

Nibbedhika (Pariyāya) Sutta

The Discourse on (the Exposition on) Penetrating Insight

[A novel application of the noble truths
as an overview of the way to spiritual liberation]

(Aṅguttara Nikāya 6.63/3:410-416)

Translated with notes by Piya Tan ©2003

Introduction

This popular sutta is often quoted in the Commentaries.¹ It is a summary of the whole Teaching as the Way in six parallel methods, each with six steps: sensual desire, feelings, perceptions, mental influxes, karma, and suffering —each to be understood by its definition, diversity (of manifestation), result, cessation and the way to its cessation. It is a sort of extended “noble truth” formula [§13].

In fact, each of analytical schemes of the six defilements (sensual desire, etc) is built on the structure of the four noble truths with the additional factors of “diversity” and of “result.” The Aṅguttara Commentary glosses “diversity” as “various causes” (*vemattatā ti nānā,kāraṇaṃ*, AA 3:406). In other words, it serves as an elaboration of the 2nd noble truth, the various internal or subjective causes of *dukkha*. “Result” (*vipāka*), on the other hand, shows the external or objective causes of *dukkha*.

The Aṅguttara Commentary takes *pariyāya* here to mean “cause” (*kāraṇa*), that is, a means of penetrating (ie destroying) the defilements: “It is called ‘penetrative’ (*nibbedhika*) because it penetrates the mass of greed, etc, which had never before been penetrated or cleaved.” (AA 3:223)

The highlight of the exposition is found in these two remarkable lines of the sutta’s only verse:

The thought of passion is a person’s sensuality:
What is beautiful in the world remain as they are. [§3]

This essentially means that the real world is not what we think of it: it is our mind that we have to deal with without blaming the world (as evil, etc). We tend to project our preconceived minds onto the world. Our daily existence tends to be autopiloted by the shadows of our past or by the mirages of the future.

The list of spiritual methods listed here ends with the one dealing with suffering. This last method is related to the one given in **the Upanisā Sutta** (S 12.23) that applies the causal method of analysis, or what I call “the extended *pāmojja* formula,” or more simply, the “*pāmojja* formula” or thus:²

Suffering (*dukkha*) is the immediate cause of faith,
Faith (*saddhā*)³ is the immediate cause of joy [gladness],
Joy (*pāmojjā*) is the immediate cause of zest,
Zest (*pīti*) is the immediate cause tranquillity;

¹ UA 176; DhsA 369 f; etc.

² For the shorter “*pāmuja* formula,” see **Bhikkhuñi Vāsaka S** (S 47.10.7/5:156) = SD 24.2.

³ “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka,saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p,pasāda* (S 12.41.11/2:69). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:207; my emphases).

Tranquillity (*passaddhi*) is the immediate cause of happiness;
Happiness (*sukha*) is the immediate cause of concentration;
Concentration (*samādhi*) is the immediate cause of knowledge and vision of things as they really;
Knowledge and vision of things as they really (*yathā, bhūta, ñāna, dassana*) are is the immediate cause of disenchantment;
Disenchantment (*nibbidā*) is the immediate cause of dispassion;
Dispassion (*virāga*) is the immediate cause of release;
Release (*vimutti*) is the immediate cause of the knowledge of the destruction [of the influxes].
(S 12.23/3:29-32) = SD 1.12

The Nibbedhika Pariyāya Sutta closes on a very positive note, dropping a broad hint that we can work our way out of suffering with a clear mind:

...there is one who although overwhelmed by suffering, his mind overcome by suffering, but is one who searches outside, asking, ‘Who knows a way or two to end this suffering?’

The result of suffering, bhikshus, is either confusion or search, I say! (A 6.63.13e/3:416)

Prayudh Payutto, in his *Dependent Origination: The Buddhist Law of Conditionality*, briefly discusses the main point of this sutta (1994:94 f).

