

**Titth'āyatana Sutta**  
 The Discourse on Sectarian Doctrines  
 or, Tittha Sutta  
**The Discourse on the Sectarians**  
 [The three wrong views regarding karma]  
 (Aṅguttara Nikāya 3.62)

Translated and abridged  
 with notes  
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### Introduction

The Titth'āyatana Sutta is an example of early Buddhist **apologetics**, that is, the defence of the teachings. The Buddha answers the doctrines or notions of determinism (everything is due to past action) [2], theism (everything is due to God) [3], and fatalism (no causality) [4]. These three notions all fall under the category of “the doctrine of non-action” (*akiriya, vāda*) [1]. The Buddha's basic rebuttal is that if any of these three notions were true, then no one would be morally responsible for their commission and omission of deeds, and would follow the ten unwholesome course of actions (*akusala kamma, patha*, D 3:269, 290; A 5:264) [2], that is, the breaking of the precepts through the three doors (body, speech and mind).

Although the potential results of past karma cannot be erased by present actions, the Buddha teaches that than present **free will** conditions future karma. Thus the Buddha attributes profound moral significance to human free will and effort. In **the Kesa, kambala Sutta** (A 3.135) the Buddha declares the teachings of Makkhali Gosāla—that “there is neither cause nor condition” for the morality, and that everything is fated (D 1.19/1:53 f)—to be the meanest (*paṭikiṭṭha*), destructive to humans like fishes swimming into a fish-trap that covers the river-mouth. For this reason, in the same sutta, the Buddha also declares that his is a teaching of karma (*kamma, vāda*), a teaching of the efficacy of action (*kiriya, vāda*), a teaching of (spiritual) effort (*virīya, vāda*) (A 3:135/1:236-38).

In **the Sīvaka Sutta** (S 36.21) the Buddha make an important statement, in reply to Sīvaka (who might have been a physician), that karma is *not* the only factor conditioning our experiences: if that were so, then karma might be considered as fatalism. What we experience may be caused by any of these eight factors, that is to say, our feelings (*vedanā*), ie disease and pain, may arise from any of the following factors [with Comy within brackets]:<sup>1</sup>

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<sup>1</sup> These eight factors are actually the ancient aetiology of disease (i.e dis-ease). While some proponents, says Sīvaka, thinks that all diseases are caused by karma, the Buddha replies by giving these eight causes. The list is repeated at Samaṇa-m-acala S (A 4.87/2:87) in connection with disease, and (Samaṇa) Sukumala S (A 5:104/3:131), where one who is disease-free (*appābādha*) is said to be one free from these eight conditions; cf Nm 370. See also Miln 134-148, where Nāgasena discusses the eight causes of suffering in the context of the Buddha's lack of moral vice. See Zysk 1998:30.

- (1) bile (*pitta*) disorders;<sup>2</sup>
- (2) phlegm (*semha*) disorders;
- (3) wind (*vāta*) disorders;
- (4) a combination or an imbalance of the above three (*sannipātika*);
- (5) change in climate and season (*utu,pariṇāma*);
- (6) stress of unusual behaviour (*visama.parihāra*) [such as sitting or standing too long, wrong food, going out at night, or being stung by a snake, etc];
- (7) assault (*opakkamika*, Skt *upakrama*, “sudden attack”),<sup>3</sup> ie external agencies: generally violence and trauma (injury) inflicted on the body [in connection with imprisonment, flogging, being arrested, etc].<sup>4</sup>
- (8) result of karma (*kamma,vipāka*). (S 36.21/4:230 f)

These eight factors are probably the prototype of the later systematized **five natural orders** (*pañca,-niyāma*):

