

# 13

## (Khandha) Paṭisallāna Sutta

The (Aggregate) Discourse on Mental Solitude | S 22.6

Theme: Understanding the 5 aggregates with a free mind ends suffering

Translated & annotated by Piya Tan ©2014

### 1 Key word

#### 1.1 VIVEKA

**1.1.1 Three kinds of solitude.** The native Commentary explains that the Buddha notices that the monks are falling away from physical solitude (*kāya,viveka*), but does not elaborate (SA 2:262). The Commentaries generally speak of the 3 basic kinds of solitude or seclusion (*viveka*), that is, physical solitude (*kāya,viveka*), mental solitude (*citta,viveka*), and solitude from the substrates (*upadhi,viveka*).

**1.1.2 Physical solitude** (*kāya,viveka*) is the removal of our physical body from an uncondusive environment to a conducive one, or, more simply, going into meditative retreat. In the well known 1<sup>st</sup>-dhyana pericope:

Here, quite detached from sense-objects (*vivicc’eva kāmehi*), detached from unwholesome mental states (*vivicca akusalehi dhammehi*), a monk enters and dwells in the first dhyana that is accompanied by initial application and sustained application, with zest and joy born of solitude (*viveka,ja*).<sup>1</sup>

In fact, in this 1<sup>st</sup> dhyana pericope, all the 3 kinds of solitude are referred to, thus:

“quite detached from sensual pleasures”	physical solitude;
“detached from unwholesome mental states”	mental solitude; and
“born of solitude”	solitude from the substrates. (Vism 4,82)

The native Commentary explains that the Buddha speaks to the monks about physical solitude in this Sutta because he knows that this would help them to succeed in their meditation (SA 2:262). In other words, the Buddha is exhorting them to go into solitary retreat for the sake of attaining arhathood.

**1.1.3 Mental solitude** (*citta,viveka*) generally refers to the keeping the mind to the meditation object so that it lets go of the processing of external sense-data, and specifically refers to dhyana, when all the 5 mental hindrances<sup>2</sup> have been overcome, and the mind is fully calm and clear. The attaining of dhyana means that we have transcended the body and its limitations, that is, we have completely removed ourselves from the power and gravity of sensual pleasures, and enjoying a kind of pleasure that is good and safe.<sup>3</sup>

Such a dhyana experience cleanses our minds of all distractions, so that it completely settles in profound peace (*samatha*). Such a peace clarifies our minds so that we are truly and fully blissful in a spiritual sense. Emerging from such calm and clear mental state, we then direct the mind to insight into true

<sup>1</sup> D 22,21/2:313 f, M 141,31/3:252; also D 2,75-81/1:73-75, M 27,19-22/1:181 f.

<sup>2</sup> The 5 mental hindrances (*pañca nīvaraṇa*) are: sensual desire (*kāma-c, chanda*); ill will (*vyāpāda*); sloth and torpor (*thīna, middha*); restlessness and worry (*uddhacca, kukkuccha*); and spiritual doubt (*vicikicchā*). See **Nīvaraṇa Saṅgāra S** (S 46.55), SD 3.12, **Nīvaraṇa**, SD 32.1, & **Listening beyond the ear**, SD 2.2(5).

<sup>3</sup> On a pleasure that is “not to be feared,” see **Mahā Saccaka S** (M 36,21-32/1:236 f), SD 1.12.

reality.<sup>4</sup> Here, dhyana is attained and used with right view, that is, reflection on the impermanence and unsatisfactoriness of all conditioned things (*saṅkhārā*), and the principle (*dhamma*) of non-self (Dh 277-179).<sup>5</sup>

**1.1.4 Solitude from the substrates** (*upadhi, viveka*) is arhathood or nirvana itself. It is the total abandoning of the substrates of life, of which there are 4 kinds, that is, the 5 aggregates,<sup>6</sup> sensual desires,<sup>7</sup> mental defilements,<sup>8</sup> and karma.<sup>9</sup> It is an ancient term for nirvana,<sup>10</sup> which is said to be “the abandoning of all substrates” (*sabbūpadhi, paṭinissagga*), found in this well known **upadhi pericope**:

the stilling of all formations,	<i>sabba, saṅkhāra, samatha</i>
the relinquishing of all substrates [acquisitions], <sup>11</sup>	<i>sabbūpadhi, paṭinissagga</i>
the destruction of craving,	<i>taṇhā-k, khaya</i>
the fading away (of lust), <sup>12</sup>	<i>virāga</i>
the ending (of suffering),	<i>nirodha</i>
nirvana.	<i>nibbāna</i> <sup>13</sup>