— — —

The Discourse on (the Exposition on) Penetrating Insight

(A 6.63/3:410-416)

[410]

1 “Bhikshus, I shall teach you a Dharma exposition on penetrating insight. Listen to it, pay careful attention, I will speak.”

“Yes, venerable sir!” the monks answered the Blessed One in assent.

The Blessed One said this:

Synopsis

2a “And what, bhikshus, is this Dharma exposition on penetrating insight?”

Sensual desire (*kāma*),⁴ bhikshus, should be known.

The source for the arising (*nidāna,sambhava*)⁵ of sensual desire should be known.

The diversity (*vemattatā*)⁶ of sensual desire should be known.

The result (*vipāka*) of sensual desire should be known.

The cessation (*nirodho*) of sensual desire should be known.

The way to the cessation (*nirodha,gāmini,paṭipadā*) of sensual desire should be known.

2b **Feelings** (*vedanā*), bhikshus, should be known.

The source for the arising of feelings should be known.

The diversity of feelings should be known.

The result of feelings should be known.

The cessation of feelings should be known.

The way to the cessation of feelings should be known.

2c **Perception** (*saññā*), bhikshus, should be known.

The source for the arising of perceptions should be known.

The diversity of perceptions should be known.

The result of perceptions should be known.

The cessation of perceptions should be known.

The way to the cessation of perceptions should be known.

2d **The mental influxes** (*āsava*), bhikshus, should be known.

The source for the arising of mental influxes should be known.

The diversity of mental influxes should be known.

The result of mental influxes should be known.

The cessation of mental influxes should be known.

The way to the cessation of mental influxes should be known.

2e **Karma** (*kamma*), bhikshus, should be known.

The source for the arising of karma should be known.

The diversity of karma should be known.

The result of karma should be known.

The cessation of karma should be known.

The way to the cessation of karma should be known.

2f **Suffering** (*dukkha*), bhikshus, should be known.

The source for the arising of suffering should be known.

The diversity of suffering should be known.

The result of suffering should be known.

⁴ See n on §3.

⁵ “Origin,” *nidāna,sambhavo*. I follow Comy: *nidānam eva sambhavo* (AA 3:406).

⁶ See UA 176; DhsA 369 = DhsA:PR 292; Abhs:SR 476.

The cessation of suffering should be known.
The way to the cessation of suffering should be known.

Sensuality

3a (1) **Sensual desires** (*kāma*),⁷ bhikshus, should be known;
The source for the arising of desires should be known.
The diversity desires should be known.
The result of sensual desires [411] should be known.
The cessation of sensual desires should be known.
The way to the cessation of sensual desires should be known.

—So it is said, but in what connection is this said?

3b There are these **five cords of sensual pleasures** (*kāma,guṇa*):

Forms cognizable by the eye that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful;

Sounds cognizable by the ear that are, desirable, attractive, pleasant, endearing, associated with sensuality, delightful;

Smells cognizable by the nose that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful;

Tastes cognizable by the tongue that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful;

Touches cognizable by the body that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful.

—**Bhikshus, these are not sensual objects (*kāma*), but in the noble discipline, they are called ‘cords of sensual desire’ (*kāma,guṇa*).**⁸

*Saṅkappa,rāgo purisassa kāmo
n’ete kāmā yāni citrāni loke
saṅkappa,rāgo purisassa kāo
tiṭṭhanti citrāni that’eva loke
Ath’ettha dhīrā vinayanti chandan ti*

The thought of passion is a person’s sensuality:
There is no sensuality in what is beautiful in the world.
The thought of passion is a person’s sensuality:
What is beautiful in the world remain just as they are.
So here the wise remove the desire for them.⁹

4a And what, bhikshus, is **the source for the arising of sensuality** (*kāmānaṃ nidāna.sambhavo*)?

Contact (*phassa*),¹⁰ bhikshus, is the source for the arising of sensuality.

4b And what, bhikshus, is **the diversity of sensuality** (*kāmānaṃ vemattatā*)?

