘Imā cha dhātuyo’ ti bhikkhave mayā Dhammo desito**

“ ‘These are the six elements’ is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhī ti.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**Iti kho panetaṃ vuttaṃ, kiñ-cetaṃ paṭicca vuttaṃ?**

This is what was said, but in regard to what was it said?

**Chayimā bhikkhave dhātuyo:**

There are these six elements, monks:

**paṭhavīdhātu,<sup>1</sup> āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.**

the earth element, the water element, the fire element, the wind element, the space element, the consciousness element.<sup>2</sup>

“**‘Imā cha dhātuyo’ ti bhikkhave mayā Dhammo desito**

‘These are the six elements’ is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhī ti.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**Iti yaṃ taṃ<sup>3</sup> vuttaṃ, idam-etaṃ paṭicca vuttaṃ.**

This is that which was said, and this is the reason it was said.

## THE SIX SPHERES OF CONTACT

“**‘Imāni cha phassāyatanāni’ ti bhikkhave mayā Dhammo desito**

‘These are the six spheres of contact’ is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhī ti.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**Iti kho panetaṃ vuttaṃ, kiñ-cetaṃ paṭicca vuttaṃ?**

This is what was said, but in regard to what was it said?

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<sup>1</sup> ChS: *pathavīdhātu*.

<sup>2</sup> Sometimes the elements are listed as the first four, and sometimes as the first five.

<sup>3</sup> RTE: *yan-taṃ*, and similarly throughout.

**Chayimāni bhikkhave phassāyatanāni:**

There are these six spheres of contact, monks:

**cakkhum<sup>1</sup> phassāyatanam, sotam phassāyatanam, ghānam phassāyatanam,**  
the eye sphere of contact, the ear sphere of contact, the nose sphere of contact,

**jivhā phassāyatanam, kāyo phassāyatanam, mano phassāyatanam.**  
the tongue sphere of contact, the body sphere of contact, the mind sphere of contact.

**‘Imāni cha phassāyatanāni’ ti bhikkhave mayā Dhammo desito**

‘These are the six spheres of contact’ is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhī ti.**  
that is without reproach, undefiled, blameless, and unreviled by wise ascetics and  
brahmins.

**Iti yaṃ taṃ vuttaṃ, idam-etaṃ paṭicca vuttaṃ.**

This is that which was said, and this is the reason it was said.

THE EIGHTEEN INVESTIGATIONS OF MIND

**‘Ime aṭṭhārasa manopavicārā’ ti bhikkhave mayā Dhammo desito**

‘These are the eighteen investigations of mind’ is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhī ti.**  
that is without reproach, undefiled, blameless, and unreviled by wise ascetics and  
brahmins.<sup>2</sup>

**Iti kho panetaṃ vuttaṃ, kiñ-cetaṃ paṭicca vuttaṃ?**

This is what was said, but in regard to what was it said?

**Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati,**

Having seen a form with the eye he investigates whether it is to be classified as a pleasant  
form,

**domanassaṭṭhānīyaṃ rūpaṃ upavicarati,**

he investigates whether it is to be classified as a unpleasant form,

**upekkhaṭṭhānīyaṃ rūpaṃ upavicarati.**

he investigates whether it is to be classified as a neutral form.<sup>3</sup>

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<sup>1</sup> ChS: *cakkhu*.

<sup>2</sup> This teaching seems to be mentioned only here, and in the commentaries on this discourse, except when it is quoted from here (as in the commentary to Mūlapariyāyasuttaṃ (MN 1), but it is enunciated as though it were a well-known teaching.

<sup>3</sup> *upekkhā* here is equivalent to *adukkhamasukhavedanā*.

**Sotena saddaṃ sutvā somanassaṭṭhāniyaṃ saddaṃ upavicarati,**

Having heard a sound with the ear he investigates whether it is to be classified as a pleasant sound,

**domanassaṭṭhāniyaṃ saddaṃ upavicarati,**

he investigates whether it is to be classified as a unpleasant sound,

**upekkhaṭṭhāniyaṃ saddaṃ upavicarati.**

he investigates whether it is to be classified as a neutral sound.

**Ghānena gandhaṃ ghāyivā somanassaṭṭhāniyaṃ gandhaṃ upavicarati,**

Having smelt a smell with the nose he investigates whether it is to be classified as a pleasant smell,

**domanassaṭṭhāniyaṃ gandhaṃ upavicarati,**

he investigates whether it is to be classified as a unpleasant smell,

**upekkhaṭṭhāniyaṃ gandhaṃ upavicarati.**

he investigates whether it is to be classified as a neutral smell.