- (1) *utu,niyāma*, “the order of heat”, that is, the physical inorganic order, physical laws, temperature;
- (2) *bīja,niyāma*, “the order of seeds”, that is, physical organic order, biological laws, genetics;
- (3) *citta,niyāma*, “the order of consciousness”, that is, the function of consciousness, mental process;
- (4) *kamma,niyāma*, “the law of karma”, that is, the order of action and result, moral causality;
- (5) *dhamma,niyāma*, “the order of the Dharma”, the general law of cause and effect, conditionality; certain events connected with the Dharma, such as the lives of the Buddhas. (DA 2:432; DhsA 272n)

**The (Kamma,vāda) Bhūmija Sutta** (S 12.25) relates how the monk Bhūmija asks the venerable Sāriputta regarding these four questions on karma (*kamma,vāda*) in connection with pleasure and pain:

- (1) Are pleasure and pain created by oneself (*sayañ,kataṃ*)?
- (2) Are pleasure and pain created by another (*parañ,kataṃ*)?
- (3) Are pleasure and pain created by both oneself and another (*sayañ,katañ ca parañ,katañ ca*) [ie partial eternalism (*ekacca sassata,vāda*, D 1:17-21)]?
- (4) Are pleasure and pain created by neither oneself nor another, but fortuitously (*adhicca,samuppannaṃ*), that is, by chance, without cause (D 2:28 f)?

<sup>2</sup> The following three are called “humours” or *dosa*, that is, the *tri,doṣa* (Skt) of Ayurvedic medicine. See Zysk 1998:29 f.

<sup>3</sup> “Assault,” *opakkamika*, also “torture”. Such pains can also come from self-inflicted torture as in the phrase: “painful, sharp, piercing pains due to (self-inflicted) torture” (*opakkamikā dukkhā tippā kaṭukā vedanā*) (M 1:92, 2:218 f).

<sup>4</sup> This is according to Ayurvedic medicine (Caraka Saṃhitā Sūtra,sthāna 20.3-4; Suśruta Saṃhitā Sūtra,sthāna 1.24-25).

Sāriputta answers by saying,

Friend, the Blessed One has said that pleasure and pain arise through **interdependent origination** (*paṭicca,samuppannam*). Dependent on what? Dependent on contact. *In each of the four cases*, it is impossible that they will experience (anything) without contact.<sup>5</sup>

(S 12.25/2:38 f; see also S 12.24, 26)

**The Acela (Kassapa) Sutta** (S 12.17) contains an important dialogue on karma between the Buddha and Kassapa the naked ascetic. Kassapa asks the Buddha these four questions on how karma brings suffering and the Buddha answers (both paraphrased) as follows:

(5) “Is suffering created by oneself (*sayaṇ,katam*)?”

Answer: To say that “the one who does is the one who feels (the result)” implies that “this self-created suffering has existed since the beginning” (*ādito sato sayaṇ,katam dukkhan ti*): this amounts to **eternalism**.

(6) “Is suffering created by another (*paraṇ,katam*)?”

Answer: To say that “the one who does is one, the one who feels is another” implies that suffering is created by another (ie one is not responsible for one’s actions): this amounts to **annihilationism**.

Kassapa, avoiding both these extremes, the Tathagata teaches **the Dharma in the middle** (*majjhena dhammam*) [that is, interdependent origination]:

with ignorance as condition, (volitional) formations arise;

with formations as condition, consciousness arises;

with consciousness as condition, name-and-form arises;

with name-and-form as condition, the six sense-bases arise;

with the six sense-bases as condition, contact arises;

with contact as condition, feeling arises;

with feeling as condition, craving arise;

with craving as condition, clinging arises;

with clinging as condition becoming arises;

with becoming as condition, birth arises;

with birth as condition, there arise decay, death, sorrow, lamentation, pain, anguish and despair.