One desires for visual forms;
another desires for sounds;
another desires for smells;
another desires for tastes;
another desires for touches.

—This, bhikshus, is called the diversity of sensuality.

4c And what, bhikshus, is **the result of sensual desires** (*kāmānaṃ vipāko*)?

⁷ “Sensual desire,” *kāma*, here may refer to “the defilement of sensuality” (*kilesa,kāma*) or to “the object of sensuality” (*vatthu,kāma*), ie either to subjective sensuality (arising in the mind: *kāma-c,chanda, kāma,rāga*, etc) or to objective defilement (arising through any of the five physical senses, ie *kāma,guṇa*) (Nm 2). When both senses are applicable, the word “sensuality” is used. See BDict: Kāma.

⁸ *Api ca kho bhikkhave n’ete kāmā, kāma,guṇā nam’ete ariyassa vinaye vuccanti.* This is an enigmatic statement whose meaning is clarified in the verse that follows. See foll n.

⁹ This verse, which explains the previous prose sentence, “plays upon the double meaning of *kāma*, emphasizes that purification is to be achieved by mastering the defilement of sensuality, not by fleeing [from] sensually enticing objects.” (A:NB 1999:302 n34)

¹⁰ “Contact,” *phassa*. Comy: “Contact arisen simultaneously” (*sahajāta,phasso*) (AA 3:406), ie the coming together of consciousness and the sense-object through the sense-faculty: the “triangle of experience.”

Bhikshus, one having sensual desires is reborn as an individual into this or that existence depending on what constitutes merit or on what constitutes demerit.¹¹

—This, bhikshus, is called the result of sensual desires.

4d And what, bhikshus, is **cessation of sensual desire** (*kāma,nirodho*)?

The cessation of contact (*phassa,nirodha*), bhikshus, is the cessation of sensual desire. It is this noble eightfold path that is the way to the cessation of sensual desire, that is to say:

right view,
right thought,
right speech,
right [412] action,
right livelihood,
right effort,
right concentration,
right mindfulness.

4e Bhikshus, when the noble disciple knows sensual desire thus, when he knows the source for the arising of sensual desire thus, when he knows the diversity of sensual desire thus, when he know the result of sensual desire thus, when he knows the cessation of sensual desire thus, when he knows the way to the cessation of sensual desire thus, that noble disciple knows this holy life of penetrating insight¹² as the cessation of sensuality.¹³

4f Sensual desire, bhikshus, should be known...etc...

The way to the cessation of sensual desire should be known.

—So it is said: it is in this connection that this is said.

5a (2) Feelings (*vedanā*), bhikshus, should be known;

The source for the arising of feelings should be known.

The diversity of feelings should be known.

The result of feelings should be known.

The cessation of feelings should be known.

The way to the cessation of feelings should be known.

—So it is said, but in what connection is this said?

5b Bhikshus, there are these three kinds of feeling:

Pleasant feelings;

Unpleasant feelings;

Neutral feelings.¹⁴

6a And what, bhikshus, is **the source for the arising of feelings**?

Contact, bhikshus, is the source for the arising of feeling.

6b And what, bhikshus, is **the diversity of feelings**?¹⁵

Bhikshus, there is pleasant sensual [carnal] feeling;¹⁶

There is pleasant non-sensual [spiritual] feeling;¹⁷

¹¹ *Yaṃ kho bhikkhave kāmayamāno [vī kamaṃ vediyamāno] tājjaṃ tājjaṃ attabhāvaṃ abhinibbatteti puñña, bhāgiyaṃ vā apuñña, bhāgiyaṃ vā.*

¹² “Holy life of penetrating insight,” *nibbedhikhaṃ brahmacāriyaṃ*. Comy: The holy life here is the supramundane path (Stream-entry, etc).

¹³ “Cessation of sensuality,” *kāma,nirodha*.

