

0.0.1 Of a nature to arise

0. At Savatthi

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?

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 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 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 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 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 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.”