**Jivhāya rasaṃ sāyivā somanassaṭṭhāniyaṃ rasaṃ upavicarati,**

Having tasted a taste with the tongue he investigates whether it is to be classified as a pleasant taste,

**domanassaṭṭhāniyaṃ rasaṃ upavicarati,**

he investigates whether it is to be classified as a unpleasant taste,

**upekkhaṭṭhāniyaṃ rasaṃ upavicarati,**

he investigates whether it is to be classified as a neutral taste,

**Kāyena phoṭṭhabbaṃ phusivā somanassaṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati,**

Having touched a tangible with the body he investigates whether it is to be classified as a pleasant tangible,

**domanassaṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati,**

he investigates whether it is to be classified as a unpleasant tangible,

**upekkhaṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati,**

he investigates whether it is to be classified as a neutral tangible,

**Manasā dhammaṃ viññāya somanassaṭṭhāniyaṃ dhammaṃ upavicarati,**

Having cognised a mental object with the mind he investigates whether it is to be classified as a pleasant mental object,

**domanassaṭṭhāniyaṃ dhammaṃ upavicarati,**

he investigates whether it is to be classified as a unpleasant mental object,

**upekkhaṭṭhānīyaṃ dhammaṃ upavicarati.**

he investigates whether it is to be classified as a neutral mental object.

**‘Ime aṭṭhārasa manopavicārā’ ti bhikkhave mayā Dhammo desito**

‘These are the eighteen investigations of mind’ is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhī ti.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**Iti yaṃ taṃ vuttaṃ, idam-etaṃ paṭicca vuttaṃ.**

This is that which was said, and this is the reason it was said.

### THE FOUR NOBLE TRUTHS

**‘Imāni cattāri ariyasaccāni’ ti bhikkhave mayā Dhammo desito**

‘These are the four noble truths’ is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhī ti.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**Iti kho panetaṃ vuttaṃ, kiñ-cetaṃ paṭicca vuttaṃ?**

This is what was said, but in regard to what was it said?

**Channaṃ bhikkhave dhātūnaṃ upādāya gabbhassāvakkanti hoti,**

Having attachment to the six elements, monks, there is entry into the womb,

**okkantiyā sati nāmarūpaṃ,**

with the appearance (in the womb) there is mind and body,

**nāmarūpapaccayā saḷāyatanaṃ,**

because of mind and body: the six sense spheres,

**saḷāyatanapaccayā phasso,**

because of the six sense spheres: contact,

**phassapaccayā vedanā,**

because of contact: feeling,

**vediyamānassa kho panāhaṃ bhikkhave ‘idaṃ dukkhan’-ti paññāpemi,<sup>1</sup>**

now to one who has feeling, monks, I declare ‘this is suffering’,

**‘ayaṃ dukkhasamudayo’ ti paññāpemi,**

I declare ‘this is the arising of suffering’,

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<sup>1</sup> ChS: *paññāpemi*, and similarly throughout.

**‘ayaṃ dukkhanirodho’ ti paññāpemi,**  
I declare ‘this is the cessation of suffering’,

**‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti paññāpemi.**  
I declare ‘this is the path leading to the cessation of suffering’.

**Katamañ-ca bhikkhave dukkhaṃ ariyasaccaṃ?**  
Now what, monks, is the noble truth of suffering?

**Jāti pi dukkhā**  
Birth is suffering

**jarā pi dukkhā**  
also old age is suffering

**maraṇam-pi dukkhaṃ**  
also death is suffering

**sokaparidevadukkhadomanassupāyāsā pi dukkhā**  
also grief, lamentation, pain, sorrow, and despair, is suffering

**<sup>1</sup>yam-picchaṃ na labhati tam-pi dukkhaṃ**  
also not to obtain what one longs for is suffering

**saṅkhittena pañcupādānakkhandhā dukkhā.**  
in brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

**Idaṃ vuccati bhikkhave dukkhaṃ ariyasaccaṃ.**  
This I say, monks, is the noble truth of suffering.

**Katamañ-ca bhikkhave dukkhasamudayaṃ<sup>2</sup> ariyasaccaṃ?**  
Now what, monks, is the noble truth of the arising of suffering?