¹⁴ “Neutral feelings,” ie feelings that are neither painful or pleasurable. “Feeling” (*vedanā*) here has the sense of “experience,” as when we say “I feel good” or “I feel nothing.” As such it makes sense here to say “neutral feeling.”

¹⁵ Cf the feelings as defined in **Satipaṭṭhāna S** (M 10.32/1:59) = SD 13.3.

¹⁶ *S’āmisāṃ sukhaṃ vedanaṃ. S’āmisā = sa-āmisā*, “sensual,” lit “with flesh” thus connoting some sense of the carnal, ie connected to the pleasures of the five senses (*kāma,guṇā*) (S 4:235, 236).

There is painful sensual feeling;
 There is painful non-sensual feeling.
 There is neutral sensual feeling;
 There is neutral non-sensual feeling.

—This, bhikshus, is called the diversity of feelings.

6c And what, bhikshus, is **the result of feelings**.

Bhikshus, one who feels is reborn as an individual into this or that existence depending on one's merit or on one's demerit

—This, bhikshus, is called the result of feelings.

6d And what, bhikshus, is **the cessation of feelings**.

The cessation of contact, bhikshus, is the cessation of feelings. It is this noble eightfold path that is the way to the cessation of feelings, that is to say:
 right view,... etc...right mindfulness.

6e Bhikshus, when the noble disciple knows feelings thus,
 when he knows the source for the arising of feelings thus,
 when he knows [413] the diversity of feelings thus,
 when he know the result of feelings thus,
 when he knows the cessation of feelings thus,
 when he knows the way to the cessation of feelings thus,
 that noble disciple knows this holy life of penetrating insight as the cessation of feelings.

6f Feelings, bhikshus, should be known...etc...

The way to the cessation of feelings should be known.

—So it is said: it is in this connection that this is said.

7a (3) **Perception** (*saññā*), bhikshus, should be known;

The source for the arising of perceptions should be known;

The diversity of perceptions should be known;

The result of perceptions should be known;

The cessation of perceptions should be known;

The way to the cessations should be known.

—So it is said, but in what connection is this said?

7b Bhikshus, there are these six kinds of perception:

The perception of form;

The perception of sound;

The perception of smell;

The perception of taste;

The perception of touch;

The perception of thought.

8a And what, bhikshus, is **the source for the arising of perceptions**?

Contact, bhikshus, is the source for the arising of perceptions.

8b And what, bhikshus, is **the diversity of perceptions**?

One perceives visual forms;

another perceives sounds;

another perceives smells;

another perceives tastes;

¹⁷ *Nirāmisam sukham vedanam*. Here *nirāmisā* means 'non-sensual,' 'non-carnal' or 'spiritual,' which according to Comy refers to the six joyful feelings connected with the sense-doors, but not dependent on sense-desire (MA 1:279). In **Saḷ'āyatana,vibhaṅga S** (M 137), *s'āmisa* and *nirāmisā* refer to the household life and to the renounced life respectively. Elsewhere, as in **Suddhika Nirāmisā S** (S 36.29), *nirāmisā pūti*, *nirāmisā sukha* and *nirāmisā upekkhā* are experienced in the dhyanas (S 36.29.8-15/4:236 f). See D 2:298; M 1:59; S 4:235, 236 (x2); A 1:81, 3:4121 Pm 2:233. See also Sue Hamilton, *Identity and Experience*, 1996:43 f.

another perceives touches.

—This, bhikshus, is called the diversity of perceptions.

8c And what, bhikshus, is **the result of perceptions?**

Perceptions, bhikshus, result in conventional speech (*vohāra*), I say! What one perceives, one expresses in conventional terms (*viharati*), saying, ‘I perceived it so!’

—This, bhikshus, is the result of perceptions.

8d And what, bhikshus, is **the cessation of perceptions?**

The cessation of contact, bhikshus, is the cessation of perceptions. It is this noble eightfold path that is the way to the cessation of perceptions, that is to say:

right view,...etc...right mindfulness.

