

Satta-ṭṭhāna Sutta

The Discourse on the Seven Bases

[A synchronic view of the aggregates]

(Saṃyutta Nikāya 22.57/3:61-65)

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1 A synchronic model of dependent arising

The **Satta-ṭṭhāna Sutta** (S 22.57) defines the operation of the five aggregates (*pañca-k, khandha*)¹ in some detail [§§4-30], and ends by connecting them with the sense-bases² and dependent arising³ [§31-32]. There are two ways of examining the five aggregates: as within the same life-time (synchronic or proximal model), and over many lives (diachronic or distal model).⁴

A synchronic (or same-life) model is found in such discourses as **the Satta-ṭṭhāna Sutta** (S 22.57)⁵ and **the (Upādāna) Parivaṭṭa Sutta** (S 22.56).⁶ The diachronic (multiple-lives) model of the aggregates is analyzed in such discourses as **the (Upādāna) Samādhi Sutta** (S 22.5).⁷

The (Upādāna) Parivaṭṭa Sutta (S 22.56)⁸ and **the Satta-ṭṭhāna Sutta** (S 22.57) present the five aggregates in a *synchronic (one life-time) manner* and analyze them into their components, in a simple way, that is, into a set of seven points, such as that found in later analyses, as those found in the Visuddhi, magga and the Commentaries.

The discourse closes with a definition of the “triple investigator” (*tividhūpaparikkhī*), that is, he is one who investigates by way of the elements, the sense-bases and dependent arising. In other words, he sees the interconnectedness of these three models of reality so that he has a direct knowledge of reality and is liberated as such. [3]

The Saṃyutta Commentary says that the Satta-ṭṭhāna Sutta is a statement that is both congratulating (*ussada, nandiya*, literally, “great delighting”) and enticing (*palobhanīya*).⁹ Just a battle-victorious rajah rewards and honours his victorious warriors to inspire the other soldiers to become heroes, even so the Blessed One extols and praises the arhats to inspire the others to attain the fruit of arhathood (SA 3:61).

2 The seven bases leading to liberation

The seven bases (*satta-ṭṭhāna*) of the Satta-ṭṭhāna Sutta is a combination of the tetrad of **the (Upādāna) Parivaṭṭa Sutta** (S 22.56)—definition of the aggregate, its arising, its ending, and the way to its ending¹⁰—and the triad of **the Assāda Sutta 1** (S 22.26)—the gratification, the danger, and the escape in case of the aggregates.¹¹ In other words, it puts into a unified sequence of teaching what are separate teachings elsewhere. As such, it is worthwhile to study the (Upādāna) Parivaṭṭa Sutta first, then the Assāda Sutta 1, and finally the Satta-ṭṭhāna Sutta. This will give a good idea of how the “seven bases” teaching model works.

¹ See **Khandha S** (S 22.48) = SD 17.1.

² For a detailed analysis of the 6 senses (*saḷ-āyatana*), see **Saḷ-āyatana Vibhaṅga S** (M 137/3:216-222) = SD 29.5.

³ For a detailed analysis of dependent arising (*paṭicca, samuppāda*), see **Dependent Arising** = SD 5.16.

⁴ See S:B 1049 n30.

⁵ S 22.57/3:61-65. See **(Upādāna) Parivaṭṭa S** (S 22.6/3:58-61) = SD 3.7 Intro (3).

⁶ S 22.6/3:58-61 = SD 3.7.

⁷ S 22.5/3:13-15 = SD 7.16.

⁸ S 22.6/3:58-61 = SD 3.7.

⁹ These 2 words are unusual as they are usually used in the negative sense, but here probably applied by the commentator in a humorous vein.

¹⁰ S 22.56/3:58-61.

