

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

0.0.1 samudayadhamma suttaṃ

0. sāvatthiyaṃ

1. atha kho aññataro bhikkhu yena bhagavā tenupa-saṃkami. upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca: "avijjā, avijjā"ti bhan-tena, vuccati. katamā nu kho bhante, avijjā? kittāvatā ca avijjāgato hotiti.

2. idha bhikkhu, assutavā puthujjano samudayadhammaṃ rūpaṃ samudayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. vayadhammaṃ rūpaṃ vayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. samudayavayadhammaṃ rūpaṃ samudayavayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. samudayadhammaṃ vedanaṃ, 'samudayadhammaṃ vedanāti' yathābhūtaṃ nappajānāti 'vayadhammaṃ vedanaṃ vayadhammaṃ vedanāti' yathābhūtaṃ nappajānāti. samudayavayadhammaṃ vedanaṃ, samudayavayadhammā vedanāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ saññaṃ samudayadhammaṃ saññāti' yathābhūtaṃ nappajānāti 'vayadhammaṃ saññaṃ vayadhammaṃ saññāti' yathābhūtaṃ nappajānāti. samudayavayadhammaṃ saññaṃ, samudayavayadhammā saññāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ saṃkhāre samudayadhammaṃ saṃkhārāti' yathābhūtaṃ nappajānāti 'vayadhamme saṃkhāre vayadhammā saṃkhārāti' yathābhūtaṃ nappajānāti. samudayavayadhamme saṃkhāre, samuda-

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

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

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

4. 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 pajānāti 'vayadhammaṃ vedanaṃ vayadhammaṃ vedanāti' yathābhūtaṃ pajānāti. samudayavayadhammaṃ vedanaṃ, samudayavayadhammā vedanāti, yathābhūtaṃ pajānāti. samudayadhammaṃ saññaṃ samudayadhammaṃ saññaṇāti' yathābhūtaṃ pajānāti 'vayadhammaṃ saññaṃ vayadhammaṃ saññaṇāti' yathābhūtaṃ pajānāti. samudayavayadhammaṃ saññaṃ, samudayavayadhammā saññaṇāti, yathābhūtaṃ pajānāti. samudayadhammaṃ saṃkhāre samudayadhammaṃ saṃkhārāti' yathābhūtaṃ pajānāti 'vayadhammaṃ saṃkhāre vayadhammā saṃkhārāti' yathābhūtaṃ pajānāti. samudayavayadhammaṃ saṃkhāre, samudayavayadhammā saṃkhārāti,

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

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

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.”