**1.2 The (Khandha) Paṭisallāna Sutta** (S 22.6)—as in **the (Khandha) Samādhi Sutta** (S 22.5) which precedes it in the Khandha Saṃyutta (S 22)—is about the benefit of a still mind (one that experiences samadhi). It will see true reality, that is, the real nature of the 5 aggregates (form, feeling, perception, formations and consciousness), that is, our body-mind existence. In other words, we will awaken to some level of spiritual liberation.

**1.3** These two Suttas are practically identical for the most part, differing only two ways. The first is in the Buddha’s opening remark on the Sutta’s theme [§2]. Here, in the (Khandha) Paṭisallāna Sutta, the theme is: “**Devote yourself to the practice of solitude**” (*Paṭisallāne yogam āpajjatha*) [§2], that is, practise meditation for the arising of wisdom—that is, a true understanding of the 5 aggregates (that is, our existence and the nature of life)—and so gaining liberation.

**1.4** The second difference is in the key word. Here, in the (Khandha) Paṭisallāna Sutta, the emphasis is on mental solitude (*paṭisallāna*), which is another word for meditation, including samadhi and dhyana (*jhāna*).<sup>14</sup> In the (Khandha) Samādhi Sutta, the key word is “samadhi” (*samādhi*) or mental stillness,

<sup>4</sup> On this emerging from dhyana to gain insight, see **The Buddha discovered dhyana**, SD 33.1b (6.2).

<sup>5</sup> On spiritual application of the 3 characteristics, see **Dhamma Niyāma S** (A 3.134), SD 26.8.

<sup>6</sup> On the 5 aggregates (*pañca-k, khandha*), see **Dve Khandha S** (S 22.48), SD 17.1a.

<sup>7</sup> On sensual pleasures (*kāma*), see **Kama-c, chanda**, SD 32.2.

<sup>8</sup> On levels of defilements (*kilesa*), see SD 21.6 (5.1). On categories of defilements, see SD 32.1 (3.7).

<sup>9</sup> See **Karma**, SD 18.1.

<sup>10</sup> Sn 33c, 34c, 364a || 33d, 374c, 546a = 572a, 728ce = 1051ac; cf 749c, 1057b.

<sup>11</sup> Nm 27, 140, 157, 341; DA 169; MA 2:142; UA 163, 206, 231, 396; SA 3:122; DhA 2:103, 3:129. See SD 29.6a (1.5) & **Viveka, nissita**, SD 20.4 esp (4).

<sup>12</sup> *Virāga* also “fading away of lust” or “dispassion” (see §21).

<sup>13</sup> This pericope, *sabba, saṅkhāra, samatho sabbūpadhi, paṭinissaggo taṇhā-k, khayo virāgo nirodho nibbānaṃ*, is found at **Vinaya** (V 1:5,3), **Mahā’padāna S** (D 14,3.1/2:36), **Alaggadūpama S** (M 22,20/1:136 + 21/1:137), **Āyācana S** (S 6.1/1:136), **Channa S** (S 22.90/3:133, 134), **Āpaṇa S** (S 48.50/5:226), **(Duka) Padhāna S** (A 2.1.2/1:49 ×3), **(Dasaka) Samādhi S** (A 10.6/5:8), **(Ekā, dasaka) Saññā S** (A 11.7/5:320), **Mahā Niddesa** (Nm 1:27 = 424). Comy: “The settling of all formations—all this is itself nirvana (*sabba, saṅkhāra, samatho ti ādi sabbāṃ nibbānaṃ eva*,” DA 464).

<sup>14</sup> On samadhi, see **Samādhi**, SD 33.1a. On *jhāna*, see **Dhyana**, SD 8.4.

which is a word for meditation that includes the experience of dhyana. The two terms are practically synonyms in this case.