—Such is the origin of this whole mass of suffering. (S 12.17/2:20 f)<sup>6</sup>

In **the Deva,dūta Sutta** (M 130) when the evil man was brought before king Yama, he declares: “This evil deed was done by you yourself, and you yourself will feel its results!” (M 130.4/3:180). This is known in modern ethics as “the natural consequence of one deeds” (Fujita 1982:156), a constant principle

<sup>5</sup> “Contact” (*phassa*) here means “sense-impression”, and in compounds becomes *samphassa*, as in eye-contact (or eye-impression, etc), ear-contact, nose-contact, tongue-contact, body-contact, mind-contact (M 9.44-47/1:52). Understandably, *phassa* is not physical impact, but a mental factor (*cetasika*) and belongs to the Formation Aggregate (*saṅkhāra-k,khandha*). In the Madhu,piṇḍika Sutta (M 18), Mahā Kaccāna declares that dependent on *the sense-organ and sense-object, sense-consciousness arises*: “the meeting of these three is contact. With contact as condition, there is feeling. What one feels, that one perceives. What one perceives, one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions (born of) mental proliferation beset a person in respect of past, future and present *sense-objects through the sense-organs*” (M 18.16/1:111 f; see M:ÑB 1205 n232).

<sup>6</sup> Cf Naḷa,kalāpiya S (S 12.67/2:112-115) where Mahā Koṭṭhita asks Sāriputta the four question in regards to each of interdependent links from aging and death up to consciousness.

found in early Buddhism. No unchanging soul is involved in this scheme of things. **The Mahā Puṇṇama Sutta** (M 109 = S 22.82) records the case of a monk who asks, “So, it seems that form...feeling...perception...formations...consciousness is not self. What self, then, will deeds by the not-self affect? (*anatta,-katāni kammāni kam attānaṃ phusissanti*).” Then, the Buddha, reading the monk’s mind, rebukes his foolishness:

“It is possible, monks, that some dull and ignorant empty person, his mind dominated by craving, might think he could outdo the Teacher’s Teaching, thinking thus: ‘So, it seems that form...feeling...perception...formations...consciousness is not self. What self, then, will deeds by the not-self affect?’ Now, monks, you have been trained by me through counterquestion (*paṭipucchā*) now and again in various teachings.

What do you think, monks, is form...feeling...perception...formations...consciousness permanent or impermanent?”

“Impermanent, venerable sir.”

“Is what is impermanent suffering or happiness?”

“Suffering, venerable sir.”

“Is what is impermanent, suffering and subject to change fit to be regarded thus: ‘This is mine; this I am; this is my self?’”

“No, venerable sir.”

(M 109.14-15/3P19 f = S 22.82/3:104)

The Tittḥ’āyatana Sutta not only makes an important statement on karma, but also gives an important and interesting variation of the practice of **the station of mindfulness** (*satipaṭṭhāna*):

	<u>Station of mindfulness</u>
[6] The six elements ( <i>dhātu</i> ).	= the body
[7] The six bases of contact ( <i>phass’āyatana</i> )	= feelings
[8] The 18 mental investigations ( <i>mano,pavicāra</i> )	= mind-objects
[9] The four noble truths ( <i>ariya,sacca</i> )	= mind

There is an important focus on **the Contemplation of Feelings** (*vedanā’nupassanā*) [9] that introduces the Four Noble Truths [10-13] which closes the sutta. In fact, here we find a delightful variation of the exposition of the Truths in terms of Dependent Origination (*paṭicca,samuppāda*), first an abridged one [9], then the full cycle [10].

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## The Discourse on Sectarian Doctrines

1 Monks, there are three sectarian doctrines<sup>7</sup> which when fully examined, investigated, discussed by the wise, even if taken in any other way,<sup>8</sup> will remain a **doctrine of non-action** (*akiriya, vāda*).<sup>9</sup> What are the three?

