

0.0.1 The Great Giving (excerpt)

64. Then, O bhikkhus, for the Bodhisatta Vipassi, gone to a lonely place in his dwelling, while he was in seclusion, a reflection arose in his mind thus: “Indeed this world has fallen into difficulty, [in that] it is born, becomes old, and dies, passes away and arises, but now does not understand the stepping out of this suffering, of old age and death. When indeed will the stepping out of this suffering, of old age and death become evident?”

65. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Old age and death come to be when there is what herein, in dependence on what is there old age and death?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Old age and death come to be when there is birth herein, in dependence on birth, there are old age and death.”

66. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Birth comes to be when there is what herein, in dependence on what is there birth?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Birth comes to be when there is being herein, in dependence on being, there is birth.”

67. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Being comes to be when there is what herein, in dependence on what is there being?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Being comes to be when there is holding herein, in dependence on holding, there is being.”

68. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Holding comes to be when there is what herein, in dependence on what is there holding?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Holding comes to be when there is thirst herein, in dependence on thirst, there is holding.”

69. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Thirst comes to be when there is what herein, in dependence on what is there thirst?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Thirst comes to be when there is feeling herein, in dependence on feeling, there is thirst.”

70. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Feeling comes to be when there is what herein, in dependence on what is there feeling?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom:

“Feeling comes to be when there is contact herein, in dependence on contact, there is feeling.”

71. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Contact comes to be when there is what herein, in dependence on what is there contact?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Contact comes to be when there are the six [sense] domains herein, in dependence on the six [sense] domains, there is contact.”

72. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “The six [sense] domains come to be when there is what herein, in dependence on what are there the six [sense] domains?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “The six [sense] domains come to be when there is name-and-form herein, in dependence on name-and-form, there is the six [sense] domains.”

73. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Name-and-form comes to be when there is what herein, in dependence on what is there name-and-form?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Name-and-form comes to be when there is consciousness herein, in dependence on consciousness, there is name-and-form.”

74. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Consciousness comes to be when there is what herein, in dependence on what is there consciousness?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Consciousness comes to be when there is name-and-form herein, in dependence on name-and-form, there is consciousness.”

75. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “This consciousness returns again to name-and-form. It does not go further [from name-and-form]. It is to that extent that all [beings] must be born, or all [beings] must [reach] old age, or all [beings] must pass away, or all [beings] must arise, that is, in dependence on name-and-form, there is consciousness; in dependence on consciousness, there is name-and-form; in dependence on name-and-form, there are the six [sense] domains; in dependence on the six [sense] domains, there is contact; in dependence on contact, there is feeling; in dependence on feeling, there is thirst; in dependence on thirst, there is holding; in dependence on holding, there is being; in dependence on being, there is birth; in dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. Just so, is the arising of this entire amassment of suffering.”

76. “Origination, origination,” O bhikkhus, for the Bodhisatta Vipassi, among dhammas unheard before, the eye

arose, knowledge arose, wisdom arose, noble knowledge arose, light arose.

77. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Old age and death do not come to be when there is not what herein, from the cessation of what is there cessation of old age and death?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Old age and death do not come to be when there is not birth herein, from the cessation of birth, there is the cessation of old age and death.”

78. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Birth does not come to be when there is not what herein, from the cessation of what is there cessation of birth?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Birth does not come to be when there is not being herein, from the cessation of being, there is the cessation of birth.”

79. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Being does not come to be when there is not what herein, from the cessation of what is there cessation of being?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Being does not come to be

when there is not holding herein, from the cessation of holding, there is the cessation of being.”

80. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Holding does not come to be when there is not what herein, from the cessation of what is there cessation of holding?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Holding does not come to be when there is not thirst herein, from the cessation of thirst, there is the cessation of holding.”

81. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Thirst does not come to be when there is not what herein, from the cessation of what is there cessation of thirst?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Thirst does not come to be when there is not feeling herein, from the cessation of feeling, there is the cessation of thirst.”

82. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Feeling does not come to be when there is not what herein, from the cessation of what is there cessation of feeling?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Feeling does not come to be when there is not contact herein, from the cessation of contact, there is the cessation of feeling.”

83. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Contact does not come to be when there is not what herein, from the cessation of what is there cessation of contact?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Contact does not come to be when there are not the six [sense] domains herein, from the cessation of the six [sense] domains, there is the cessation of contact.”

84. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “The six [sense] domains do not come to be when there is not what herein, from the cessation of what is there cessation of the six [sense] domains?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “The six [sense] domains do not come to be when there is not name-and-form herein, from the cessation of name-and-form, there is the cessation of the six [sense] domains.”

85. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Name-and-form does not come to be when there is not what herein, from the cessation of what is there cessation of name-and-form?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Name-and-form does not come to be when there is not consciousness herein, from the cessation of consciousness, there is the

cessation of name-and-form.”

86. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Consciousness does not come to be when there is not what herein, from the cessation of what is there cessation of consciousness?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Consciousness does not come to be when there is not name-and-form herein, from the cessation of name-and-form, there is the cessation of consciousness.”

87. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “This path for self-awakening has been attained by me. That is, from the cessation of name-and-form, there is the cessation of consciousness; from the cessation of consciousness, there is the cessation of name-and-form; from the cessation of name-and-form, there is the cessation of the six [sense] domains, from the cessation of the six [sense] domains, there is the cessation of contact; from the cessation of contact, there is the cessation of feeling; from the cessation of feeling, there is the cessation of thirst; from the cessation of thirst, there is the cessation of holding; from the cessation of holding, there is the cessation of being; from the cessation of being, there is the cessation of birth; from the cessation of birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair cease. Just so, is the cessation of this entire stock of suffering.” “Cessation, cessation,”

O bhikkhus, for the Bodhisatta Vipassi, among dhammas unheard before, the eye arose, knowledge arose, wisdom arose, noble knowledge arose, light arose.

88. “So then, O bhikkhus, on another occasion, the Bodhisatta Vipassi dwelled as one who perceives in accordance with the arising and vanishing in the five stocks of appropriation: [thus]: “Such is form, such is form’s arising, such is form’s disappearance, such is feeling, such is feeling’s arising, such is feeling’s disappearance, such is perception, such is perception’s arising, such is perception’s disappearance, such are sankharas, such are sankharas’ arising, such are sankharas’ disappearance, such is consciousness, such is consciousness’s arising, such is consciousness’s disappearance.” Of him dwelling as one who perceives in accordance with the arising and vanishing in the five stocks of appropriation, in just no long [time], by not having appropriated, his mind was liberated from the asavas.”