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Nibbedhika (Pariyāya) Sutta

The Discourse on (the Exposition on) Penetrating Insight | A 6.63

Theme: A novel application of the noble truths as an overview of the way to spiritual liberation

Translated with notes by Piya Tan ©2003, 2011

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, kāraṇam*, 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:
The wonders 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,” 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;
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;

¹ UA 176; DhsA 369 f; etc.

² For the better known “*pāmojja* formula,” see (Ānanda) Subha S (D 10,2.14), SD 40a.13 & 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 2001:107; my emphases).

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 6.12

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

[410]

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

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

The Blessed One said this:

Synopsis

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

Sensual desire (<i>kāma</i>), ⁴ bhikshus,	should be known.
The source for the arising (<i>nidāna, sambhava</i>) ⁵ of sensual desire	should be known.
The diversity (<i>vemattatā</i>) ⁶ of sensual desire	should be known.
The result (<i>vipāka</i>) of sensual desire	should be known.
The cessation (<i>nirodho</i>) of sensual desire	should be known.
The way to the cessation (<i>nirodha, gāmini, paṭipadā</i>) of sensual desire	should be known.
2.2 Feelings (<i>vedanā</i>), 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.
2.3 Perception (<i>saññā</i>), 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.

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 way to the cessation of perceptions	should be known.
2.4 The mental influxes (<i>āsava</i>), 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.
2.5 Karma (<i>kamma</i>), 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.
2.6 Suffering (<i>dukkha</i>), 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.

Sensuality

3 (1) Sensual desires (<i>kāma</i>), ⁷ bhikshus,	should be known;
The source for the arising of desires	should be known.
The diversity of 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?

3.2 There are these **5 cords of sensual pleasures** (*kāma,guṇa*):

forms cognizable by the eye,

desirable, attractive, pleasant, endearing, associated with sensuality, delightful;⁸

sounds cognizable by the ear,

desirable, attractive, pleasant, endearing, associated with sensuality, delightful;

smells cognizable by the nose,

desirable, attractive, pleasant, endearing, associated with sensuality, delightful;

tastes cognizable by the tongue,

desirable, attractive, pleasant, endearing, associated with sensuality, delightful;

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 5 physical senses, ie *kāma,guṇa*) (Nm 2). When both senses are applicable, the word “sensuality” is used. See BDict: Kāma.

⁸ *Cakkhu,viññeyyā rūpā iṭṭhā kantā manāpā piya,rūpā kāmūpasamhitā rajanīyā*. The usual tr we see have the disjunctive “that are” before “desirable” throughout, implying that only “desirable, etc” sense-objects are meant. However, the adjs *iṭṭhā* etc follow the noun rather than precede it in all the 6 sentences, they function as a nexus (connector), ie, they qualify the respective nouns, and emphasizing them: see A K Warder, *Introduction to Pali*, 2nd ed, 1974:61. This tr also refutes the wrong view that in dhyana (said to be “detached from sensual pleasures,” *vivicc’eva kāmehi*, D 22.21/2:313 f, M 141.31/3:252), “neutral feelings” still remain. This view is curious because it is clear that in the 1st dhyana, there are “zest and joy” (*pīti-sukha*), which make it impossible for any neutral feeling to be felt at that time: see **Mahā Nidāna S** (D 15), which says that only one feeling (pleasant, painful, or neutral) is experienced at a time (D 15.28/2:66), SD 5.17. (I thank Lam Cheng Poh of Singapore for drawing my attention to this interesting point.)

touches cognizable by the body,

desirable, attractive, pleasant, endearing, associated with sensuality, delightful.

3.3 **Bhikshus, these are not sensual objects (*kāma*), but in the noble discipline, they are called ‘cords of sensual desire,’⁹**

3.4¹⁰ *Saṅkappa,rāgo purisassa kāmo
n’ete kāmā yāni citrāni loke
saṅkappa,rāgo purisassa kāmo
tiṭṭhanti citrāni tath’eva loke
ath’ettha dhīrā vinayanti chandan ti*

The thought of passion¹¹ is a person’s sensuality:¹²
there is no sensuality in what are beautiful in the world.
The thought of passion is a person’s sensuality:
The alluringly diverse¹³ in the world remain just as they are.
So here the wise remove desire (for them).¹⁴

4 And what, bhikshus, is **the source for the arising of sensuality (*kāmānaṃ nidāna.sambhavo*)?**
Contact (*phassa*),¹⁵ bhikshus, is the source for the arising of sensuality.

4.2 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.

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

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.¹⁶

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

4.4 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,

⁹ *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. On “cords of sensual desire” (*kāma,guṇa*), see **Kāma,guṇa S** (S 35.117), SD 88.6, & **Kāma-c, chanda**, SD 32.2 (2.3).