(a) There are, monks, some recluses and brahmins who teach and hold this view: “Whatever a person experiences, whether pleasurable, painful or neutral, all that is caused by past action [done in past lives] (*pubbe kata, hetu*).”<sup>10</sup>

(b) There are, monks, others who teach and hold this view: “Whatever a person experiences...all that is caused by God’s creation (*issara, nimmāna, hetu*).”<sup>11</sup>

(c) There are, monks, others who teach and hold this view: “Whatever a person experiences...all that is uncaused and unconditioned (*ahetu appaccaya*).”<sup>12</sup>

2 (a) Now, monks, I approached those recluses and brahmins who held that “Whatever a person experiences, whether pleasurable, painful or neutral, all that is caused by past action” and said to them: “Is it true, as they say, that you venerable sirs teach and hold *such a view*?”

Being asked thus by me, they said, “Yes.”

### The ten unwholesome courses of action

[174] Then I said this to them, “In that case, venerable sirs, it is due to **past action** [done here and in past lives],

there will be those who harm life,  
 there will be those who take the not-given,  
 there will be those who are incelibate [ie who break the rule of celibacy],  
 there will be speakers of false speech,  
 there will be speakers of divisive speech,  
 there will be speakers of harsh speech,  
 there will be speakers of useless talk,  
 there will be the covetous,  
 there will be the malevolent,  
 there will be those with false views.<sup>13</sup>

<sup>7</sup> “Sectarian doctrines,” *tittth'āyatanāni*. M 1:483,21,23; A 1:173, 175; Nc 154; Vbh 145, 367; AA 2:272; DhA 2:63.

<sup>8</sup> “Even if taken in any other way,” *param pi gantvā*. I have taken the Pali as it is *pace* Comy which glosses it as *yañ kiñci paramparañ gantvā pi*, “even if adopted because of tradition” (A:ÑB 61).

<sup>9</sup> Sāmaññaphala S ascribes the doctrine of non-action to Pūraṇa Kassapa (D 2.17/1:52 f). “Although on first encounter the view seems to rest on materialistic premises..., there is canonical evidence that Pūraṇa Kassapa subscribed to a fatalistic doctrine. Thus his moral antinomianism probably follows from the view that all action is predestined in ways that abrogate the ascription of moral responsibility to its agent.” (M:ÑB 1264 n629). See Basham 1951:84.

<sup>10</sup> This determinist view is ascribed by the Buddhists to the Jains; but cf Sāmaññaphala S (D 2.28-30/1:57 & nn), where Nigaṇṭha Naṭaputta is ascribed a different set of teachings.

<sup>11</sup> This theist view is common among the brahmins.

<sup>12</sup> This fatalist view (that denies causality) was taught by Makkhali Gosāla, a contemporary of the Buddha who held that all things are fated (D 2.20/1:53, M 30.2/1:198, 36.5/1:238, 36.48/1:250, 60.21/1:407, 76.53/1:524, 77.6/2:2 ff). This doctrine, together with the doctrine of non-action (or inaction) belongs to the “wrong views with a fixed destiny” (*niyata micchā, diṭṭhi*), ie a wrong view leading to a bad rebirth (Tkp 168).

Furthermore, monks, one who falls back on past action as the decisive factor will lack the desire and effort for doing this and not doing that. Since one lacks true and solid ground for doing or not doing something, one dwells confused and unwary—such a one cannot with justice [in accordance with Dharma]<sup>14</sup> call oneself “recluse”.

This, monks, was my first refutation justified [in accordance with Dharma] of such teachings and views of those recluses and brahmins.

**3** (b) Then, monks, I approached those recluses and brahmins who held that “Whatever a person experiences...all that is caused by **God’s creation**” and said to them: “Is it true, as they say, that you venerable sirs teach and hold *such a view*?”

Being asked thus by me, they said, “Yes.”

Then I said this to them, “In that case, venerable sirs, due to God’s creation, there will be those who ***follow the ten unwholesome course of actions***.”

Furthermore, monks, one who falls back on God’s creation as the decisive factor will lack the desire and effort for doing this and not doing that. Since one lacks true and solid ground for doing or not doing something, one dwells confused and unwary—such a one cannot with justice [in accordance with Dharma] call oneself “recluse”.

