

0.0.1 Of a nature to arise

samudayadhamma
suttaṃ

0. At Savatthi

sāvattiyaṃ

1. Then by which way [led to] the Auspicious One, by that way a certain bhikkhu approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, that bhikkhu said this to the Auspicious One: “Ignorance, ignorance” O Bhante, it is said. What, O Bhante, is ignorance? To what extent is one entrenched in ignorance?

atha kho aññataro
bhikkhu yena bhagavā
tenupasaṃkami. upasaṃkamitvā
bhagavantam abhivādetvā
ekamantaṃ nisīdi.
ekamantaṃ nisinno
kho so bhikkhu bhagavantam
etadavoca: "avijjā,
avijjā"ti bhantena,
vuccati. katamā nu
kho bhante, avijjā?
kittāvatā ca avijjāgato
hoti.

2. “Here O Bhikkhu, the Dhamma-deaf puthujjana does not wisely understand as it has come to be “form is of a nature to arise as form is of a nature to arise.” He does not wisely understand as it has come to be “form is of a nature to vanish as form

idha bhikkhu, assutavā
puthujjano samudayadhammaṃ
rūpaṃ samudayadhammaṃ
rūpanti yathābhūtaṃ
nappajānāti. vayadhammaṃ
rūpaṃ vayadhammaṃ
rūpanti yathābhūtaṃ
nappajānāti. samudayavayadham
rūpaṃ samudayavayadhammaṃ

is of a nature to vanish.” He does not wisely understand as it has come to be “form is of a nature to arise and vanish as form is of a nature to arise and vanish.” He does not wisely understand as it has come to be “feeling is of a nature to arise as feeling is of a nature to arise.” He does not wisely understand as it has come to be “feeling is of a nature to vanish as feeling is of a nature to vanish.” He does not wisely understand as it has come to be “feeling is of a nature to arise and vanish as feeling is of a nature to arise and vanish.” He does not wisely understand as it has come to be “perception is of a nature to arise as perception is of a nature to arise.” He does not wisely understand as it has come to be “perception is of a nature to vanish as perception is of a nature to vanish.” He does not wisely understand as it has come to be “perception is

rūpanti yathābhūtaṃ
nappajānāti. samudayadhamma
vedanaṃ, 'samudayadhamma
vedanāti' yathābhūtaṃ
nappajānāti 'vayadhammaṃ
vedanaṃ vayadhammaṃ
vedanāti' yathābhūtaṃ
nappajānāti. samudayavaya
vedanaṃ, samudayavaya
vedanāti, yathābhūtaṃ
nappajānāti. samudayadham
saññaṃ samudayadhammaṃ
saññāti' yathābhūtaṃ
nappajānāti 'vayadhammaṃ
saññaṃ vayadhammaṃ
saññāti' yathābhūtaṃ
nappajānāti. samudayavaya
saññaṃ, samudayavaya
saññāti, yathābhūtaṃ
nappajānāti. samudayadham
saṃkhāre samudayadhamma
saṃkhārāti' yathābhūtaṃ
nappajānāti 'vayadhamme
saṃkhāre vayadhammā
saṃkhārāti' yathābhūtaṃ
nappajānāti. samudayavaya
saṃkhāre, samudayavaya
saṃkhārāti, yathābhūtaṃ
nappajānāti. samudayadham
viññāṇaṃ samudayadhamma

of a nature to arise and vanish as perception is of a nature to arise and vanish.” He does not wisely understand as it has come to be “sankharas are of a nature to arise as sankharas are of a nature to arise.” He does not wisely understand as it has come to be “sankharas are of a nature to vanish as sankharas are of a nature to vanish.” He does not wisely understand as it has come to be “sankharas are of a nature to arise and vanish as sankharas are of a nature to arise and vanish.” He does not wisely understand as it has come to be “consciousness is of a nature to arise as consciousness is of a nature to arise.” He does not wisely understand as it has come to be “consciousness is of a nature to vanish as consciousness is of a nature to vanish.” He does not wisely understand as it has come to be “consciousness is of a nature to arise and vanish as

viññāṇanti yathābhūtaṃ
nappajānāti 'vayadhammaṃ
viññāṇaṃ vayadhammaṃ
viññāṇanti' yathābhūtaṃ
nappajānāti. ayaṃ
vuccati bhikkhu, avijjā.
ettāvatā ca avijjāgato
hotīti.

consciousness is of a nature to arise and vanish.” This, O Bhikkhu, is called ignorance. It is to this extent that one is entrenched in ignorance.”