¹¹ S 22.26/3:27 f

The Sāmyutta Commentary explains “skilled in the seven bases” (*satta-ṭ,thāna,kusala*) as “skillful in seven openings” (*sattasu okāsesu cheko*) (SA 3:61). Here, “opening” (*okāsa*) clearly means a chance for liberation or path to self-deliverance.¹² The “seven points” (*satta-ṭ,thāna*) are necessary for the development of spiritual insight, that is, full comprehension (*pariññā*) of the following, namely:¹³

- (1) the nature of the five aggregates (form, feelings, perception, formations, consciousness);
- (2) their arising (*samudaya*) (due to conditions);
- (3) their ceasing (*nirodha*) (due to cessation of conditions);
- (4) the way to their ceasing (*magga*) (that is, the noble eightfold path);
- (5) the gratification (*assāda*) (that is, the false pleasure derived from them);
- (6) the dangers (*ādīnava*) (that is, suffering and disadvantages resulting from them); and
- (7) the escape from them (*nissaraṇa*) (that is, the utter removal of the desire for the aggregates).

3 The triple investigator

The Satta-ṭ,thāna Sutta closes with a definition of the “triple investigator” (*tividhūpaparikkhī*), that is, one who investigates by way of *the elements, the sense-bases and dependent arising* [§31]. In other words, he sees the interconnectedness of these three models of reality so that he has a direct knowledge of reality and is liberated as such.

The Pali term for “investigator,” the verbal adjective, *upaparikkhī*, which comes from the verb *upaparikkhati*. In practical terms, *upa-* is a prefix with a sense of “up close (to),” famously found in the verb, *upa-saṅ-kamati*, literally, “up close” + “together” + “he comes,” that is, “he approaches.” *Parikkhati* is resolved as *pari* (“all around”)¹⁴ + √IKṢ, “to see,” forming *ikkhati*, “he sees.” All put together, we have “he see up close and all around,” that is, examines or investigates.

The Sāmyutta Commentary, explaining the term “triple investigator,” says that the teaching of the Satta-ṭ,thāna Sutta is shown for the sake of showing our actions that serve as a path conducive to a consistent life (*satata,vihāra*) of an arhat, that is, one “whose influxes are destroyed” (*khīṇ’āsava*),¹⁵ namely, one who dwells with the consistent understanding that there is *no being, nor individual, excepting only for the elements, etc.*¹⁶ (SA 3:61)

The set of three models of *the elements, the sense-bases and dependent arising* are explained in detail in the **Bahu,dhātuka Sutta** (M 115), where the triple investigator is presented as not only being skilled in these three models of reality, but also understands what is possible and what is impossible (*thāna-ṭ,thāna*).¹⁷ For a more detailed study, it is useful to study the Bahu,dhātuka Sutta.¹⁸ — — —

¹² See eg **Sambādh’okāsa S** (A 6.26/3:314-317) = SD 15.6.

¹³ For discussion & diagram, see (**Upādāna**) **Parivaṭṭa S** (S 22.6/3:58-61) = SD 3.7 Intro (3).

¹⁴ Cf the Latin cognate, *peri* (“all around”), as in “perimeter” (the boundary of a closed plane figure).

¹⁵ The oldest list if perhaps the set of **3 influxes**—of sense-desire (*kām’āsava*), of existence (*bhav’āsava*), and of ignorance (*avijjāsava*)—which are essentially the same as the **3 grasplings** (*ti,gaha*) of **craving** (*taṇhā*), **conceit** (*māna*) and **views** (*diṭṭhi*), on account of which arise, resp, the notions “this is mine,” “this I am,” and “this is my self”: see **Vatthūpama S** (M 7.18/1:38) = SD 28.12. The term *āsava* (lit “inflow”) comes from *ā-savati* “flows towards or inwards” (ie either “into” or “out” towards the observer). It has been variously tr as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untr. The Abhidhamma lists **4 āsavas**, which is also found in the Nikāyas: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.1.12/2:82, 16.2.4/2:91, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The set of 3 influxes is older, and found more frequently in the suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). See BDict: āsava.