**Avijjāpaccayā saṅkhārā,**  
Because of ignorance there are (volitional) processes,

**saṅkhārapaccayā viññāṇaṃ,**  
because of (volitional) processes: consciousness,

**viññāṇapaccayā nāmarūpaṃ,**  
because of consciousness: mind and body,

**nāmarūpapaccayā saḷāyatanaṃ,**  
because of mind and body: the six sense spheres,

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<sup>1</sup> RTE adds: *dukkhā appiyehi sampayogo, dukkho piyehi vippayogo dukkho.*

<sup>2</sup> RTE: *Dukkhasamudayo*, here and below.

**saḷāyatanapaccayā phasso,**  
because of the six sense spheres: contact,

**phassapaccayā vedanā,**  
because of contact: feeling,

**vedanāpaccayā taṇhā,**  
because of feeling: craving,

**taṇhāpaccayā upādānaṃ,**  
because of craving: attachment,

**upādānapaccayā bhavo,**  
because of attachment: continuation,

**bhavapaccayā jāti,**  
because of continuation: birth,

**jātipaccayā jarāmaraṇaṃ,**  
because of birth: old age, death,

**sokaparidevadukkhadomanassupāyāsā sambhavanti,**  
grief, lamentation, pain, sorrow, and despair (all) arise,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Idaṃ vuccati bhikkhave dukkhasamudayaṃ ariyasaccaṃ.**  
This I say, monks, is the noble truth of the arising of suffering.

**Katamañ-ca bhikkhave dukkhanirodhaṃ<sup>1</sup> ariyasaccaṃ?**  
Now what, monks, is the noble truth of the cessation of suffering?

**Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,**  
From the complete fading away and cessation of ignorance, there is the cessation  
of (volitional) processes,

**saṅkhāranirodhā viññāṇanirodho,**  
from the cessation of (volitional) processes, the cessation of consciousness,

**viññāṇanirodhā nāmarūpanirodho,**  
from the cessation of consciousness, the cessation of mind and body,

**nāmarūpanirodhā saḷāyatananirodho,**  
from the cessation of mind and body, the cessation of the six sense spheres,

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<sup>1</sup> RTE: *Dukkhanirodho*, here and below.

**saḷāyatananirodhā phassanirodho,**

from the cessation of the six sense spheres, the cessation of contact,

**phassanirodhā vedanānirodho,**

from the cessation of contact, the cessation of feeling,

**vedanānirodhā taṇhānirodho,**

from the cessation of feeling, the cessation of craving,

**taṇhānirodhā upādānanirodho,**

from the cessation of craving, the cessation of attachment,

**upādānanirodhā bhavanirodho,**

from the cessation of attachment, the cessation of continuation,

**bhavanirodhā jātinirodho,**

from the cessation of continuation, the cessation of birth,

**jātinirodhā jarāmarañam,**

from the cessation of birth, old age, death,

**sokaparidevadukkhadomanassupāyāsā nirujjhanti,**

grief, lamentation, pain, sorrow, and despair (all) cease,

**evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.**

and so there is a cessation of this whole mass of suffering.

**Idaṃ vuccati bhikkhave dukkhanirodham ariyasaccam.**

This I say, monks, is the noble truth of the cessation of suffering.

**Katamañ-ca bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam?**

Now what, monks, is the noble truth of the path leading to the cessation of suffering?

**Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ:<sup>1</sup>**

It is this noble path with eight factors, as follows:

**sammādiṭṭhi**

right view

**sammāsaṅkappo**

right thought

**sammāvācā**

right speech

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<sup>1</sup> ChS: *seyyathidaṃ*.

**sammākammanto**

right action

**sammā-ājīvo**

right livelihood

**sammāvāyāmo**

right endeavour

**sammāsati**

right mindfulness

**sammāsamādhi.**

right concentration.

**Idaṃ vuccati bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ.**

This I say, monks, is the noble truth of path leading to the cessation of suffering.

**‘Imāni cattāri ariyasaccāni’ ti bhikkhave mayā Dhammo desito**

‘These are the four noble truths’ is a Teaching, monks, taught by me

**aniggahito asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhī ti.**

that is without reproach, undefiled, blameless, and unreviled by wise ascetics and brahmins.

**Iti yaṃ taṃ vuttaṃ, idam-etaṃ paṭicca vuttaṃ.**

This is that which was said, and this is the reason it was said.

[NITTHITAM]

[FINISHED]