3. When thus was said, that bhikkhu said this to the Auspicious One. “noble knowledge, noble knowledge,” O Bhante, it is said. What, O Bhante, is noble knowledge? To what extent is one entrenched in noble knowledge?

4. “Here O Bhikkhu, the Dhamma-hearer, the noble disciple, wisely understands as it has come to be “form is of a nature to arise as form is of a nature to arise.” He wisely understands as it has come to be “form is of a nature to vanish as form is of a nature to vanish.” He wisely understands as it has come to be “form is of a nature to arise and vanish as form is of

evaṃ vutte so bhikkhu
bhagavantam etadavoca:
"vijjā vijjā"ti bhante
vuccati. katamā nu
kho bhante, vijjā?
kittāvatā ca vijjāgato
hoti?

idha bhikkhu, sutavā
ariyasāvako samudayadhammaṃ
rūpaṃ samudayadhammaṃ
rūpanti yathābhūtaṃ
pajānāti. vayadhammaṃ
rūpaṃ vayadhammaṃ
rūpanti yathābhūtaṃ
pajānāti. samudayavayadhammaṃ
rūpaṃ samudayavayadhammaṃ
rūpanti yathābhūtaṃ
pajānāti. samudayadhammaṃ
vedanaṃ, 'samudayadhammaṃ
vedanāti' yathābhūtaṃ

a nature to arise and vanish.” He wisely understands as it has come to be “feeling is of a nature to arise as feeling is of a nature to arise.” He wisely understands as it has come to be “feeling is of a nature to vanish as feeling is of a nature to vanish.” He wisely understands as it has come to be “feeling is of a nature to arise and vanish as feeling is of a nature to arise and vanish.” He wisely understands as it has come to be “perception is of a nature to arise as perception is of a nature to arise.” He wisely understands as it has come to be “perception is of a nature to vanish as perception is of a nature to vanish.” He wisely understands as it has come to be “perception is of a nature to arise and vanish as perception is of a nature to arise and vanish.” He wisely understands as it has come to be “sankharas are of a nature to arise as sankharas are of

pajānāti 'vayadhammaṃ vedanaṃ vayadhammaṃ vedanāti' yathābhūtaṃ pajānāti. samudayavayadhammaṃ vedanaṃ, samudayavayadhammā vedanāti, yathābhūtaṃ pajānāti. samudayadhammaṃ saññaṃ samudayadhammaṃ saññāti' yathābhūtaṃ pajānāti 'vayadhammaṃ saññaṃ vayadhammaṃ saññāti' yathābhūtaṃ pajānāti. samudayavayadhammaṃ saññaṃ, samudayavayadhammā saññāti, yathābhūtaṃ pajānāti. samudayadhammaṃ saṃkhāre samudayadhammaṃ saṃkhārāti' yathābhūtaṃ pajānāti 'vayadhammaṃ saṃkhāre vayadhammā saṃkhārāti' yathābhūtaṃ pajānāti. samudayavayadhammaṃ saṃkhāre, samudayavayadhammā saṃkhārāti, yathābhūtaṃ pajānāti. samudayavayadhammaṃ viññāṇaṃ, samudayavayadhammaṃ viññāṇanti, yathābhūtaṃ pajānāti. vayadhammaṃ viññāṇaṃ vayadhammaṃ viññāṇanti yathābhūtaṃ

a nature to arise.” He wisely understands as it has come to be “sankharas are of a nature to vanish as sankharas are of a nature to vanish.” He wisely understands as it has come to be “sankharas are of a nature to arise and vanish as sankharas are of a nature to arise and vanish.” He wisely understands as it has come to be “consciousness is of a nature to arise as consciousness is of a nature to arise.” He wisely understands as it has come to be “consciousness is of a nature to vanish as consciousness is of a nature to vanish.” He wisely understands as it has come to be “consciousness is of a nature to arise and vanish as consciousness is of a nature to arise and vanish.” This, O Bhikkhu, is called noble knowledge. It is to this extent that one is entrenched in noble knowledge.”

pajānāti. samudayavayadham
viññāṇaṃ samudayavayadham
viññāṇanti yathābhūtaṃ
pajānāti. ayaṃ vuccati
bhikkhu, vijjā. ettāvatā
ca vijjāgato hotīti.