¹⁶ *Idaṃ khīṇ’āsavo yasmim’ārammaṇe satata,vihārena viharati, taṃ satto vā puggalo vā na hoti, dhātu,ādi,-mattam eva pana hotī ti evaṃ khīṇ’āsavassa satata,vihāraṇ ca, “imesu dhammesu kammaṃ katvā ayam āgatō ti āgamanīya,paṭipadaṇ ca dassetuṃ vuttam.*

¹⁷ M 115/3:61-67 = SD 29.1.

The Discourse on the Seven Bases

(S 22.57/3:61-65)

- 1 Originating at Sāvattthī.
- 2 There the Blessed One said this:

The one skilled in the seven bases, a triple investigator

3 ¹⁹”Bhikshus, a monk who is skilled in the seven bases, a triple investigator in this Teaching and Discipline [Dharma and Vinaya] is called

accomplished,	<i>kevalī</i>
one who has fully lived the holy life,	<i>vusitava</i>
the supreme person.	<i>uttama, purisa</i>

The seven bases

4 And how, bhikshus, is a monk **skilled in the seven bases** (*satta-t, thāna, kusala*)? [62]

5 Here, bhikshus, a monk

(1) knows form (*rūpa*),₂

he knows the arising of	form,
he knows the ending of	form,
he knows the way leading to the ending of	form,
he knows the gratification of	form,
he knows the danger of	form,
he knows the escape from	form;

6 (2) he knows feeling (*vedanā*),₂

he knows the arising of	feeling,
he knows the ending of	feeling,
he knows the way leading to the ending of	feeling,
he knows the gratification of	feeling,
he knows the danger of	feeling,
he knows the escape from	feeling;

7 (3) he knows perception (*saññā*),₂

he knows the arising of	perception,
he knows the ending of	perception,
he knows the way leading to the ending of	perception,
he knows the gratification of	perception,
he knows the danger of	perception,
he knows the escape from	perception;

8 (4) he knows formations (*sankhāra*),₂

he knows the arising of	formations,
he knows the ending of	formations,
he knows the way leading to the ending of	formations,
he knows the gratification of	formations,
he knows the danger of	formations,
he knows the escape from	formations;

9 (5) he knows consciousness (*viññāṇa*),₂

he knows the arising of	consciousness,
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¹⁸It is sufficient to restrict your study on the 3 models (M 115.4-11/3:62-65 = SD 29.1. The section on what is possible and what is impossible can be read at leisure for general knowledge.

¹⁹*Satta-t, thāna, kusalo, bhikkhave, bhikkhu tividhūpaparikkhī imasmim dhamma, vinaye kevalī vusitavā uttama, - puriso ti vuccati.*

he knows the ending of	consciousness,
he knows the way leading to the ending of	consciousness,
he knows the gratification of	consciousness,
he knows the danger of	consciousness,
he knows the escape from	consciousness;

(1) Form

10 And what, bhikshus, is **form** (*rūpa*)?

²⁰It is the four great [primary] elements²¹ and the forms derived²² from the four great elements—this, bhikshus, is called form.

With the arising of food, there is the arising of form;

with the ending of food, there is the ending of form.

This is the noble eightfold path leading to the ending of form, that is to say:

- (1) right view,
- (2) right thought [intention],
- (3) right speech,
- (4) right action,
- (5) right livelihood,
- (6) right effort,
- (7) right concentration, and
- (8) right mindfulness.

11 The bodily pleasure and mental joy that arise dependent on physical form²³—this is the gratification of form.

That form is impermanent, unsatisfactory [suffering], of the nature to change—this is the danger of form.

The removing of the desire, the letting go of the desire for form—this is the escape from form.