## 2 Related suttas

**2.1** The central teaching of this Sutta is a stock meditation formula on the 5 aggregates found in the two **Satipaṭṭhāna Suttas**<sup>15</sup> and in several places in the **Saṃyutta Nikāya**.<sup>16</sup> Here, the arising (*samudaya*) and the passing away (*atthaṅgama*) of the aggregates are explained from the standpoint of diachronic (“across time” or distal) conditionality (ie over many lives). In **the (Upādāna) Parivaṭṭa Sutta** (S 22.56)<sup>17</sup> and **the Satta-ṭ,ṭhāna Sutta** (S 22.57)<sup>18</sup> the aggregates are examined from the standpoint of synchronic (“a point in time” or proximal) conditionality at (ie within a single life-time).

**2.2** There are two ways of examining the 5 aggregates (*pañca-k,khandha*):<sup>19</sup> within the same life-time (synchronic or proximal model) and over many lives (diachronic or distal model).<sup>20</sup> Here, in the (Khandha) Samādhi Sutta, we shall examine the diachronic model of the aggregates. The other model, the synchronic, is found in **the (Upādāna) Parivaṭṭa Sutta** (S 22.56)<sup>21</sup> and **the Satta-ṭ,ṭhāna Sutta** (S 22.57).<sup>22</sup>

**2.3 The Paṭisallāna Sutta** (It 45) gives us some details on the nature of “solitude” (*paṭisallāna*), especially in terms of meditation and dhyana (*jhāna*). The meditator is described as one “enjoying solitude, delighting in solitude” (*paṭisallān’ārāmā...paṭisallāna, ratā*), and one “not neglecting meditation [dhyana],<sup>23</sup> accomplished in insight” (*anirākata-j,jhānā vipassanāya samannāgatā*).<sup>24</sup>

Here, “not neglecting meditation” means that he is devoted to meditation, to mental solitude, as stated in the (Khandha) Paṭisallāna Sutta [§2]. The term “meditation” (*jhāna*) here includes both calm and insight (*samatha, vipassanā*). However, insight is specifically mentioned because, on emerging from samadhi or from dhyana, the meditator directs his mind to reflect on the 3 characteristics, especially on impermanence.<sup>25</sup>

The Paṭisallāna Sutta, however, adds that if such a meditator is diligent, he can expect one of two fruits, “either direct knowledge here and now, or non-return, if there is some trace of clinging.”<sup>26</sup> In other words, such a meditator is able to attain arhathood, if he has abandoned all clinging. However, if there is a “trace of clinging” (*upādi, sesa*),<sup>27</sup> that is, some subtle concern for the Dharma or for others, then he would become a non-returner.

<sup>15</sup> D 22,14/ 3:301 f = M 10,38/1:61.

<sup>16</sup> S 12.21, 12.23, 22.78, 22.89, 22.101.

<sup>17</sup> S 22.56/3:58-61 @ SD 3.7.

<sup>18</sup> S 22.57/3:61-65.

<sup>19</sup> See **Dve Khandha S** (S 22.48), SD 17.1a.

<sup>20</sup> See S:B 1049 n30.

<sup>21</sup> See SD 3.7.

<sup>22</sup> S 22.57/3:61-65. See SD 3.7 (3).

<sup>23</sup> Here, “meditation” includes dhyana: on *anirākata-j,jhāna*, see SD 33.1b (4.4.3.2); SD 41.4 (2.1.2).

<sup>24</sup> It 45/38 f, SD 41.4.

<sup>25</sup> See **(Anicca) Cakkhu S** (S 25.1), SD 16.7.

<sup>26</sup> *Diṭṭhe’va dhamme aññā, sati vā upādi, sese anāgāmitā’ti*. On the tr of *upādi, sesa*, see SD 45.18 (2.5.2.4).

<sup>27</sup> On the significance of this “trace of clinging” (*upādi, sesa*), see SD 41.4 (2.2.1).

**2.4 The Paṭilīna Sutta** (A 4.38) defines the true meditator as “one who is withdrawn” (*paṭilīna*).<sup>28</sup> The Sutta describes him as one who

- |  |                                  |
|--|----------------------------------|
| (1) has put aside personal [private] truths, <sup>29</sup> | <i>panuṇṇa, pacceka, sacco</i>   |
| (2) has completely given up seeking, <sup>30</sup> and     | <i>samavaya, saṭṭh'esano</i>     |
| (3) has stilled bodily formation [activity], <sup>31</sup> | <i>passaddha, kāya, saṅkhāro</i> |

One who “**has put aside personal [private] truths**” has given up all speculative views<sup>32</sup> and private truths, that is, personal views about the Buddha, the Dharma and the Sangha, especially those that are not taught by the Buddha. Such views are not helpful to our spiritual development, and hinder us from ever attaining awakening and liberation.