8e Bhikshus, when the noble disciple knows perceptions thus, when he knows the source for the arising of perceptions thus, when he knows [414] the diversity of perceptions thus, when he know the result of perceptions thus, when he knows the cessation of perceptions thus, when he knows the way to the cessation of perceptions thus, that noble disciple knows this **holy life of penetrating insight** as the cessation of perceptions.

8f Perceptions, bhikshus, should be known...etc...

The way to the cessation of perceptions should be known.

—So it is said: it is in this connection that this is said.

9a (4) The mental influxes (*āsava*), bhikshus, should be known;

The source for the arising of mental influxes should be known;

The diversity of mental influxes should be known;

The result of mental influxes should be known;

The cessation of mental influxes should be known;

The way to the cessation of mental influxes should be known.

—So it is said, but in what connection is this said?

9b Bhikshus, there are these three kinds of mental influxes:¹⁸

The mental influxes of sensuality (*kām’āsava*);

The mental influxes of existence (*bhav’āsava*);

The mental influxes of ignorance (*avijj’āsava*).

10a And what, bhikshus, is **the source for the arising of mental influxes?**

Ignorance, bhikshus, is the source for the arising of mental influxes.¹⁹

10b And what, bhikshus, is **the diversity of mental influxes?**

There are mental influxes that lead one on to the hells (*niraya*).

There are mental influxes that lead one on to the animal kingdom (*tiracchāna,yoni*).

There are mental influxes that lead one on to the ghost realm (*pitti,visaya*).²⁰

There are mental influxes that lead one on to the human world (*manussa,loka*).

There are mental influxes that lead one on to the heavenly world (*deva,loka*).

—This, bhikshus, is called the diversity of mental influxes.

¹⁸ “Three kinds of mental influxes” (D 33/3:216; M 2/1:55, 9/3:41; S 4:256=5:56=189; A 3.59/3:414, 67, 6.63; Vbh 347). A later formula adds a fourth mental influx, that of “view” (*ditth’āsava*) (V 3:5; D 2:81=84; A 1:241; Vbh 373). The four mental influxes are also known as “floods” (*ogha*, D 3:230; UA 362) and as “yokes” (*yoga*, D 3:230, 276; A 2:10).

¹⁹ **Sammā,dit̥ṭhi S** (M 9) says that mental influxes (incl ignorance) are the cause of ignorance (M 9.67/ 1:54), and ignorance is the cause of mental influxes (M 9.70/1:55). Comy explains that this conditioning of ignorance by ignorance should be understood to mean that the ignorance in any existence is conditioned by the existence in the preceding existence. “Having shown this, (it follows that) no point of ignorance can be discovered, and as such this cyclic existence (*samsāra*) has no discernible beginning.” (MA 1:224). See Ñāṇamoli (tr) 1991:22, 67.

²⁰ *Pitti,visāya*, also tr as “realm of the departed. See **Jāṇussoṇī S** (A 10.177) = SD 2.6

10c And what, bhikshus, is **the result of mental influxes**?

Bhikshus, one guided by ignorance (*avijjā*) is reborn as an individual into this or that existence depending on one's merit or on one's demerit.

—This, bhikshus, is called the result of mental influxes.

10d And what, bhikshus, is **the cessation of mental influxes**?

The cessation of ignorance, bhikshus, is the cessation of mental influxes. It is this noble eightfold path that is the way to the cessation of mental influxes, that is to say:
right view,... etc...right mindfulness.

10e Bhikshus, when the noble disciple knows mental influxes thus, when he knows the source for the arising of mental influxes thus, when he knows the diversity of mental influxes thus, when he know the result of mental influxes thus, when he knows the cessation of mental influxes thus, when he knows the way to the cessation of mental influxes thus, that noble disciple knows this holy life of penetrating insight as the cessation of mental influxes. [415]

10f Mental influxes, bhikshus, should be known...etc...

The way to the cessation of mental influxes should be known.

—So it is said: it is in this connection that this is said.