12 Bhikshus, those ascetic or brahmin,

having thus directly known	<u>form</u> ,
having thus directly known	the arising of form,
having thus directly known	the ending of form,
having thus directly known	the path leading to the ending of form,
having thus directly known	the gratification of form,
having thus directly known	the danger of form,
having thus directly known	the escape from form, and

²⁰ *Cattāro ca mahā, bhūtā, catunnañ ca mahā, bhūtānañ upādāya rūpañ.*

²¹ “The four great elements” (*cattāro mahā, bhūtā*), as in **Mahā Hatthi, padōpama S** (M 28.5a/1:185) = SD 6.16; **Mahā Rāhul’ovāda S** (M 11) but with §12 on “space” (M 11.8-11/1:421 f) = SD 3.11; Nm 2:266, 277, 426, 435; Nc: VRI 132, 173, 174; Dhs 124, 193, 227, 245; Vbh 136..

²² Although the “derived (or derivative, or dependent) forms” (*upādāya rūpa*) are mentioned here (and also in **(Upādāna) Parivaṭṭa S**, S 22.56.7/3:58-61; SD 3.7), their analysis first appears in the Abhidhamma Piṭaka (Dhs 596, 980; Tikap 3, qu at Vism 535; Tikap 89, 109; Vism 444), according to which there are **24 “derived forms,”** namely: the five sense faculties (*pasāda, rūpa*): seeing, hearing, smelling, tasting, body; the four sense objects: form, sound, smell, taste—touch being identical with three of the great elements, viz earth, fire and wind; femininity (*itth’indriya*); masculinity (*puris’indriya*); physical base of the mind (*hadaya, vatthu*); bodily intimation (*kāya, viññatti*), verbal intimation (*vacī, viññatti*); physical life (*rūpa, jīvita*); the space element (*ākāsa, dhātu*), physical agility (*rupassa lahitā*), physical elasticity (*rupassa mudutā*), physical adaptability (*rupassa kammaññatā*), physical growth (*rupassa upacaya*); physical continuity (*rupassa santati*); and food (*āhāra*). See BDict: Khandha & also *A Comprehensive Manual of Abhidhamma* (Abhds:NB 6.2-5). For a useful discussion, see Gethin 1986; Harvey 1993: 3-5 (digital ed); also Karunadasa 1967:38 f & Boisvert 1995:37-42.

²³ *Yam rūpañ paṭicca uppajjati sukhañ somanassañ.* Notice *uppajjati* (sg) refers to both *sukhañ* and *somanassañ*.

having thus directly known the revulsion toward form,
are practising for its revulsion, abandoning, and ending—they are practising rightly.

Those who are practising rightly gain a foothold in the Teaching and Discipline [Dharma and Vinaya].

- 13 Bhikshus, those ascetic or brahmin,
having thus directly known form,
having thus directly known the arising of form,
having thus directly known the ending of form,
having thus directly known the path leading to the ending of form,
having thus directly known the gratification of form,
having thus directly known the danger of form,
having thus directly known the escape from form, and [63]
having thus directly known the revulsion toward form,

are practising for its revulsion, abandoning, and ending—they are liberated by non-clinging: they are well liberated.

The well liberated are the accomplished ones (*kevalī*). For such accomplished ones, there is no cycle that defines them.

(2) Feeling

14 And what, bhikshus, is **feeling** (*vedanā*)?²⁴

Bhikshus, there are these six classes of feeling.²⁵

- | | |
|------------------------------------|----------------------|
| (1) feeling born of eye-contact | (visual feeling), |
| (2) feeling born of ear-contact | (aural feeling, |
| (3) feeling born of nose-contact | (olfactive feeling), |
| (4) feeling born of tongue-contact | (gustative feeling), |
| (5) feeling born of body-contact | (tactile feeling), |
| (6) feeling born of mind-contact | (mental feeling) |

—this, bhikshus, is called feeling.

15 With the arising of contact, there is the arising of feeling;
with the ending of contact, there is the ending of feeling.

This is the noble eightfold path leading to the ending of feeling, that is to say:

- (1) right view,
- (2) right thought [intention],
- (3) right speech,
- (4) right action,
- (5) right livelihood,
- (6) right effort,
- (7) right concentration, and
- (8) right mindfulness.