One who “**has completely given up seeking**,” according to **the Esanā Sutta 1 and 2** (It 54+55) (1) has abandoned seeking sensual pleasures (that is, attained dhyanas, or lives the celibate life for the attaining of dhyana); (2) has given up seeking existence, that is, has no desire to be reborn in any realm, even the form world or the formless world, but works towards his awakening in this life itself; and (3) has stopped seeking (“shopping around”) the holy life, that is, he is committed to the monastic life or, as a lay practitioner, to Dharmafaring or keeping to the 5 precepts or more and practising right livelihood.

One who “**has stilled bodily formation**” has reached the fourth dhyana, when breathing totally ceases. On a worldly level, this refers to an attainer of the fourth dhyana. In the Paṭilīna Sutta, all these qualities are those of an arhat, one who is “withdrawn” (*paṭilīna*) from the world by the total uprooting of the “I am” conceit. In other words, he has fully understood the nature of non-self.

— — —

## (Khandha) Paṭisallāna Sutta

### The (Aggregate) Discourse on Mental Solitude

S 22.6

- 1 Originating at Sāvattihī.<sup>33</sup>

#### Meditating on the aggregates

- 2 There the Blessed One said this:

<sup>28</sup> A 4.38 + SD 43.10 (2.1). Comy glosses *paṭilīna* as “hidden, gone into solitude” (*nilīno ekī, bhāvaṃ upagato*, AA 3:79).

<sup>29</sup> “Who has put aside personal truths,” *panuṇṇa, pacceka, sacco*, For a word analysis, see SD 43.10 (1.2).

<sup>30</sup> “Completely given up seeking,” *samavaya, saṭṭh'esano*. For a word analysis, see below §2 n. See SD 43.10 (1.3).

<sup>31</sup> “Stilled bodily formation,” *passaddha, kāya, saṅkhāro*. See SD 43.10 (1.4).

<sup>32</sup> A 4.38, 1.2 @ SD 43.10. For a detailed analysis of these 10 undetermined (avyākata) points, see **Māluṅkya, -putta S** (M 63), SD 5.8 (2); Vbh 919. For a philosophical discussion, see K N Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963: 350 & P Kügler, “The logic and language of nirvāna: A contemporary interpretation.” *International Journal for Philosophy of Religion* 53 2003:100 f. For the set of 10 doubtful points, see **Kesa, puttiya S** (A 3.65, 3-14), SD 35.4a. On “private language,” see SD 21.15 (3.2).

<sup>33</sup> 1-2 only in Ee Se; Be Ce omit.

“Bhikshus, **devote yourself to the practice of solitude.**<sup>34</sup> Bhikshus, a monk in solitude [who is secluded] understands true reality [things as they really are].<sup>35</sup>

**3** THE THESES. <sup>36</sup>And **what is the true reality that he understands?**<sup>37</sup> It is  
 the arising and passing away of form, and *rūpa*<sup>38</sup>  
 the arising and passing away of feeling, and [S 3:14] *vedanā*  
 the arising and passing away of perception, and *saññā*<sup>39</sup>  
 the arising and passing away of mental formations, and *saṅkhārā*<sup>40</sup>  
 the arising and passing away of consciousness *viññāṇa*<sup>41</sup>

## The arising of the aggregates

**4** <sup>42</sup>And, bhikshus,  
 what is the arising of form?  
 What is the arising of feeling?  
 What is the arising of perception?  
 What is the arising of mental formations?  
 What is the arising of consciousness?

**5** Here, bhikshus, he **seeks pleasure in, approves of, goes on grasping.**  
 And what is it that he seeks pleasure in, approves of, goes on grasping?

**6** He seeks pleasure in **form**, approves of it, goes on grasping it.  
 From his finding pleasure in form,  
 approving of it, going on grasping it, arises delight.  
 Delight in form is clinging.