This, monks, was my second refutation justified [in accordance with Dharma] of such teachings and views of those recluses and brahmins. [175]

**4** (c) Then, monks, I approached those recluses and brahmins who held that “Whatever a person experiences...all that is **uncaused and unconditioned**” and said to them: “Is it true, as they say, that you venerable sirs teach and hold *such a view*?”

Being asked thus by me, they said, “Yes.”

Then I said this to them, “In that case, venerable sirs, with neither cause nor condition, there will be those who ***follow the ten unwholesome course of actions***.”

Furthermore, monks, one who falls back on the notion that “there is neither cause nor condition” as the decisive factor will lack the desire and effort for doing this and not doing that. Since one lacks true and solid ground for doing or not doing something, one dwells confused and unwary—such a one cannot with justice [in accordance with Dharma] call oneself “recluse”.

This, monks, was my third refutation justified [in accordance with Dharma] of such teachings and views of those recluses and brahmins.

Monks, there are three sectarian doctrines which when fully examined, investigated, discussed by the wise, even if taken in any other way, will remain a doctrine of non-action.

### The four stations of mindfulness

**5** Now, monks, there is this Dharma taught by me that is unrefuted, undefiled, blameless, uncensored by wise recluses and brahmins. And what, monks, is this Dharma...uncensored by wise recluses and brahmins?

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<sup>13</sup> In Devadaha S (M 101) the Buddha uses other arguments to counter the Jain notion that everything we experience are due to past karma.

<sup>14</sup> “With justice,” *saha, dhammiko*. Here translated as an adverb (V 1:134; D 1:94, 161; M 1:368, 482; Dhs 1327; DA 1:263). Alt tr “in accordance to the Dharma,” “keeping to the nature of things”. As a noun, “co-religionist, colleague-in-Dharma, sharing the same Dharma” (M 1:64).

- (a) They are the six elements (*dhātu*), this Dharma taught by me that is unrefuted, undefiled, blameless, uncensured by wise recluses and brahmins.
- (b) They are the six bases of contact (*phass'āyatana*)....
- (c) They are the eighteen mental investigations (*mano,pavicāra*)....
- (d) They are the four noble truths (*ariya,sacca*), this Dharma taught by me that is unrefuted, undefiled, blameless, uncensured by wise recluses and brahmins.

**6** (a) “These **six elements**<sup>15</sup> are the Dharma taught by me that is are unrefuted, undefiled, blameless, uncensured by wise recluses and [176] brahmins.” Thus it is said—on what account is this said?

(On account of) these six elements, namely,

The earth element;  
 The water element;  
 The fire element;  
 The wind element;  
 The space element;  
 The consciousness element.

These six elements are the Dharma taught by me that is unrefuted, undefiled, blameless, uncensured by wise recluses and brahmins.

**7** (b) “These **six bases of contact** are the Dharma taught by me that is unrefuted, undefiled, blameless, uncensured by wise recluses and brahmins.” Thus it is said—on what account is this said?

(On account of) the six bases of contacts, namely,

The eye as base of contact;  
 The ear as base of contact;  
 The nose as base of contact;  
 The tongue as base of contact;  
 The body as base of contact;  
 The mind as base of contact;

These six bases of contact are the Dharma taught by me that is unrefuted, undefiled, blameless, uncensured by wise recluses and brahmins.