16 The bodily pleasure and mental joy that arise dependent on feeling²⁶—this is the gratification of feeling.

²⁴ (**Paṭicca,samuppāda**) **Vibhaṅga S** (S 12.2/2:3) = SD 5.15, (**Upādāna**) **Parivaṅga S** (S 22.56/3:60) = SD 3.7, **Satta-t,thāna S** (S 22.57/3:62) = SD 29.2.

²⁵ “Feelings” (*vedanā*) are complex states of mind, not simply “pure” feelings or emotions. They arise through contact with external sense-objects, viz: the seen, the heard, the sensed (smelling, tasting, touching), and the known (*diṭṭha suta muta viññāta*, D 3:134 = Nc276 = It 121; D 3:232; Sn 1080, 1122). According to the Abhidhamma, all feelings may, according to their nature, be classified into 5 kinds: bodily pleasant feeling (*sukha = kāyikā sukhā vedanā*), bodily painful feeling (*dukkha = kāyikā dukkhā vedanā*); mentally pleasant feeling (*somanassa = cetasikā sukhā vedanā*); indifferent feeling (*upekkhā = adukkham-asukhā vedanā*). See Intro (6.2).

That feeling is impermanent, unsatisfactory [suffering], of the nature to change—this is the danger of feeling.

The removing of the desire, the letting go of the desire for feeling —this is the escape from feeling.

17 Bhikshus, those ascetic or brahmin,
 having thus directly known feeling,
 having thus directly known the arising of feeling,
 having thus directly known the ending of feeling,
 having thus directly known the path leading to the ending of feeling,
 having thus directly known the gratification of feeling,
 having thus directly known the danger of feeling,
 having thus directly known the escape from feeling, and
 having thus directly known the revulsion toward feeling,

are practising for its revulsion, abandoning, and ending—they are practising rightly.

Those who are practising rightly gain a foothold in the Teaching and Discipline [Dharma and Vinaya].

18 Bhikshus, those ascetic or brahmin,
 having thus directly known feeling,
 having thus directly known the arising of feeling,
 having thus directly known the ending of feeling,
 having thus directly known the path leading to the ending of feeling,
 having thus directly known the gratification of feeling,
 having thus directly known the danger of feeling,
 having thus directly known the escape from feeling, and
 having thus directly known the revulsion toward feeling,

are practising for its revulsion, abandoning, and ending—they are liberated by non-clinging: they are well liberated.

The well liberated are the accomplished ones (*kevalī*). For such accomplished ones, there is no cycle that defines them.

(3) Perception

19 And what, bhikshus, is **perception** (*saññā*)?²⁷

Bhikshus, there are these six classes of perception:²⁸

the perception of forms,
 the perception of sounds,
 the perception of smells,
 the perception of tastes,
 the perception of touches,
 the perception of mind-objects,

—this, bhikshus, is called perception.

20 With the arising of contact, there is the arising of perception;
 with the ending of contact, there is the ending of perception.

This is the noble eightfold path leading to the ending of perception, that is to say:

(1) right view,
 (2) right thought [intention],
 (3) right speech,
 (4) right action,

²⁶ *Yam vedanam paṭicca uppajjati sukham somanassam*. Notice *uppajjati* (sg) refers to both *sukham* and *somanassam*.

²⁷ (**Upādāna**) **Parivaṭṭa S** (S 22.56.13/3:60) = SD 3.7, **Satta-ṭṭhāna S** (S 22.57/3:62) = SD 29.2; cf (**Paṭicca-****samuppāda**) **Vibhaṅga S** (S 12.2/2:3) = SD 5.15.

²⁸ See n on “consciousness” [19] below & also Intro (6.3).

- (5) right livelihood,
- (6) right effort,
- (7) right concentration, and
- (8) right mindfulness.

21a The bodily pleasure and mental joy that arise dependent on perception—this is the gratification of perception.

That perception is impermanent, unsatisfactory [suffering], of the nature to change—this is the danger of perception.

The removing of the desire, the letting go of the desire for perception —this is the escape from perception.