<sup>34</sup> *Paṭisallāṇe bhikkhave yogam āpajjatha.*

<sup>35</sup> *Paṭisallāṇo bhikkhave bhikkhu yathā, bhūtaṃ pajānāti.*

<sup>36</sup> From here on, the text follows (**Khandha**) **Samādhi S** (S 22.5,4) onwards, see SD 7.16.

<sup>37</sup> *Kiñ ca yathā, bhūtaṃ pajānāti*, alt tr: “And what does he understand as they really are?” The following is a stock meditation formula on the 5 aggregates found in the **2 Satipaṭṭhāna Ss** (D 22,14/ 3:301 f = M 10,38/1:61) and in the **Saṃyutta** (S 12.21, 12.23, 22.6, 22.78, 22.89, 22.101). Here, this Sutta (S 22.5) explains the arising (*samudaya*) and the passing away (*atthaṅgama*) of the aggregates from the standpoint of diachronic (“across time” or distal) conditionality (ie over many lives), and at **Parivaṭṭa S** (S 22.56/3:58-61) & **Satta-ṭṭhāna S** (S 22.57/3:61-65), from the standpoint of synchronic (“a point in time” or proximal) conditionality (ie within a single life-time).

<sup>38</sup> *Rūpa*, Defined as “the 4 great elements and form derived from them” (S 22.56). In the term *rūpa, kāya*, both components can be translated as “body”, but while *rūpa* is material, especially visible, form, *kāya* is body as an aggregate, as in “a body of form, a body of men.” Often contrasted with *nāma, kāya*, that is, the mental component of the term *nāma, rūpa*, “mind and body.” See BDict: kāya.

<sup>39</sup> *Saññā*, defined as “distinguishing a thing by its marks” (S 22.79).

<sup>40</sup> *Saṅkhāra*, one of the difficult Buddhist terms to translate as it is polysemous. Here it applies to the group of mental formations. The Abhidhamma traditionally lists 50 of them, embracing various factors, the most important of which is volition (*cetanā*), that is, karma itself. Formations include what we call emotions (ie expressed feelings). See D:W n293.

<sup>41</sup> *Viññāṇa*, “consciousness”, divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

<sup>42</sup> Only Ce gives the text in full, follows (**Khandha**) **Samādhi S** (S 22.5,6) onwards, see SD 7.16. Be Ee Se: *Yathā paṭhama, sutte, tathā vitthāretabbo*, “to be laid out in full according to the first sutta,” but it is actually the prec one).

Conditioned by clinging, there is	existence.
Conditioned by existence, there is	birth.
Conditioned by birth, there is	decay and death: sorrow, lamentation, physical pain, mental pain [displeasure] and despair come to be.

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

**7** He seeks pleasure in **feeling**, *approves of it, goes on grasping it.*

*From his finding pleasure in feeling,  
approving of it, going on grasping it, arises*

*Delight in feeling is*

*Conditioned by clinging, there is*

*Conditioned by existence, there is*

*Conditioned by birth, there is*

*delight.*

*clinging.*

*existence.*

*birth.*

*decay and death:*

*sorrow, lamentation, physical pain, mental  
pain and despair come to be.*

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

**8** He seeks pleasure in **perception**, *approves of it, goes on grasping it.*

*From his finding pleasure in perception,  
approving of it, going on grasping it, arises*

*Delight in perception is*

*Conditioned by clinging, there is*

*Conditioned by existence, there is*

*Conditioned by birth, there is*

*delight.*

*clinging.*

*existence.*

*birth.*

*decay and death:*

*sorrow, lamentation, physical pain, mental  
pain and despair come to be.*

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

**9** He seeks pleasure in **mental formations**, *approves of them, goes on grasping them.*

*From his finding pleasure in mental formations,  
approving of them, going on grasping them, arises*

*Delight in mental formations is*

*Conditioned by clinging, there is*

*Conditioned by existence, there is*

*Conditioned by birth, there is*

*delight.*

*clinging.*

*existence.*

*birth.*

*decay and death:*

*sorrow, lamentation, physical pain, mental  
pain and despair come to be.*

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

**10** He seeks pleasure in **consciousness**, *approves of it, goes on grasping it.*

*From his finding pleasure in consciousness,  
approving of it, going on grasping it, arises*