11a (5) Karma (*kamma*), bhikshus, should be known;

The source for the arising of karma should be known;

The diversity of karma should be known;

The result of karma should be known;

The cessation of karma should be known;

The way to the cessation of karma should be known.

—So it is said, but in what connection is this said?

11b Bhikshus, volition is karma, I say! Having willed, one creates karma through the body, speech and the mind.²¹

12a And what, bhikshus, is **the source for the arising of karma**?

Contact, bhikshus, is the source for the arising of karma.

12b And what, bhikshus, is **the diversity of karma**?

There are karma²² that would be experienced²³ in the hells.

...in the animal kingdom.

...in the ghost realms.

...in the human world.

There are karma that would be experienced in the heavenly world.

—This, bhikshus, is called the diversity of karma.

12c And what, bhikshus, is **the result of karma**?

There are, bhikshus, these three kinds of karmic results,²⁴ I say!

²¹ As at Kvu 392. This famous statement is often misunderstood. “The Buddha’s utterance does not establish a mathematical equivalence between *cetanā* and *kamma*, such that every instance of volition must be considered *kamma*. As the second part of his statement shows, his words mean that *cetanā* is the decisive factor in action, that which motivates action and confers upon action the ethical significance intrinsic to the idea of *kamma*. This implies that the ethical evaluation of a deed is to be based on the *cetanā* from which it springs, so that a deed has no kammic efficacy apart from the *cetanā* to which it gives expression. The statement does not imply that *cetanā* (in the non-arahant) is always and invariably *kamma*.” (Bodhi 1998:§23/p25 digital ed)

²² I’ve taken “karma” as an uncountable noun here. Alt tr: “karmic acts.”

²³ “That would be experienced,” *vedanīyam*, participle of fut passive of *vidati* or *vindati*, “he knows.” (DPL), buy better as PED: *vediyati*, “he feels, experiences.” (S 4:114; A 1:249, 4:382).

²⁴ “Three kinds of karmic results,” see (**Kamma**) **Nidāna S** (A 3.33/1:134-136) on causes and kinds of karma. See **Mahā Kamma Vibhaṅga S** (M 136.17-21) tr in Sutta Discovery series 2004. See also **Visuddhi,magga** where

Those that arise [ripen] here and now, or in the next life, or in a subsequent life.

—This, bhikshus, is called the result of karma.

12d And what, bhikshus, is **the cessation of karma**?

The cessation of contact, bhikshus, is the cessation of karma. It is this noble eightfold path that is the way to the cessation of karma, that is to say:

right view,...etc...right mindfulness.

12e Bhikshus, when the noble disciple knows karma thus, when he knows the source for the arising of karma thus, when he knows the diversity of karma thus, when he know the result of karma thus, when he knows the cessation of karma thus, when he knows the way to the cessation of karma thus, that noble disciple knows this holy life of penetrating insight as the cessation of karma.

12f Karma, bhikshus, should be known...etc... [416]

The way to the cessation of karma should be known.

—So it is said: it is in this connection that this is said.

13a (6) **Suffering** (*dukkha*), bhikshus, should be known;

The source for the arising of suffering should be known;

The diversity of suffering should be known;

The result of suffering should be known;

The cessation of suffering should be known;

The way to the cessation of suffering should be known.

13b —So it is said, but in what connection is this said?

Birth is suffering,

decay²⁵ is suffering,

disease is suffering,²⁶

death is suffering;

grief, lamentation, physical pain, mental pain and despair are suffering;

to be with the unpleasant is suffering;

to be without the pleasant is suffering;

not to get what one desires is suffering;

—in short, the five aggregates of clinging²⁷ are suffering.

13c And what, bhikshus, is **the source for the arising of suffering**?

Craving (*taṇhā*), bhikshus is the source for the arising of suffering.

13d And what, bhikshus, is **the diversity of suffering**?

There is suffering that is excessive (*adhimatta*).