21b Bhikshus, those ascetic or brahmin,

- | | |
|----------------------------|---|
| having thus directly known | perception, |
| having thus directly known | the arising of perception, |
| having thus directly known | the ending of perception, |
| having thus directly known | the path leading to the ending of perception, |
| having thus directly known | the gratification of perception, |
| having thus directly known | the danger of perception, |
| having thus directly known | the escape from perception, and |
| having thus directly known | the revulsion toward perception, |

are practising for its revulsion, abandoning, and ending—they are practising rightly.

Those who are practising rightly gain a foothold in the Teaching and Discipline [Dharma and Vinaya].

21c Bhikshus, those ascetic or brahmin,

- | | |
|----------------------------|---|
| having thus directly known | <u>perception</u> , |
| having thus directly known | the arising of perception, |
| having thus directly known | the ending of perception, |
| having thus directly known | the path leading to the ending of perception, |
| having thus directly known | the gratification of perception, |
| having thus directly known | the danger of perception, |
| having thus directly known | the escape from perception, and |
| having thus directly known | the revulsion toward perception, |

are practising for its revulsion, abandoning, and ending—they are liberated by non-clinging: they are well liberated.

The well liberated are the accomplished ones (*kevalī*). For such accomplished ones, there is no cycle that defines them.

(4) Formations

22a And what, bhikshus, are **formations** (*saṅkhāra*)?

Bhikshus, there are these six classes of volition.²⁹

- | | |
|--|-----------------------|
| volition ³⁰ regarding forms | (visual volition), |
| volition regarding sounds | (aural volition), |
| volition regarding smells | (olfactive volition), |
| volition regarding tastes | (gustative volition), |
| volition regarding touches | (tactile volition), |

²⁹ “**Classes of volition**,” *cetanā, kāya*. “The fact that there is a difference between the name of the aggregate (*saṅkhāra-k, khandha*) and the term of definition (*sañcetanā*) suggests that this aggregate has a wider compass than the others. In the Abhidhamma Piṭaka and the commentaries, the *saṅkhāra-k, khandha* is treated as an ‘umbrella category’ for classifying all mental factors other than feeling and perception. Volition is mentioned only as the most important factor in this aggregate, not as its exclusive constituent.” (S:B 1065 n84)

³⁰ “Volition,” *sañcetanā*.

volition regarding mind-objects (mental volition)
—these, bhikshus, are called formations.

22b With the arising of contact, there is the arising of formations; [64]
with the ending of contact, there is the ending of formations.

This is the noble eightfold path leading to the ending of formations, that is to say:

- (1) right view,
- (2) right thought [intention],
- (3) right speech,
- (4) right action,
- (5) right livelihood,
- (6) right effort,
- (7) right concentration, and
- (8) right mindfulness.

23 The bodily pleasure and mental joy that arise dependent on formations—this is the gratification of formations.

That formations is impermanent, unsatisfactory [suffering], of the nature to change—this is the danger of formations.

The removing of the desire, the letting go of the desire for formations —this is the escape from formations.

24 Bhikshus, those ascetic or brahmin,
having thus directly known formations,
having thus directly known the arising of formations,
having thus directly known the ending of formations,
having thus directly known the path leading to the ending of formations,
having thus directly known the gratification of formations,
having thus directly known the danger of formations,
having thus directly known the escape from formations, and
having thus directly known the revulsion toward formations,
are practising for its revulsion, abandoning, and ending—they are practising rightly.

Those who are practising rightly gain a foothold in the Teaching and Discipline [Dharma and Vinaya].

25 Bhikshus, those ascetic or brahmin,
having thus directly known formations,
having thus directly known the arising of formations,
having thus directly known the ending of formations,
having thus directly known the path leading to the ending of formations,
having thus directly known the gratification of formations,
having thus directly known the danger of formations,
having thus directly known the escape from formations, and
having thus directly known the revulsion toward formations,

are practising for its revulsion, abandoning, and ending—they are liberated by non-clinging: they are well liberated.