*Delight in consciousness is*

*Conditioned by clinging, there is*

*Conditioned by existence, there is*

*Conditioned by birth, there is*

*delight.*

*clinging.*

*existence.*

*birth.*

*decay and death:*

*sorrow, lamentation, physical pain, mental pain and despair come to be.*

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

11 This, bhikshus, is the arising of	form.
This is the arising of	feeling.
This is the arising of	perception.
This is the arising of	mental formations.
This is the arising of	consciousness. <sup>43</sup>

## The ending of the aggregates

12 And, bhikshus,  
 what is the ending of form?  
 What is the ending of feeling?  
 What is the ending of perception?  
 What is the ending of mental formations?  
 What is the ending of consciousness?  
 Here, bhikshus, **he does not find pleasure in, does not approve of, does not go on grasping.**  
 And what is it that he does not find pleasure in, does not approve of, does not go on grasping?

13 He does not find pleasure in **form**, does not approve of it, does not go on grasping it.  
 From his not finding pleasure in form,  
 not approving of it, not going on grasping it, delight in form ends.  
 With the ending of delight, clinging ends.  
 With the ending of clinging, existence ends.  
 With the ending of existence, birth ends.  
 With the ending of birth, decay and death end: sorrow, lamentation, physical pain, mental pain  
 [displeasure] and despair do not come to be.  
 —Such is the ending of this whole mass of suffering.

14 He does not find pleasure in **feeling**, *does not approve of it, does not go on grasping it.*  
 From his not finding pleasure in feeling, [S 3:15]  
 not approving of it, not going on grasping it, delight in feeling ends.  
 With the ending of delight, clinging ends.  
 With the ending of clinging, existence ends.  
 With the ending of existence, birth ends.  
 With the ending of birth, decay and death end: sorrow, lamentation, pain, displeasure and  
 despair do not come to be.  
 —Such is the ending of this whole mass of suffering.

<sup>43</sup> The closing section [S10] is a summary of dependent arising. The phrase “he seeks pleasure in, approves of, goes on grasping” (*abhinandati abhivadati ajjhosāya tiṭṭhati*) refers to craving (*taṇhā*). The pleasure (*nandi*) gained is clinging (*upādāna*), from which the remaining links of the series continue. The passage thus shows how craving for the present 5 aggregates (internal and external) is the efficient cause for the arising another round of 5 aggregates in the next life. The following section on “the ending” should be understood in the converse manner: when craving for the present aggregates ends, one has destroyed the efficient cause for the further arising of the 5 aggregates. See S:B 1049 n30.

**15** He does not find pleasure in **perception**, *does not approve of it, does not go on grasping it.*

*From his not finding pleasure in perception,*

*not approving of it, not going on grasping it,*

*With the ending of delight,*

*With the ending of clinging,*

*With the ending of existence,*

*With the ending of birth, decay and death end:*

*delight in perception ends.*

*clinging ends.*

*existence ends.*

*birth ends.*

*sorrow, lamentation, pain, displeasure and despair do not come to be.*

*—Such is the ending of this whole mass of suffering.*

**16** He does not find pleasure in **mental formations**, *does not approve of them, does not go on grasping them.*

*From his not finding pleasure in mental formations,*

*not approving of them, not going on grasping them,*

*With the ending of delight,*

*With the ending of clinging,*

*With the ending of existence,*

*With the ending of birth, decay and death end:*

*delight in mental formations ends.*

*clinging ends.*

*existence ends.*

*birth ends.*

*sorrow, lamentation, pain, displeasure and despair do not come to be.*

*—Such is the ending of this whole mass of suffering.*

**17** He does not find pleasure in **consciousness**, *does not approve of it, does not go on grasping it.*

*From his not finding pleasure in consciousness,*

*not approving of it, not going on grasping it,*

*With the ending of delight,*

*With the ending of clinging,*

*With the ending of existence,*

*With the ending of birth, decay and death end:*

*delight in consciousness ends.*

*clinging ends.*

*existence ends.*

*birth ends.*

*sorrow, lamentation, pain, displeasure and despair do not come to be.*

*—Such is the ending of this whole mass of suffering.*

**18** Bhikshus,

this is the ending of

form.

This is the ending of

feeling.

This is the ending of

perception.

This is the ending of

mental formations.

This is the ending of

consciousness.”

— evaṃ —

150206 150207 150220r 160217r 180318 190725