

### 0.0.1 Of a nature to arise

samudayadhamma sut-  
taṃ

#### 0. At Savatthi

sāvatthiyaṃ

1. Then a certain bhikkhu visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and 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. upasaṃkamtvā 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. “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

idha bhikkhu, assutavā puthujjano samudayadhammaṃ rūpaṃ samudaya-dhammaṃ rūpanti yathābhūtaṃ napajānāti. veyyadhammaṃ rūpaṃ veyyadhammaṃ rūpanti

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

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, samu-

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 na-

dayavayadhammā saññāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ saṃkhāre samudaya-dhammaṃ saṃkhārāti' yathābhūtaṃ nappajānāti 'vayadhamme saṃkhāre vayadhammā saṃkhārāti' yathābhūtaṃ nappajānāti. samudayavayadhamme saṃkhāre, samudayavayadhammā saṃkhārāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ viññāṇaṃ samudayadhammaṃ viññāṇanti yathābhūtaṃ nappajānāti 'vayadhammaṃ viññāṇaṃ vayadhammaṃ viññāṇanti' yathābhūtaṃ nappajānāti. ayaṃ vuccati bhikkhu, avijjā. ettāvata ca avijjāgato hotīti.

ture 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

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. vāyadhammaṃ rūpaṃ vāyadhammaṃ rūpanti yathābhūtaṃ pajānāti. samudayavāyadhammaṃ rūpaṃ samudayavāyadham-

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

maṃ rūpanti yathābhūtaṃ pajānāti. samudayaadhammaṃ vedanaṃ, 'samudayaadhammaṃ vedanāti' yathābhūtaṃ pajānāti 'vayaadhammaṃ vedanaṃ vayaadhammaṃ vedanāti' yathābhūtaṃ pajānāti. samudayaavayaadhammaṃ vedanaṃ, samudayaavayaadhammā vedanāti, yathābhūtaṃ pajānāti. samudayaadhammaṃ saññaṃ samudayaadhammaṃ saññāti' yathābhūtaṃ pajānāti 'vayaadhammaṃ saññaṃ vayaadhammaṃ saññāti' yathābhūtaṃ pajānāti. samudayaavayaadhammaṃ saññaṃ, samudayaavayaadhammā saññāti, yathābhūtaṃ pajānāti. samudayaadhammaṃ saṃkhāre samuda-

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.”

yadhammaṃ saṃkhārāti' yathābhūtaṃ pajānāti 'vayadhammaṃ saṃkhāre vayadhammā saṃkhārāti'yathābhūtaṃ pajānāti. samudaya-vayadhammaṃ saṃkhāre, samudaya-vayadhammā saṃkhārāti, yathābhūtaṃ pajānāti. samudaya-vayadhammaṃ viññāṇaṃ, samudaya-vayadhammaṃ viññāṇanti, yathābhūtaṃ pajānāti. vayadhammaṃ viññāṇaṃ vayadhammaṃ viññāṇanti yathābhūtaṃ pajānāti. samudaya-vayadhammaṃ viññāṇaṃ samudaya-vayadhammaṃ viññāṇanti yathābhūtaṃ pajānāti. ayaṃ vuccati bhikkhu, vijjā. ettāvata ca vijjāgato hotīti.