¹⁰ This verse closely parallels a verse in S 104 in **Na Santi S** (S 1.34,6/1:22), SD 42.6, which omits line a, and reading *na te for n’ete*; this **A 6.63** verse is qu at Kvu 370; NmA 1:12. Comys however qu the verse **S 104**: SA 1:63×2, which attr it to comy on **Pasūra S**, Sn 830 (or one of its verses): SnA 2:539; AA 2:41. Cf Tha 674.

¹¹ On *saṅkappa,rāga*, “thought of lust” or “lustful intention,” see S:B 366 n72.

¹² *Saṅkappa,rāgo purisassa kāmo.* Be Ce Ee Se all give the same 5-line stanza. It recurs in **Na Santi S** (S 1.34), SD 42.6 without line a. Here [§3.4] the stress is in our own thinking or intention, while in S 1.34, it is on the nature of the world. Note how lines a flows into b, and lines c into d. Line e points to what should be done.

¹³ “Beautiful,” *citra*, has a broad range of meanings: **1** (mfn) (i) bright, bright-coloured, decorated, many-coloured; extraordinary, wonderful; (ii) variegated, speckled; (iii) various, different, manifold. **2** (n) a kind of bird (the speckled cuckoo?). **3** (n) (i) something brilliant or diverse or extraordinary; (ii) a painting, a picture. See DP for details.

¹⁴ 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:ÑB 1999:302 n34)

¹⁵ “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.”

¹⁶ *Yam kho bhikkhave kāmayamāno [vī kamam vediyamāno] tajjam tajjam attabhāvaṃ abhinibbatteti puñña,bhāgiyam vā apuñña,bhāgiyam vā.*

right effort,
right concentration,
right mindfulness.

4.5 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 insight¹⁷ as the cessation of sensuality.¹⁸

4.6 *Sensual desires, bhikshus, should be known;*
The source for the arising of desires should be known;
The diversity of desires should be known;
The result of sensual desires 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: it is in this connection that this is said.

Feelings

5 (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?

5.2 Bhikshus, there are these three kinds of feeling:

Pleasant feelings;
Unpleasant feelings;
Neutral feelings.¹⁹

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

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

6.2 And what, bhikshus, is **the diversity of feelings**?²⁰

Bhikshus,
there is pleasant sensual [carnal] feeling;²¹
There is pleasant non-sensual [spiritual] feeling;²²
There is painful sensual feeling;

¹⁷ “Holy life of penetrating insight,” *nibbedhikhaṃ brahmacāriyaṃ*. Comy: The holy life here is the supramundane path (streamwinning, etc).

¹⁸ “Cessation of sensuality,” *kāma,nirodha*.

¹⁹ “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.”

²⁰ Cf the feelings as defined in **Satipaṭṭhāna S** (M 10.32/1:59), SD 13.3.

²¹ *S’āmisam sukhaṃ vedanaṃ*. *S’āmisā* = *sa-āmisā*, “sensual,” lit “with flesh” thus connoting some sense of the carnal, ie connected to the pleasures of the 5 senses (*kāma,guṇā*) (S 4:235, 236).

²² *Nirāmisam sukhaṃ vedanaṃ*. 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 **Sal’āyatana,vibhaṅga S** (M 137), *s’āmisā* and *nirāmisā* refer to the household life and to the renounced life respectively. Elsewhere, as in **Suddhika Nirāmisā S** (S 36.29), *nirāmisā pīti*, *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.

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.

6.3 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.

6.4 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, right thought, right speech, right action, right livelihood, right effort, right concentration, and right mindfulness.

6.5 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.

6.6 *Feelings, 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: it is in this connection that this is said.

Perception

7 (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?

7.2 Bhikshus, there are these 6 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.

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

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

8.2 And what, bhikshus, is **the diversity of perceptions**?

One perceives visual forms;
 another perceives sounds;
 another perceives smells;
 another perceives tastes;
 another perceives touches.

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

8.3 And what, bhikshus, is **the result of perceptions**?

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

—This, bhikshus, is the result of perceptions.

8.4 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, right thought, right speech, right action, right livelihood, right effort, right concentration, and right mindfulness.

8.5 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.

8.6 <i>Perceptions, bhikshus,</i>	<i>should be known;</i>
<i>The source for the arising of perceptions</i>	<i>should be known;</i>
<i>The diversity of perceptions</i>	<i>should be known;</i>
<i>The result of perceptions</i>	<i>should be known;</i>
<i>The cessation of perceptions</i>	<i>should be known;</i>
<i>The way to the cessations</i>	<i>should be known.</i>

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

Mental influxes

9 (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?

9.2 Bhikshus, there are these three kinds of mental influxes:²³

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

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

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

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

Ignorance, bhikshus, is the source for the arising of mental influxes.²⁴

10.2 And what, bhikshus, is **the diversity of mental influxes**?²⁵

²³ “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” (*diṭṭh’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).