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<sup>15</sup> AA on the 6 elements as meditation subject (*dhātu,kammaṭṭhāna*): The elements of earth, water, fire, wind are the four primary elements (*mahā,bhūta*). The space elements is a “derived” or secondary form (*upādā,rūpa*), which when mentioned alone, the other types of derived forms (the sense-organs and their objects, etc) are implied. The element of consciousness (*viññāna,dhātu*) is mind (*citta*) or the Aggregate of **consciousness** (*viññāna-k,khandha*). The coexistent feeling is the Aggregate of **feeling** (*vedanā-k,khandha*); the coexistent perception is the Aggregate of **perception** (*saññā-k,khandha*); the coexistent contact and volition, the Aggregate of **formations** (*sankhāra-k,khandha*). These are the four mental Aggregates; the four primaries and the form derived from them are the Aggregate of form (*rūpa-k,khandha*). These four mental Aggregates are *nāma* (“name” or “mind”) and the Aggregate of **form** (*rūpa-k,khandha*) is *rūpa*. As such, there are only these two (dvandva): name and form (*nāma,rūpa*). Other than this, there is neither a substantial being (*satta*) or an abiding soul (*jīva*). Thus, should one understand in brief the meditation subject of the six elements that leads up to Arhant hood.

**8** (c) “These **eighteen mental investigations**<sup>16</sup> are the Dharma taught by me that is unrefuted, undefiled, blameless, uncensored by wise recluses and brahmins.” Thus it is said—on what account is this said?

(On account of) the eighteen mental investigations, namely,

Seeing a form with the eye, one examines the form as the basis for joy, or for pain, or for neither-joy-nor-pain;

Hearing a sound with the ear, one examines the sound...

Smelling a smell with the nose, one examines the smell...

Tasting a taste with the tongue, one examines the taste...

Feeling a touch with the body, one examines the touch...

Cognizing a mental object with the mind, one examines the mental object as the basis for joy, or for pain, or for neither-joy-nor-pain

These eighteen mental investigations are the Dharma taught by me that is unrefuted, undefiled, blameless, uncensored by wise recluses and brahmins.

**9** (d) “These **four noble truths** are the Dharma taught by me that is unrefuted, undefiled, blameless, uncensored by wise recluses and brahmins.” Thus it is said—on what account is this said?

Based on the six elements, there is descent into the womb;<sup>17</sup>

(On account of) such a descent, there is name-and-form;<sup>18</sup>

With name-and-form as condition, there is contact;

With contact as condition, there is feeling.

Now, it is for one who feels<sup>19</sup> that I make known:

<sup>16</sup> “Mental investigations,” *mano,pavicāra*. There are 18 of them in connection with the senses, and their respective sense-objects and sense-consciousnesses: 6 in mental joy (*somanassūpavicāra*), 6 in mental pain (*domanassūpavicāra*), 6 in equanimity (*upekkhā*). See also M 137.8/3:216 f where MA (and AA, too) explains *manōpavicāra* as initial thought and sustained thought (or thinking and pondering). One examines the object by the occurrence of sustained thought (*vicāra*), and initial thought is associated with the latter.

<sup>17</sup> “Descent into the womb,” *gabbhassāvakkanti*. AA says that *avakkanti* or *okkanti* refers to origination or manifestation, meaning the process of rebirth, or more exactly, a new conception (“reconception”). The four material elements, including space, are the material basis for rebirth supplied by the fertilized ovum (zygote). However, for rebirth to occur, there must be a rebirth-consciousness (*paṭisandhi,citta*) of a being who has just died. This rebirth-consciousness is the sixth element, the “element of consciousness”. The Mahā Taṇhā,saṅkhaya S refers to this rebirth-consciousness as the *gandhabba*, and says that the three conditions for conception are (in the case of a human being and other viviparous beings): the sexual union of the parents, the fertile period of the woman, and the being to be born (*gandhabba*) (M 38.26/1:266).

<sup>18</sup> This line, *okkantiyā sati nāma,rūpaṃ*, is the same as *viññāṇa,paccayā nāma,rūpaṃ*, “with consciousness as condition, there is name-and-form”. It is at this point that the consciousness descends into the zygote, giving it life, and as such referred to as “name-and-form”. This is one of the canonical references that justifies the commentarial explanation that the “consciousness” of the dependent origination cycle refers to rebirth-consciousness (*paṭisandhi,viññāṇa*). The full formula is given in §11.