The well liberated are the accomplished ones (*kevalī*). For such accomplished ones, there is no cycle that defines them.

(5) Consciousness

26 And what, monks, is **consciousness** (*viññāna*)?

There are these six classes of consciousness:³¹

eye-consciousness	(visual awareness,	consciousness of seeing),
ear-consciousness	(auditory awareness,	consciousness of hearing),
nose-consciousness	(olfactory awareness,	consciousness of smelling),
tongue-consciousness	(gustatory awareness,	consciousness of tasting),
body-consciousness	(tactile awareness,	consciousness of touch),
mind-consciousness	(cognitive awareness,	consciousness of mentation)

—this, bhikshus, is called consciousness.

26a With the arising of name-and-form, there is the arising of consciousness.

With the ending of name-and-form, there is the ending of consciousness.

This noble eightfold path itself is the way to the ending of consciousness, that is to say:

- (1) right view,
- (2) right thought,
- (3) right speech,
- (4) right action,
- (5) right livelihood,
- (6) right effort,
- (7) right mindfulness,
- (8) right concentration.

27 The bodily pleasure and mental joy that arise dependent on consciousness—this is the gratification in consciousness.

That consciousness is impermanent, suffering, subject to change—this is the danger in consciousness.

The removal and abandonment of desire and lust for consciousness—this is the escape from consciousness.

28 Bhikshus, those ascetics or brahmins,

having thus directly known	consciousness,
having thus directly known	the arising of consciousness,
having thus directly known	the ending of consciousness,
having thus directly known	the path leading to the ending of consciousness,
having thus directly known	the gratification of consciousness,
having thus directly known	the danger of consciousness,
having thus directly known	the escape from consciousness, and
having thus directly known	the revulsion toward consciousness,

are practising for its revulsion, abandoning, and ending—they are practising rightly.

Those who are practising rightly gain a foothold in the Teaching and Discipline [Dharma and Vinaya]. **[65]**

29 Bhikshus, those ascetic or brahmin,

having thus directly known	<u>consciousness</u> ,
having thus directly known	the arising of consciousness,
having thus directly known	the ending of consciousness,
having thus directly known	the path leading to the ending of consciousness,
having thus directly known	the gratification of consciousness,
having thus directly known	the danger of consciousness,
having thus directly known	the escape from consciousness, and
having thus directly known	the revulsion toward consciousness,

are practising for its revulsion, abandoning, and ending—they are liberated by non-clinging: they are well liberated.

³¹ “**Classes of consciousness**,” *viññāṇa, kāya*. Consciousness (*viññāṇa*) here refers to “cognitive consciousness” [6], and is the general awareness that a particular sense-organ has a sense-object, and an awareness of parts of the object. See SD 3.7 Intro (6.5).

The well liberated are the accomplished ones (*kevalī*). For such accomplished ones, there is no cycle that defines them.

30 In this way, bhikshus, is the monk skillful in the seven bases.

The triple investigator

31 And how, bhikshus, is a monk a **triple investigator** (*tividhūpaparikkhī*).³²

Here, bhikshus, a monk

- (1) investigates by way of the elements, (*dhātuso upaparikkhati*)³³
- (2) investigates by way of the sense-bases, (*āyatanaso upaparikkhati*)
- (3) investigates by way of dependent arising. (*paṭicca,samuppādaso upaparikkhati*)

32 Bhikshus, a monk who is skilled in the seven bases, a triple investigator in this Teaching and Discipline [Dharma and Vinaya] is called accomplished, one who has fully lived the holy life, the supreme person.”

— evaṃ —

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³² The term “triple investigator” (*tividhūpaparikkhī*) should be understood in connection with the *elements* (Dhātu Saṃyutta, S 14), *the sense-bases* (Sa|āyatana Saṃyutta, S 35) and *dependent arising* (Nidāna Saṃyutta, S 12). See Intro (3) above.

³³ Comy glosses this as “he sees the elements n their true nature” (*dhātū sabhāvena passati*) (SA 3:61).