There is suffering that small [of no account] (*paritta*).

There is suffering that fades away slowly (*dandha,virāgi*);²⁸

There is suffering that fades away quickly (*kippa,virāgi*).²⁹

these three types of karma are respectively named as *diṭṭha,dhamma vedanīya kamma, upapajja,vedanīya kamma* and *apara,pariyāya vedanīya kamma*—and a fourth, *ahosi kamma*, lapsed or ineffectual karma (Vism 19.14/601). The first two kinds of karma may be without karmic result if the circumstances required for their ripening are missing, or because of the presence of a stronger counteractive karma; as such, they are called *ahosi,kamma*: cf **Loṇa-phala S** (A 3.99/1:249-253) = SD 3.5. See Vism:Ñ 19.14/696 n2.

²⁵ *jarā*, old age, aging.

²⁶ Only here & in the Vinaya version; not mentioned in Comys.

²⁷ *pañc'upadāna-k,khandha*, namely, form, feeling, perception, formations and consciousness (S 3:47; Vbh 1).

²⁸ Cf Comy which notes that “the eternalist view” (*sassata dassana*) is of little fault but slow to fade away (*appa,sāvajjam dandha,virāgam*) (MA 3:206).

—This, bhikshus, is called the diversity of suffering.

13e And what, bhikshus, is **the result of suffering**?

Here, bhikshus, there is one who is overwhelmed by suffering, his mind overcome by suffering: he grieves, moans, laments, beats his breast, weeps, becomes confused.

Or, there is one who although overwhelmed by suffering, his mind overcome by suffering, but is one who searches outside, asking, ‘Who knows a way or two to end this suffering?’

The result of suffering, bhikshus, is either confusion or search, I say!

—This, bhikshus, is called the result of suffering.

13f And what, bhikshus, is **the cessation of suffering**?

The cessation of craving, bhikshus, is the cessation of suffering. It is this noble eightfold path that is the way to the cessation of suffering, that is to say:

right view,...etc...right mindfulness.

13g Bhikshus, when the noble disciple knows suffering thus, when he knows the source for the arising of suffering, when he knows the diversity of suffering thus, when he know the result of suffering thus, when he knows the cessation of suffering thus, when he knows the way to the cessation of suffering thus, that noble disciple knows this **holy life of penetrating insight** as the cessation of suffering.

13h Suffering, bhikshus, should be known...etc... [416]

The way to the cessation of suffering should be known.

—So it is said: it is in this connection that this is said.

This, indeed, bhikshus, is the Dharma exposition on penetrating insight.”

—evam—

Bibliography

Aṅguttara Nikāya

1999 *Numerical Discourse of the Buddha: An anthology of Suttas from the Aṅguttara Nikāya.* Tr Nyanaponika Thera & Bhikkhu Bodhi. ©Buddhist Publication Society, Kandy. Walnut Creek, Oxford: Altamira Press, 1999. 208 selected suttas.

Bodhi, Bhikkhu

1998 “A critical examination of Ñāṇavīra Thera’s ‘A note on paṭiccasamuppāda’.” *Buddhist Studies Review*, 1998.

Payutto, P[rayudh] Ar[yankura]

1994 *Dependent Origination: The Buddhist law of conditionality.* [Thai] Tr Bruce Evans. Bangkok: Buddhadhamma Foundation, 1994:94 f.

Sammā,diṭṭhi Sutta (M 9)

1991 *The Discourse on Right View: The Sammādiṭṭhi Sutta and its Commentary.* Tr Bhikkhu Ñāṇamoli; ed & rev by Bhikkhu Bodhi. Wheel Publication nos 377/379. Kandy: Buddhist Publication Society, 1991. 77pp.

²⁹ Cf Comy which notes that “the annihilationist view” (*uccheda dassana*) is of great fault quick but to fade away (*mahā,sāvajjāṃ khippa,virāgaṃ*) (MA 3:206).

040721; 060418; 081228; 091113