<sup>19</sup> This whole sentence reflects the Vedanā’nupassanā section of Satipaṭṭhāna S (M 10.32-33/1:59; also D 22.11/2:298). AA says that “feeling” here is more than mere sensation (*anubhavanto*), but is feeling connected with knowing (*jānanto*), quoting the Satipaṭṭhāna S passage as an example. In other words, the four Noble Truths are here addressed to those who understand the true nature of feeling as evident in personal experience and mindful observation.

- i. This is suffering;
- ii. This is the arising of suffering;
- iii. This is the cessation of suffering;
- iv. This is the way leading to the cessation of suffering.

**10** (d.i) And what, monks, is **the Noble Truth of suffering**?

- (1) birth is suffering,
- (2) decay<sup>20</sup> is suffering,
- (3) death is suffering; [177]
- (4) sorrow, lamentation, (mental) pain, anguish and despair are suffering
- (5) to be associated with the unpleasant is suffering;
- (6) to be separated from the pleasant is suffering;
- (7) not getting what one desires is suffering—
- (8) In short, the five aggregates of clinging<sup>21</sup> are suffering.

This, monks, is called the Noble Truth of suffering.

**11** (d.ii) And what, monks, is **the Noble Truth of the arising of suffering**?

With ignorance as condition,	there are (volitional) formations; <sup>22</sup>
With (volitional) formations as condition,	there is consciousness;
With consciousness as condition,	there are name-and-form;
With name-and-form as condition,	there are the six sense-bases;
With the six sense-bases as condition,	there is contact;
With contact as condition,	there is feeling;
With feeling as condition,	there is craving;
With craving as condition,	there is clinging;
With clinging as condition,	there is becoming;
With becoming as condition,	there is birth;
With birth as condition,	there arise decay, death, sorrow, lamentation, pain, anguish and despair.

—Such is the origin of this whole mass of suffering.

This, monks, is called the Noble Truth of the arising of suffering.

**12** (d.iii) And what, monks, is **the Noble Truth of the cessation of suffering**?

With the utter fading away and cessation of this ignorance,	(volitional) formations cease;
With the cessation of (volitional) formations,	consciousness ceases;
With the cessation of consciousness,	name-and-form cease;
With the cessation of name-and-form,	the six sense-bases cease;
With the cessation of the six sense-bases,	contact ceases;

<sup>20</sup> *Jarā*, old age, aging.

<sup>21</sup> *Pañc'upadāna-k, khandha*, namely, form, feeling, perception, formations and consciousness (S 3:47, Vbh 1).

<sup>22</sup> “The usual analysis of the Four Truths mentions only craving (*taṇhā*) as the origin of suffering, but here the entire formula of dependent origination (*paṭicca,samuppāda*) is brought in to provide a fuller explanation. Similarly just below, instead of explaining the cessation of suffering simply as a consequence of the cessation of craving, here the full formula for the reversal of dependent origination is given.” (A:ÑB 286 n46).

With the cessation of contact, feeling ceases;  
 With the cessation of feeling, craving ceases;  
 With the cessation of craving, clinging ceases;  
 With the cessation of clinging, becoming ceases;  
 With the cessation of becoming, birth ceases;  
 With the cessation of birth, there cease decay, death, sorrow, lamentation, pain, anguish and despair.  
 —Such is the cessation of this whole mass of suffering.

This, monks, is called the Noble Truth of the cessation of suffering.

**13** (d.iv) And what, monks, is **the Noble Truth of the way leading to the cessation of suffering?**

It is this very Noble Eightfold Path, that is,

- i. right view,
- ii. right thought,
- iii. right speech,
- iv. right action,
- v. right livelihood
- vi. right effort,
- vii. right mindfulness,
- viii. right concentration.

This, monks, is called the Noble Truth of the way to the cessation of suffering.

These four noble truths, monks, are the Dharma taught by me that is unrefuted, undefiled, blameless, uncensured by wise recluses and brahmins.

It is on this account that (all) this is said.

—evam—

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