²⁴ **Sammā,diṭṭhi 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.

²⁵ U Comy gives this as an example of influxes in terms of the 5 realms. Its long numerical analysis of asavas is summarized as follows: (1) karmic defilement (*kamma,kilesa*) (**Pāsādika S**, D 29,22; **Pāda Doṇa S**, A 4.36,4); (2)

There are mental influxes that lead one on to	the hells (<i>niraya</i>).
There are mental influxes that lead one on to	the animal kingdom (<i>tiracchāna, yoni</i>).
There are mental influxes that lead one on to	the ghost realm (<i>pitti, visaya</i>). ²⁶
There are mental influxes that lead one on to	the human world (<i>manussa, loka</i>).
There are mental influxes that lead one on to	the heavenly world (<i>deva, loka</i>).

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

10.3 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.

10.4 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, right thought, right speech, right action, right livelihood, right effort, right concentration, and right mindfulness.

10.5 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]

10.6 <i>Mental influxes, bhikshus,</i>	<i>should be known;</i>
<i>The source for the arising of mental influxes</i>	<i>should be known;</i>
<i>The diversity of mental influxes</i>	<i>should be known;</i>
<i>The result of mental influxes</i>	<i>should be known;</i>
<i>The cessation of mental influxes</i>	<i>should be known;</i>
<i>The way to the cessation of mental influxes</i>	<i>should be known.</i>

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

Karma

11 (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?

11.2 Bhikshus, intention is karma, I say! Having intended, one creates karma through the body, through speech, and through the mind.²⁷

defilements present and of future states (V 3:21,19); (3) sense-desires, existence and ignorance (**Ti Āsava S**, S 38.8); (4) Abhidhamma: these 2 + views [below]; (5) conducive to the 5 realms (**Nibbedhika Pariyāya S**, A 6.63,10.2); (6) to be abandoned through the 6 sense-restraints (**Chakka Āsava S**, A 6.58); (7) abandoned in 7 ways (**Sabb'āsava S**, M 2,4). (UA 176 f).

²⁶ *Pitti, visāya*, also tr as “realm of the departed. See **Jāṇussoṇī S** (A 10.177), SD 2.6

²⁷ 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-

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

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

12.2 And what, bhikshus, is **the diversity of karma?**

There are karma²⁸ that would be experienced²⁹ in the hells.

There are karma that would be experienced in the animal kingdom.

There are karma that would be experienced in the ghost realms.

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

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

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

12.3 And what, bhikshus, is **the result of karma?**

There are, bhikshus, these three kinds of karmic results,³⁰ I say!

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.

12.4 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, right thought, right speech, right action, right livelihood, right effort, right concentration, and right mindfulness.

12.5 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.

12.6 *Karma, 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;* **[416]**

The way to the cessation of karma *should be known.*

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

Suffering

13 (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;

arahant) is always and invariably *kamma*.” (Bodhi 1998:§23/p25 digital ed). Cf **Cetanā 1-3** (S 12.38/2:65-67), SD 7.6abc.

²⁸ I’ve taken “karma” as an uncountable noun here. Alt tr: “karmic acts.”

²⁹ “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).

³⁰ “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 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.

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

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

Birth is suffering,
decay³¹ is suffering,
disease is suffering,³²
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 5 aggregates of clinging³³ are suffering.

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

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

13.4 And what, bhikshus, is **the diversity of suffering**?

There is suffering that is excessive (*adhimatta*).
There is suffering that is small [of no account] (*paritta*).
There is suffering that fades away slowly (*dandha, virāgi*);³⁴
There is suffering that fades away quickly (*hippa, virāgi*).³⁵

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

13.5 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.

13.6 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, right thought, right speech, right action, right livelihood, right effort, right concentration, and right mindfulness.

13.7 Bhikshus, when the noble disciple knows suffering thus,

when he knows	the source for the arising of suffering	thus,
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.

13.8 <i>Suffering, bhikshus,</i>	<i>should be known;</i>
<i>The source for the arising of suffering</i>	<i>should be known;</i>
<i>The diversity of suffering</i>	<i>should be known;</i>
<i>The result of suffering</i>	<i>should be known;</i>
<i>The cessation of suffering</i>	<i>should be known;</i>

³¹ *jarā*, old age, aging.

³² Only here & in the Vinaya version; not mentioned in Comy.

³³ *pañc’upadāna-k,khandha*, namely, form, feeling, perception, formations and consciousness (S 3:47; Vbh 1).

³⁴ 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).

³⁵ Cf Comy which notes that “the annihilationist view” (*uccheda dassana*) is of great fault quick but to fade away (*mahā,sāvajjam hippa,virāgam*) (MA 3:206).

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.”

— evaṃ —

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